

Bible Study

Luke Chapter 6

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If our desire is to become more like Christ, this chapter has the power to transform us.

Jesus is revealing what it truly means to belong to Him and what it looks like to live as one of His disciples.

This chapter challenges every natural tendency we have.

Instead of retaliation, Jesus teaches **forgiveness**, judging others, He teaches **self-examination**; focusing on rules, He teaches **mercy**.

Focusing only on outward appearances, He focuses on **the condition of our hearts**.

“Am I merely following religious practices, or am I truly becoming more like Christ?”

“Do not merely listen to the word, and so deceive yourselves. Do what it says.” (James 1:22)

Our goal should be—not to just understand God's Word, but to allow God's Word to transform our hearts and become visible in our lives.

At this point in Jesus' ministry, His popularity is growing. Crowds are following Him. Some come to hear Him. Some need healing. Some believe in Him.

But another group is watching Him—the Pharisees and teachers of the Law.

And unlike the crowds, they aren't necessarily watching Jesus because they want to learn from Him. They're watching closely, looking for something they can use against Him.

Just as people watched Jesus, once we say that we're Christians, **people are definitely watching us!**

The Pharisees were concerned with traditions. **Jesus was concerned with transformation.**

This chapter will be presented in seven sections; the passages of scripture will be summarized in five of the sections (listed below). I've provided the scriptures beneath the summarization.

Verses 01-11 Jesus Is Lord of the Sabbath – Summarization

Verses 12-16 The Choosing of the Twelve

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I. JESUS IS LORD OF THE SABBATH

Luke 6:1–11 – Summarization

Jesus shows that God's commands were never intended to separate obedience from mercy. When the Pharisees criticized His disciples for

picking grain on the Sabbath and later watched to see whether Jesus would heal a man with a shriveled hand, they were focused on their interpretation of the rules. Jesus was focused on the needs of people.

⁶ One Sabbath Jesus was going through the grainfields, and his disciples began to pick some heads of grain, rub them in their hands and eat the kernels. ² Some of the Pharisees asked, “Why are you doing what is unlawful on the Sabbath?”

³ Jesus answered them, “Have you never read what David did when he and his companions were hungry? ⁴ He entered the house of God, and taking the consecrated bread, he ate what is lawful only for priests to eat. And he also gave some to his companions.” ⁵ Then Jesus said to them, “The Son of Man is Lord of the Sabbath.”

⁶ On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shriveled. ⁷ The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. ⁸ But Jesus knew what they were thinking and said to the man with the shriveled hand, “Get up and stand in front of everyone.” So he got up and stood there.

⁹ Then Jesus said to them, “I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?”

¹⁰ He looked around at them all, and then said to the man, “Stretch out your hand.” He did so, and his hand was completely restored. ¹¹ But the Pharisees and the teachers of the law were furious and began to discuss with one another what they might do to Jesus.

Summary:

To begin, the Sabbath did not begin with Moses. **The Sabbath began with God.**

Genesis 2:2–3 tells us that after completing creation, God rested on the seventh day—not because God was tired, but because His work of creation was complete.

“Remember the Sabbath day by keeping it holy.” (*Exodus 20:8*)

The Hebrew word **Shabbat** carries the idea of **ceasing, stopping, or resting.**

The Sabbath reminded Israel of some important truths: **God was their Creator** (Exodus 20:11), **God was their Redeemer** (Deuteronomy 5:15), and they could **trust Him as their Provider.**

God is our Creator. God is our Redeemer. And God is our Provider.

The Sabbath called God's people to stop—to cease from their labor, worship Him, remember who He is, and trust Him.

Everything doesn't depend on us.

Sometimes we need to stop long enough to hear God remind us:

To Worship Him. To Rest in Him. To Remember who He is.
And if we're resting in God, then we're also Trusting in Him.

Over time, religious teachers developed many interpretations concerning what could and could not be done on the Sabbath. Some of these oral traditions were later recorded in the Jewish collection known as the **Mishnah**.

It wasn't that they wanted to honor God's Law. The problem came when protecting their traditions became more important than understanding **God's heart**.

“The Son of Man is Lord of the Sabbath.” (Luke 6:5)

Jesus was declaring His authority. And when He healed the man with the shriveled hand, He demonstrated something about God's heart.

The Pharisees were looking for a violation. **Jesus was looking at a person who needed help.**

God's commands are holy and good, but spiritual authority should never be used to control, shame, or unnecessarily burden God's people.

Jesus used His authority to restore, heal, and lead people toward the Father.

The Pharisees saw rules. Jesus saw people.

The Pharisees saw violations. Jesus saw opportunities to show mercy.

The Pharisees asked: **“What rule was broken?”**

Jesus was concerned about: **“What person needs help?”**

Luke 6 reminds us that we can become so focused on religious practice that we miss the heart of the God we're supposedly serving.

And now Jesus is about to choose twelve men who will help carry His message to the world.

II. THE CHOOSING OF THE TWELVE

Luke 6:12–16 and it reads

¹² One of those days Jesus went out to a mountainside to pray and spent the night praying to God. ¹³ When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: ¹⁴ Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, ¹⁵ Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, ¹⁶ Judas son of James, and Judas Iscariot, who became a traitor.

Summary:

“One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.”

Then verse 13 tells us:

“When morning came, He called His disciples to Him and chose twelve of them, whom He also designated apostles.”

A **disciple** is a learner, student, or follower. An **apostle** is one who is sent—a commissioned representative. Jesus had many disciples; He chose twelve apostles. Not every disciple became an apostle; but every apostle was first a disciple.

But before He chose his apostles, **He prayed**. Not for a few minutes. Not for an hour. **Jesus spent the night in prayer**.

Jesus is the Son of God. He possesses all wisdom, knowledge, and authority. Yet before making this important decision, **He sought the Father**.

If Jesus demonstrated dependence upon His heavenly Father, what should that say to us? **Prayer was not an afterthought in Jesus' life. Prayer prepared Jesus for every assignment.**

Sometimes we make our plans, make our decisions, decide exactly what we're going to do—and then say:

“All right, Lord...bless it!”

But Jesus demonstrates a better order: **Pray first. Seek God first. Ask for His direction first.**

“Trust in the LORD with all your heart and lean not on your own understanding; in all your ways submit to Him, and He will make your paths straight.” (Proverbs 3:5-6)

Jesus didn't make the decision and then pray about it. **He prayed—and then made the decision.**

So perhaps we should ask: **“Am I asking God to direct my decisions, or am I asking Him to approve decisions I've already made?”**

After praying, Jesus chose the Twelve. And look at the people He chose. They weren't necessarily the most educated. They weren't the wealthiest. They weren't the most influential.

Jesus chose ordinary people, just to name a few. The Fishermen; Jesus took something they already understood—**fishing**—and used it to explain what He was calling them to become. They had spent their lives catching fish; now Jesus would train them to **reach people with the Gospel.** (Matt 4th chap; Lk 5th chap)

Tax collectors were generally **despised by their fellow Jews.** They collected taxes under Roman authority, and the system had a reputation for exploitation and dishonesty. Tax collectors were commonly associated with “sinners” in the Gospels (**Matt 9:10–11; Lk 5:30**).

Simon, who was called the Zealot (Luke 6:15). The word *zealot* describes someone who is **zealous—someone intensely devoted to a cause.** In the first-century Jewish setting, that kind of zeal could also be associated with opposition to Roman rule and a desire for Jewish freedom. Scripture doesn't tell us the details of Simon's political involvement, but his designation tells us that he was known for his zeal.

Jesus chose **Simon the Zealot**, whose background may have reflected opposition to Roman rule, and He also chose **Matthew the tax collector**, who had worked within the Roman taxation system.

Yet **Luke 6:13–16** tells us that Jesus chose **both of them** to be among the Twelve! Their backgrounds could have divided them, but Jesus gave them something greater that united them.

They were no longer called to advance their own agendas—they were called to advance the Kingdom of God.

Jesus chose men with different backgrounds, personalities, strengths, and weaknesses. Humanly speaking, **some of them probably would never have chosen one another—but Jesus chose them!**

God is still calling ordinary people.

He may call a teacher, nurse, construction worker, mechanic, veteran, business owner, retiree, or somebody who feels completely overlooked.

No matter where we've been; no matter what our past looks like, no matter what mistakes we've made; our past does not automatically disqualify us from what God has purposed in our lives.

Look at Paul. He once persecuted Christians and tried to destroy the very faith he would later proclaim. But after encountering Jesus, his life was transformed, and God used him mightily. (**Acts chapter 8 & 9**)

We shouldn't allow our past, present, nor the feelings of inadequacy convince us that God cannot use us. When God calls us, He doesn't ask us to depend upon our ability. **He equips us.**

“The One who calls you is faithful, and He will do it.” (1 Thessalonians 5:24)

Whatever God has called us to do, we're to trust Him to equip us. Because when ordinary people place themselves in the hands of an extraordinary God, **He can do extraordinary things through them, for His glory.**

III. BLESSINGS AND WOES

Luke 6:17–26 Summarization

Verses 17-26 shows us that Jesus measures a blessed life very differently from the way the world does. The world often considers people blessed because of money, comfort, popularity, or success, but Jesus teaches that true blessing is found in depending on God and remaining faithful to Him.

¹⁷ He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, ¹⁸ who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured, ¹⁹ and the people all tried to touch him, because power was coming from him and healing them all.

²⁰ Looking at his disciples, he said:

“Blessed are you who are poor,
for yours is the kingdom of God.

²¹ Blessed are you who hunger now,
for you will be satisfied.

Blessed are you who weep now,
for you will laugh.

²² Blessed are you when people hate you,
when they exclude you and insult you
and reject your name as evil,
because of the Son of Man.

²³ “Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the prophets.

²⁴ “But woe to you who are rich,
for you have already received your comfort

²⁵ Woe to you who are well fed now,
for you will go hungry.

Woe to you who laugh now,
for you will mourn and weep.

²⁶ Woe to you when everyone speaks well of you,
for that is how their ancestors treated the false prophets.

Summary

Luke tells us that there were three groups of people gathered here at “The Sermon on the Plain”; Jesus’ newly appointed apostles, a larger group of disciples, and a great crowd that consisted of folk from Judea, Jerusalem, and the Gentile regions of Tyre and Sidon.

Some came to hear Jesus speak. Some came because they needed healing. And others probably heard what Jesus had done for somebody else and thought: **“Maybe He can do something for me.”**

Luke 6:19 tells us that people were reaching out to touch Jesus because power was coming from Him and healing them.

Before Jesus taught the people, He ministered to them. He cared about their needs.

These weren't people who had everything together. Some were sick. Some were hurting. Some were desperate.

Jesus didn't look at people as an interruption.

We serve what I like to call a 24/7 God. **Psalm 121** tells us that our God neither slumbers nor sleeps. He doesn't take a day off, He doesn't become unavailable, and He doesn't stop being God. He is with us in the morning, in the midnight hour, and every moment in between.”

Saints, I'm certainly not saying that we have to be available to everybody 24 hours a day. **Even Jesus took time to withdraw, rest, and pray** (Luke 5:16; Mark 6:31).

But I am saying that if I'm going to represent Christ, **my lifestyle and my attitude toward people, should reflect Christ.**

Sometimes it doesn't take a major trial to reveal where we still need to grow. Sometimes all it takes is **a little inconvenience.**

And that's when we discover: **“Lord, there's still work to be done in me!”**

But Jesus saw their need.

His compassion caused Him to care, and His power enabled Him to respond.

Sometimes, before people are ready to hear what we know, they need to experience how much we care.

Then Jesus begins teaching what we commonly call the **“Blessings and Woes”**.

And Jesus turns the world's definition of a blessed life upside down.

The world may say: “If you've got plenty of money, you're comfortable, everybody likes you, and everything is going your way—you're blessed.”

But Jesus teaches us that true blessing isn't ultimately determined by what we possess. **True blessing is found in our relationship with God.**

“Blessed are you who are poor, for yours is the kingdom of God.”

Jesus isn't saying poverty automatically makes someone righteous.

But lack can sometimes remind us of something prosperity can cause us to forget: **We need God.** Our hearts should continually say:

“Lord, I need You. I need Your wisdom. I need Your strength. I need Your grace. I need Your direction.”

“Blessed are you who hunger now, for you will be satisfied.”

We may try to satisfy this hunger and thirst with many things, but there is a **deep spiritual longing within the soul that only God can truly satisfy.**

Psalm 42:2 says, *“My soul thirsts for God,”* and David declares, *“I thirst for You”* (**Psalm 63:1**).

Jesus gives us the answer to that longing. In **John 4:14**, Jesus offers **living water** that satisfies our spiritual thirst, and in **John 6:35**, Jesus declares: ***“I am the bread of life.”***

Saints, the things of this world may satisfy us **temporarily**, but only Jesus can satisfy the deepest hunger and thirst of our souls **completely and eternally.**

“Blessed are you who weep now, for you will laugh.”

Jesus isn't saying sorrow feels good. He's reminding us:

Sorrow does not have the final say. Who has the final say?

GOD DOES!

“Weeping may stay for the night, but rejoicing comes in the morning.” (Psalms 30:5)

Our present pain is not the end of our story.

Jesus talks about being rejected because of the Son of Man.

Now, Jesus isn't talking about being rejected because we're rude, difficult, disrespectful, or mean! We can't mistreat everybody and then say: **“I'm being persecuted for Jesus!”** No! Sometimes people dislike us because of our own behavior.

Jesus specifically says: **“because of the Son of Man.” (Luke 6:22).**

He's talking about opposition that comes because we belong to Christ and refuse to compromise our commitment to Him. Sometimes following Jesus may cost us people's approval, but we should never trade God's approval for people's applause.”

“skip like a lamb, if you like! For even though they don't like it, I do...and all heaven applauds.” (Luke 6:23 MSG)

Jesus now gives four **woes** these are serious warnings concerning wealth, satisfaction, pleasure, and popularity.

He's not saying money is sinful. He's not saying eating well is sinful. He's certainly not saying laughter is sinful.

He's warning us about **where we place our security and satisfaction.**

Never become so satisfied with God's **gifts** that we forget Him as the **Giver.**

Questions:

What is in my heart? What/who am I depending on? In What/where does my security lie? Whose approval matters most? And ultimately:

“When everything around me seems to be falling apart, is my heart still anchored in Jesus?”

“We have this certain hope like a strong, unbreakable anchor holding our souls to God himself. Our anchor of hope is fastened to the mercy seat in the heavenly realm beyond the sacred threshold. (Hebrew 6:19 TPT)

IV. LOVE FOR ENEMIES

Luke 6:27–36 Summarization

Jesus instructs us to do something that doesn't come naturally-to love people who don't love us back. Jesus teaches that His followers (Christians) should respond differently. Instead of returning hate for hate, we are to love, do good, bless and pray. (**Luke 27-28**) Instead of treating people according to how they treat us, Jesus says, ***“Do to others as you would have them do to you.” (Luke 6:31)***

²⁷ “But to you who are listening I say: Love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who mistreat you. ²⁹ If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. ³⁰ Give to everyone who asks you, and if anyone takes

what belongs to you, do not demand it back. ³¹ Do to others as you would have them do to you.

³² “If you love those who love you, what credit is that to you? Even sinners love those who love them. ³³ And if you do good to those who are good to you, what credit is that to you? Even sinners do that. ³⁴ And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. ³⁵ But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. ³⁶ Be merciful, just as your Father is merciful.

Summary

Jesus said: ***“Love your enemies.” (Luke 6:27)***

Because, whether we use the word *enemy* or not, most of us have encountered somebody who hurt us, disappointed us, talked about us, mistreated us, opposed us—or simply made themselves **very difficult to love.**

Jesus said: ***“Love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you.”*** (Luke 6:27–28)

Notice what Jesus doesn't say. **“Love them if they apologize.”**

He doesn't say: **“Love them when they start treating you better.”**

LOVE. DO GOOD. BLESS. PRAY.

Biblical love is more than something we feel. **Biblical love is something we choose to practice.**

A few examples of some of our natural responses might be as follows:

“You don't speak to me? I won't speak to you!”

Or, you see someone coming down the aisle of the church...

And suddenly you remember that you need to go in the opposite direction!

Because you're just “not feeling that person at that time.

You see her or him trying to get your attention, but you pretend that you don't see the sister or brother.

And let me state that the above mentioned does not necessarily mean that they all apply to enemies, it covers frenemies as well.

But Jesus calls His followers to respond differently.

And that's when we discover:

It's going to require His grace.

Now, loving our enemies does **not** mean pretending that wrong doesn't hurt. It doesn't mean calling evil good.

And it doesn't mean we cannot establish appropriate boundaries in harmful situations.

But Jesus is teaching us:

Don't allow someone else's behavior to determine the condition of your/our heart.

“Do not be overcome by evil but overcome evil with good.” (Romans 12:21)

Don't allow what people do TO you or say ABOUT you, determine what develops INSIDE of YOU.

Jesus Himself is our greatest example.

While hanging on the cross, He prayed: ***“Father, forgive them, for they do not know what they are doing.” (Luke 23:34)***

Jesus practiced what He preached. He didn't say what they were doing was acceptable. But He refused to allow the hatred of others to produce hatred within Himself.

Then Jesus gives us the Golden Rule:

“Do to others as you would have them do to you.” (Luke 6:31)

Notice He doesn't say: ***“Treat people the way they treat you.”***

He says: ***“Treat people the way you would want to be treated.” (Luke 6:31)***

Anybody can love somebody who loves them back. Christlike love becomes visible when we extend grace **even when grace isn't returned.**

Why should Christians love differently? **Because we have been loved differently.**

“While we were still sinners, Christ died for us.” (Romans 5:8)

We weren't perfect and still not perfect, but God loves us. We weren't deserving when Christ died for us.

We love differently because we have been loved differently.

We show mercy because God showed us mercy. We extend grace because God extended grace to us. We forgive because God has forgiven us.

And Jesus concludes:

“Be merciful, just as your Father is merciful.” (Luke 6:36)

V. JUDGING OTHERS

Luke 6:37–42 Summarization

Jesus teaches us about the importance of mercy, forgiveness, self-examination, and how we respond to the faults of others. He challenges us to be careful about criticizing and condemning people while overlooking areas in our own lives that we're still not allowing God to touch.

³⁷ “Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. ³⁸ Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

³⁹ He also told them this parable: “Can the blind lead the blind? Will they not both fall into a pit? ⁴⁰ The student is not above the teacher, but everyone who is fully trained will be like their teacher.

⁴¹ “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? ⁴² How can you say to your brother, ‘Brother, let me take the speck out of your eye,’ when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother’s eye.

Summary

Jesus said ***“Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven.”***
(Luke 6:37)

There is a difference between **discernment** and **condemnation**.

Discernment says: **“This isn't right according to God's Word.”**

A condemning spirit says: **“Something is wrong with you, and I'm better than you.”**

Jesus is warning us against a critical, self-righteous spirit that's quick to point out everybody else's faults while ignoring our own.

Before we put the magnifying glass on somebody else, are we putting the mirror in front of ourselves first?

Let's be careful about looking **down** on people.

Instead, let's learn to look **over** at people with compassion, mercy, and grace.

“By the grace of God I am what I am.” (1 Corinthians 15:10)

Before we become too critical about where somebody else is standing:
Let's remember the grace that has kept us standing.

Jesus asks: ***“Can the blind lead the blind? Will they not both fall into a pit?”*** (Luke 6:39)

We cannot properly lead somebody else in an area where we ourselves refuse to let God lead us.

Before I start examining somebody else's life, I need to allow God to examine mine. Then Jesus brings out the mirror!

He says: ***“Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye?” (Luke 6:41)***

Sometimes we're very good at seeing the speck in somebody else's life.

We see **their** attitude. **Their** behavior. **Their** mistakes. **Their** issues.

We can see theirs clearly! But somehow that plank in our own eye gets a little blurry!

Second Samuel 12 gives us an example. After David's sin involving Bathsheba and Uriah, Nathan told David about a rich man who had greatly wronged a poor man. David immediately became angry at what the man had done. And Nathan looked at David and said:

“You are the man!” (2 Samuel 12:7)

David could clearly see what was wrong in **somebody else's story** while failing to deal with what was wrong in **his door**. Sometimes we do the same thing.

But isn't it amazing how clearly, we can recognize something in somebody else's life while overlooking the same thing in our own?

That's the speck and the plank.

Jesus said: ***“First take the plank out of your eye, and then you will see clearly to remove the speck from your brother's eye.” (Luke 6:42)***

Notice the important word: **FIRST**.

Jesus doesn't say never help your brother or sister. He says:

Self-examination first. Correction of others second.

Because correction should come from **humility, not superiority.**

Before saying: **“Lord, what's wrong with THEM?”**

Maybe our prayer should be: **“Lord, what needs to change within ME?”**

Before reaching for the magnifying glass...**Pick up the mirror.**

“God, please look deep inside me, See what is there in my thoughts. Show me if I am following any evil way. Lead me in the right way that has always been true. (Psalm 139:23–24)

And this scripture leads perfectly into what Jesus says next about the condition of our hearts.

VI. WHAT'S STORED IN MY HEART?

Luke 6:43–45 and it reads

⁴³ “No good tree bears bad fruit, nor does a bad tree bear good fruit. ⁴⁴ Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briars. ⁴⁵ A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of.

Summary

“People look at the outward appearance, but the LORD looks at the heart.” (1 Samuel 16:7)

People can see what's happening outside. **But God sees what's stored on the inside.**

People may see the smile. They may see us serving. They may hear us saying all the right things. **But God sees and knows the heart.**

Eventually, what's stored inside begins to reveal itself through our words, attitudes, actions, reactions, the way we treat people.

“Above all else, guard your heart, for everything you do flows from it.” (Proverbs 4:23)

Why guard the heart? Because: **Eventually, what's inside comes out.**

If bitterness, unforgiveness, jealousy, anger, pride, or resentment remains in our hearts, eventually it will produce fruit.

But the opposite is also true.

When we yield to the Holy Spirit, He produces something different in our lives.

Galatians 5:22–23 describes **“the fruit of the Spirit”** as ***“love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.”***

“So the question isn't only, ‘What fruit am I producing?’ but also, ‘What have I been allowing to take root in my heart?’”

And notice, scripture says **“fruit”**—singular. These qualities together describe the kind of character the Holy Spirit is developing within us. **The more we yield to Him, the more our lives should begin to look like the One who lives within us.**

So if bitterness produces one kind of fruit, **the Holy Spirit produces another.**

And sometimes, Saints, we don't even realize what's still in our hearts until something happens that exposes it.

Peter is a good example. The night Jesus was arrested, Peter confidently told Jesus: **“Lord, I am ready to go with You to prison and to death.” (Luke 22:33)**

Peter loved Jesus. But then pressure came.

Jesus was arrested. Peter was questioned. Fear surfaced. And Peter denied Jesus three times. The pressure didn't mean Peter didn't love Jesus.

It revealed an area in Peter's heart that still needed God's work.

Or let me say it another way: **Pressure didn't create Peter's fear—pressure exposed it.**

Sometimes pressure does the same thing to us. **It can reveal what's been hiding beneath the surface of our hearts.** Sometimes we don't know what's there...

UNTIL!

Until somebody gets on our **last nerve!** Until we're disappointed. Until we're hurt. Until somebody says the wrong thing. Until somebody doesn't treat us the way we think they should. Until our plans get interrupted. Until things don't go our way.

Be careful of the UNTIL!

Because sometimes the right situation exposes something in us that we didn't realize was still there.

And then something comes flying out of our mouths...And afterward we say:

“Lord...where did THAT come from?”

Well...Jesus already answered the question: **“For the mouth speaks what the heart is full of.” (Luke 6:45)**

Maybe the question isn't only: **“Why did I say that?”**

Maybe I need to ask: **“Lord, what is happening in my heart that caused me to respond that way?”**

Because sometimes we're asking God to change the **fruit** while resisting His work on the **root**.

And if we want better fruit, **we've got to allow Gods' work on the root; which is the heart.**

“Keep creating in me a clean heart. Fill me with pure thoughts and holy desires, ready to please you.” (Psalms 51:10 TPT)

Jesus isn't merely telling us to watch what comes out of our mouths. He's challenging us to pay attention to **what we're allowing to enter and remain in our hearts.**

Because when God transforms the heart, eventually the fruit of our lives should reflect His work within us.

Instead of asking:

“What's wrong with everybody else?”

Maybe we should ask:

“What’s going on with Me Lord...what's stored in MY heart?”

VII. A SECURE FOUNDATION

Luke 6:46–49 Summarization

Jesus closes His teaching by reminding us that **hearing His Word is not enough—we must put it into practice.** He compares the obedient believer to a person who digs deep and builds a house on a solid foundation. When the storm comes, the house remains standing because it was well built.

⁴⁶ “Why do you call me, ‘Lord, Lord,’ and do not do what I say? ⁴⁷ As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are

like. ⁴⁸ They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. ⁴⁹ But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete.

Summary

Jesus asks: ***“Why do you call Me, ‘Lord, Lord,’ and do not do what I say?” (Luke 6:46)***

My mouth can call Him “Lord” while my choices are still saying, “I’m in charge.”

Calling Jesus “Lord” is more than something that comes out of our mouths. If He is truly Lord of our lives, there should be evidence of His Lordship in the way we live.

Someone hurts us. Our natural response might be to hold a grudge, get even, or treat them exactly the way they treated us.

Jesus has already told us in this chapter: **“Love your enemies.”** And: **“Forgive.”**

If Jesus is Lord over our lives, we choose **His way** even when His way is difficult.

Or when we're facing making decisions, instead of asking:

“What do I want to do?” We should begin asking: **“Lord, what would You have me to do?”**

Remember what we heard earlier. Before Jesus chose the Twelve, **He prayed first**; if Jesus is Lord, we don't make decisions and then ask Him to bless it.

We seek His direction first. Because: **Jesus being Lord means He doesn't just have a place in our lives—He has authority over our lives.**

“If you love Me, show it by doing what I've told you.” (John 14:15)

Now, our obedience doesn't **make** Jesus Lord. **He's Lord already.**

Our obedience is evidence that we're surrendering to His Lordship.

And it is possible to know what Jesus said without actually **doing** what Jesus said.

“Do not merely listen to the word...Do what it says.” (James 1:22)

Jesus tells us in **Luke 6:47**: ***“As for everyone who comes to Me and hears My words and puts them into practice, I will show you what they are like.”***

Notice the three actions: **COME. HEAR. DO.**

We **COME** to Jesus because He is our Lord and Teacher. We **HEAR** His Word because His Word gives us truth and direction.

And **we must DO what He says.** That's obedience. Some people just come, some people come and hear.

But Jesus describes spiritual stability in the person who: **COME HEARS. AND DOES.**

It's not enough to hear preaching. It's not enough to attend Bible study. It's not enough to read Scripture. It's not even enough to just know what the Bible says.

The Word was never intended to just stop at our ears.

It must move from our **ears...** to our **hearts...**and eventually become visible in our **lives.** Jesus says that person is like someone who:

“Dug down deep and laid the foundation on rock.” (Luke 6:48)

“Dug down deep.”

A secure spiritual life isn't built on the surface. We dig deep through prayer. We dig deep into God's Word. We grow deep through faith.

But Jesus emphasizes something we cannot leave out: **OBEDIENCE!**

Christ is our foundation. His Word is our truth. And our obedience demonstrates that we're building our lives upon the Rock; ***“For no one can lay any foundation other than the one already laid, which is Jesus Christ.” (1 Corinthians 3:11)***

Obedience is foundational to spiritual stability, because obedience demonstrates that we are building our lives upon Christ and His Word.”

Now, building on a solid foundation doesn't mean storms won't come. Storms may come through sickness. Disappointment. Financial difficulty. Family problems. Rejection. The sudden loss of a loved one.

Jesus never promised that the obedient person wouldn't experience storms. But when our lives are built upon Christ the solid rock:

The storm might shake us but without destroying our foundation.

Jesus describes the second builder: ***“But the one who hears My words and does not put them into practice is like a man who built a house on the ground without a foundation.” (Luke 6:49)***

Both heard the Word. The difference wasn't hearing. **The difference was obedience.**

One heard and obeyed. The other heard and did nothing with what he heard. Both had **information**. But only one had **application**.

Same storm. Different foundations. Different outcome.

And our greatest example of obedience is Jesus Himself.

“He humbled Himself by becoming obedient to death—even death on a cross!” (Philippians 2:8)

Jesus didn't merely **teach** obedience. **Jesus lived obedience.**

And perhaps nowhere do we see that more clearly than in Gethsemane.

Knowing what awaited Him, Jesus prayed: ***“Yet not My will, but Yours be done.” (Luke 22:42)***

That's obedience.

Resources

Be Compassionate, Warren W, Wiersbe

The Interpreters Bible

The Full Life Study Bible