

CALVARY CHAPEL OF PHILADELPHIA

**CHILDREN'S MINISTRY**  
**3RD-5TH GRADE**  
**TEACHER'S PACKET**

**SUNDAY MORNING**

Study 8

*The Sermon On the Plain: Part 2*



# Sermon On the Plain (Part 2)

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

**Objective** To teach the students that Christians shouldn't judge, but should be discerning, and that true followers of Jesus are set apart from false believers through their obedience.

## Key Verses

Luke 6:37-49—Main Teaching Passage

1 Samuel 16:7

Philippians 2:13

## Memory Verse - Luke 6:45

"A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks."

## Hook

Review last week's memory verse, Matthew 5:43-44.

Ask the students, have you ever told on a sibling or fellow student? Have you ever pointed out something wrong someone has done, maybe even in front of a group of people? (Have one or two students share examples.)

What was the tone of your voice when you pointed out what that other person did? Can you think of a time when you got in trouble, or should have gotten in trouble, for doing the same thing? It's easy to point out the faults of others, but as followers of Jesus, we should first consider our own hearts.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

Jesus continued His teaching in the Sermon on the Plain by warning His disciples against being quick to judge and condemn, lest they should also fall under judgement and condemnation. Instead, they should be forgiving and generous, knowing that they will receive back what they give out.

The blind can't lead the blind, and a disciple is not above his teacher. Jesus shared a parable about a man trying to help remove a small speck from his brother's eye when he himself has a wooden beam in his own eye. This is hypocrisy! People must first address the things that need to be removed from their life before they can focus on the faults of others.

You can identify a tree, and tell whether it's good or bad, by looking at its fruit. Jesus uses this imagery to compare people to fruit trees. You can tell a lot about a person's heart based on the things that person does and says (fruit). If a person has an evil heart, their life will be full of bad fruit. If a person has a good heart, their life will show good fruit. For it is out of the heart that people speak.

Jesus concludes His teaching by pointing out further hypocrisy: Namely, calling Jesus Lord, but failing to do what He says. Jesus compares people to a man who builds a house. Some people are like the man who dug deep and laid a foundation on which to build a house. They hear Jesus' words and they do them. This house will stand in the storm. Other people hear Jesus' words and do nothing. They are like a man who builds a house on no foundation. That house will be ruined when the storm comes.

# LOOK

It's easy to view others with a critical eye, especially people we don't like. It often makes us feel better about ourselves. It's more comfortable to think about what's wrong with others instead of what's wrong with ourselves. To us, sin always looks worse on other people than it does in our own heart. "I'm not as bad as that person!"

But as followers of Jesus, we don't compare ourselves to other people, but to Jesus. When we do that, we know one thing for sure: we are sinners, and we need a Savior. We all have our own sin problems we wrestle with. With that in mind, we should be slow to judge and condemn. God can judge because He is *the* Judge. Sin is breaking *His* law. As followers of Jesus, who also happen to be sinners, we should be willing to give to others what we have received ourselves—mercy, not judgement.

The interpretation/  
exegesis of the passage.  
What does this passage  
mean? How does this  
passage apply to my  
life?

# LOOK (Continued)

So are we never supposed to point out anything that's wrong with anyone else? Not at all. That's why Jesus continued by teaching us about observing fruit. We shouldn't have a critical spirit, but we can and should have discernment. Discernment is the ability to know what someone is like based on what you see them do and hear them say. How a person acts flows from what is in a person's heart. But before we look at anyone else, we need to first have a good look at ourselves. Is there any sin in my own heart that needs to be dealt with?

Once our own hearts are washed and clean, we can rightly discern what is in the hearts of others by what we see and hear. However, as we do so, it's for the sake of helping others, not to point out their faults to mock them or to make ourselves feel better. A true disciple seeks to help others see what is wrong in their hearts, so they can point them to Jesus who can help them overcome sin (if they are a believer) or who can give them a new heart (if they have never been saved)!

So as we learned last week, there should be a noticeable difference between born-again followers of Jesus and those who don't follow Jesus. This week, we see that there is also a clear difference between those who just say they follow Jesus, and those who actually do. The difference is obedience. Those who truly follow Christ will have a heart like God's, but also still wrestle with sin. That will keep them humble and dependent on the One who is at work in them both to will and to do His good pleasure, and when the storms of life come, they will have what they need to stand.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# TOOK

As a class, memorize Luke 6:45.

**Pray:** Ask God to reveal to you anything in your heart that needs to change. Ask Him to give you discernment to help others and an obedient heart.

**Family Question:** What is discernment and why is it important?

# FURTHER STUDY

## Commentary on Luke 6:36-49 by David Guzik

### 5. ([Luke 6:36-38](#)) The principles to follow.

**“Therefore be merciful, just as your Father also is merciful. Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you.”**

a. **Therefore be merciful, just as your Father also is merciful:** In the Kingdom of Jesus, we have a pattern for the way we should give mercy to others. We should be **merciful** to others the way God has been **merciful** to us. That’s a lot of mercy, and would only require *more* mercy from us, not less.

b. **Judge not, and you shall not be judged:** With this command Jesus warned against passing judgment upon others, because when we do so we will be **judged** in a similar manner.

i. Among those who seem to know nothing of the Bible, this is the verse that seems to be most popular. Yet most the people who quote this verse don’t understand what Jesus said. They seem to think (or hope) that Jesus commanded a universal acceptance of any lifestyle or teaching.

ii. Just a little later in this same sermon ([Luke 6:43-45](#)), Jesus commanded us to know ourselves and others by the fruit of their life, and *some* sort of assessment is necessary for that. The Christian is called to show unconditional love, but the Christian is not called to unconditional *approval*. We really *can* love people who do things that should not be approved of.

iii. So while this does not prohibit examining the lives of others, it certainly prohibits doing in the spirit it is often done. An example of unjust judgment was the disciples’ condemnation of the woman who came to anoint the feet of Jesus with oil ([Matthew 26:6-13](#)). They thought she wasted something; Jesus said she had done a good work that would always be remembered. They had a rash, harsh, unjust judgment.

- We break this command when we think the worst of others.
- We break this command when we only speak to others of their faults.
- We break this command when we judge an entire life only by its worst moments.
- We break this command when we judge the hidden motives of others.
- We break this command when we judge others without considering ourselves in their same circumstances.
- We break this command when we judge others without being mindful that we ourselves will be judged.

c. **Condemn not... forgive:** Jesus expanded the idea beyond simply judging others. He also told us to **condemn not** and to freely **forgive**.

d. **Give, and it will be given to you: good measure, pressed down, shaken together, and running over:** Jesus encouraged the freedom to give without fearing that we will become the loser in our giving. He wanted to set us free from the fear of *giving too much*.

i. This is true and has been tested when it comes to generosity with material resources. Simply said, you can't out-give God. He will return more to you, in one way or another, more than you give to Him. Yet the most pointed application of this in context is not so much the giving of material resources, but with giving love, blessing, and forgiveness. We are never the loser when we give *those* things after the pattern of God's generosity.

ii. **Put into your bosom:** "The Jew wore a long loose robe down to the feet, and round the waist a girdle. The robe could be pulled up so that the bosom of the robe above the girdle formed a kind of outsize pocket in which things could be carried. So the modern equivalent of the phrase would be, 'People will fill your pocket.'" (Barclay)

e. **With the measure you use, it will be measured back to you:** This is the principle upon which Jesus built the command, "**Judge not, that you be not judged.**" God will measure unto us according to the same measure we use for others. This is a powerful motivation for us to be generous with love, forgiveness, and goodness to others. If we want more of those things from God, we should give more of them to others.

i. We might say that Jesus did not *prohibit* the judgment of others. He only requires that our judgment be completely fair, and that we only judge others by a standard we would also like to be judged by.

ii. When our judgment in regard to others is wrong, it is often not because we judge according to a standard but because we are hypocritical in the application of that standard — we ignore the standard in our own life. It is common to judge others by one standard and ourselves by another standard — being far more generous to ourselves than others.

iii. According to the teaching of some rabbis in Jesus' time, God had two measures that He used to judge people. One was a **measure** of *justice* and the other was a **measure** of *mercy*. Which ever **measure** you want God to use with you, you should use that same **measure** with others.

iv. We should only judge another's behavior when we are mindful of the fact that *we ourselves will be judged*, and we should consider how we would want to be judged.

#### E. The distinction between two ways.

##### 1. ([Luke 6:39-42](#)) Illustrations centered around the idea of seeing.

**And He spoke a parable to them: "Can the blind lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. And why do you look at the speck in your brother's eye, but do not perceive the plank in your own eye? Or how can you say to your brother, 'Brother, let me remove the speck that *is* in your eye,' when you yourself do not see the plank that *is* in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother's eye."**

a. **Can the blind lead the blind?** This is obvious. The **blind** can't **lead the blind**. Therefore we should never look to other blind men to lead us; nor should we try to lead others in our blindness. Instead, we should make Jesus our leader, our teacher, who sees and knows all things.

i. Jesus reminded us that *some supposed leaders are blind* — beware of them. Later Jesus said of some of the religious leaders of His day, *They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch* ([Matthew 15:14](#))

ii. "Though the Pharisees and teachers of the law had scrolls and interpreted them in the synagogues, this does not mean that they really understood them...The Pharisees did not follow Jesus; so they did not understand and follow the Scriptures." (Carson)

iii. In these words of Jesus we see the *guilt* of those who are **blind** leaders **of the blind**. We also see the *responsibility* of followers to make sure their leaders are not blind.

b. **A disciple is not above his teacher:** A **disciple** was much like a student, with the added element of follow-



ing and patterning after the master or **teacher**. In this way, the disciple would never be greater than the teacher, yet **everyone who is perfectly trained will be like his teacher**. We will become like those we follow, *so we must decide to choose good teachers to follow*.

i. In this perfectly clear and logical truth, Jesus gave a wonderful promise. As we are taught by Him and grow in Him, we will become more like Jesus. More and more, we are *conformed to the image of His Son* ([Romans 8:29](#)) and ultimately, *when He is revealed, we shall be like Him, for we shall see Him as He is* ([1 John 3:2](#)).

ii. “The Lord Jesus became like unto us in our low estate, that we should become like Him in his glory...There must ever be the limitation of the creature as compared with Him by whom all things were made. But in our measure there shall be the same perfect beauty — his beauty upon us.” (Meyer)

c. **And why do you look at the speck in your brother’s eye, but do not perceive the plank in your own eye?** The figures of a speck and a plank are real figures used humorously. Jesus shows that we are generally far more tolerant to our own sin than we are to the sin of others.

i. Though there might be a literal **speck** in one’s eye, there obviously would not be a literal **plank** or board in an eye. Jesus used these exaggerated, humorous pictures to make His message easier to understand and more memorable.

ii. It is a humorous picture: A man with a board in his eye trying to help a friend remove a speck from the friend’s eye. You can’t think of the picture without smiling and being amused by it.

iii. An example of looking for a speck in the eye of another while ignoring the plank in one’s own is when the religious leaders brought the woman taken in adultery to Jesus. She had certainly sinned; but their sin was much worse and Jesus exposed it as such with the statement, *He who is without sin among you, let him throw a stone at her first* ([John 8:7](#)).

d. **You yourself do not see the plank that is in your own eye:** Jesus indicates that the one with the **plank in his own eye** would not immediately be aware of it. He is blind to his obvious fault. It is the attempt to correct the fault of someone else when we ourselves have the same (or greater fault) that earns the accusation, **“Hypocrite!”**

i. “Jesus is gentle, but he calls that man a ‘hypocrite’ who fusses about small things in others, and pays no attention to great matters at home in his own person.” (Spurgeon)

ii. Our hypocrisy in these matters is almost always more evident to others than to ourselves. We may find a way to ignore the plank in our own eye, but others notice it immediately. A good example of this kind of hypocrisy was David’s reaction to Nathan’s story about a man who unjustly stole and killed another man’s lamb. David quickly condemned the man, but was blind to his own sin, which was much greater ([2 Samuel 12](#)).

e. **First remove the plank from your own eye, and then you will see clearly to remove the speck that is in your brother’s eye:** Jesus didn’t say that it was wrong for us to help our brother with the speck in his eye. It is a good thing to help your brother with his speck, *but not before* dealing with the plank in your own eye.

2. ([Luke 6:43-45](#)) **We can only follow Jesus this way if we have been radically changed by Him. If Jesus has touched us, it will show in our lives.**

**“For a good tree does not bear bad fruit, nor does a bad tree bear good fruit. For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush. A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.”**

a. **A good tree does not bear bad fruit...every tree is known by its own fruit:** This **fruit** is the inevitable result of who we *are*. Eventually — though it may take a time for the harvest to come — the good or bad fruit is evident, revealing what sort of tree we are. *Not every tree is the same*.

i. “Not to have *good fruit* is to have *evil*: there can be no innocent sterility in the invisible tree of the heart. He

that brings forth *no* fruit, and he that brings forth *bad* fruit, are both only fit for the *fire*.” (Clarke)

ii. “It is not merely the wicked, the bearer of poison berries, that will be cut down; but the neutral, the man who bears no fruit of positive virtue must also be cast into the fire.” (Spurgeon)

iii. Just before this Jesus warned us to judge ourselves first, to look for the speck in our own eye before turning our attention to the beam in our neighbor’s eye. Therefore before asking it of anyone else, we should first ask: “Do I bear fruit unto God’s glory?”

b. **A good man out of the good treasure of his heart brings forth good...out of the abundance of the heart his mouth speaks:** Our words reveal our heart. If there is **good treasure** in the heart, it will show; if **evil**, that also will show in time. Our *words say more about us than we think*, and reveal that some are **good** men and some are **evil** men.

3. ([Luke 6:46-49](#)) Concluding exhortation: *doing* what Jesus commanded is our foundation.

**“But why do you call Me ‘Lord, Lord,’ and do not do the things which I say? Whoever comes to Me, and hears My sayings and does them, I will show you whom he is like: He is like a man building a house, who dug deep and laid the foundation on the rock. And when the flood arose, the stream beat vehemently against that house, and could not shake it, for it was founded on the rock. But he who heard and did nothing is like a man who built a house on the earth without a foundation, against which the stream beat vehemently; and immediately it fell. And the ruin of that house was great.”**

a. **But why do you call Me “Lord, Lord,” and do not do the things which I say?** Jesus made a distinction between those who merely make a *verbal* profession of faith, and those who actually both **hears** His **sayings** and **does them**.

i. We must use the language of **“Lord, Lord”** — we cannot be rescued if we do not. Though hypocrites may say it, we should not be ashamed to say it. Yet it alone is not enough.

ii. This warning of Jesus applies to people who speak or say things to Jesus or about Jesus, but don’t really mean it. It isn’t that they believe Jesus is a devil; they simply say the words very superficially. Their mind is elsewhere, but they believe there is value in the bare words and fulfilling some kind of religious duty with no heart, no soul, not spirit — only bare words and passing thoughts.

iii. This warning of Jesus applies to people who say **“Lord, Lord”** and yet their spiritual life has nothing to do with their daily life. They go to church, perhaps fulfill some daily religious duties, yet sin against God and man just as any other might. “There are those that speak like angels, live like devils; that have Jacob’s smooth tongue, but Esau’s rough hands.” (Trapp)

iv. Jesus put this in the form of a question: **Why?** “If we are disobedient, why continue the profession of obedience?... Each soul guilty of the wrong referred to must face this ‘Why?’ alone. All that need be said is, that to do so will inevitably be to discover the unworthiness of the reason.” (Morgan)

b. **Whoever comes to Me:** Here, in three brief points, Jesus described the one who does follow Him in wisdom and truth — and went on to illustrate the wisdom of that one.

i. “Carefully note the three-fold condition. 1. ‘Every one that cometh to Me,’ surrender. 2. ‘And heareth My words,’ discipleship. 3. ‘And doeth them,’ obedience.” (Morgan)

c. **He is like a man building a house:** In Jesus’ final illustration of the two builders, each house looked the same from the outside. The real foundation of life is usually hidden and is only proven in the storm.

i. “The wise and the foolish man were both engaged in precisely the same avocations, and to a considerable extent achieved the same design; both of them undertook to build houses, both of them persevered in building, both of them finished their houses. The likeness between them is very considerable.” (Spurgeon)

d. **When the flood arose:** Jesus warned that the foundations of our lives will be shaken at some time or another, both now (in seasons of difficulty) and in the ultimate judgment before God. It is better that we test the



foundation of our life *now* rather than later, at our judgment before God when it is too late to change our destiny.

i. Time and the storms of life will prove the strength of one's foundation, even when it is hidden. We may be surprised when we see who has truly built upon the good foundation. "At last, when Judas betrayed Christ in the night, Nicodemus faithfully professed him in the day." (Trapp)

e. **He who heard and did nothing:** Merely *hearing* God's word isn't enough to provide a secure foundation. It is necessary that we are also *doers* of His word. If we are not, we commit the sin that will surely find us out, the sin of doing nothing ([Numbers 32:23](#)) — and **great** will be *our ruin*.

i. Yet no one can read this without seeing that they have not, do not, and will not ever completely **do them**. Even if we **do them** in a general sense (in which we should), the revelation of the Kingdom of God in the Sermon on the Mount drives us back again and again as needy sinners upon our Savior.

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