

## *Study Notes For Luke* (Chapter Six)

**Luke 6:1** *“And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.”*

- The second sabbath is defined as: “Second-first, i.e. (specially) a designation of the Sabbath immediately after the Paschal week (being the second after Passover day, and the first of the seven Sabbaths intervening before Pentecost): — second ... after the first” (Strong’s # 1207).
- There were instructions for Israel to number the Sabbath Days (**Leviticus 23:15-22**).
- There was authority, under the Law of Moses, to eat from the crops of a neighbor (**Deuteronomy 23:24-25**).
- Under the Law of Moses, there were provisions for the stranger, for the fatherless, and for the widow (**Deuteronomy 24:19-22**).
- The reason they plucked the corn is that they were hungry (**Matthew 12:1**).

**Luke 6:2** *“And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?”*

- Under the Law of Moses there were great consequences for violating the Sabbath (**Exodus 31:14-15** and **Numbers 15:32-36**).
- Yet, the Law of Moses was no longer in full effect (**Matthew 11:13** and **Luke 16:16**).
- Like we saw in chapter five (**Luke 5:17-39**), the Pharisees sought to catch Jesus and bring accusations against Him (**Matthew 22:15**, **Mark 12:13**, and **Luke 11:53-54**).
- They were stuck in their traditions (**Mark 7:1-13**).
- Ultimately, their ways turned them to the plot to kill Jesus (**John 11:45-53**).

**Luke 6:3-4** *“(3) And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him; (4) How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?”*

- Have ye not read (**Matthew 19:1-12**, **Matthew 22:23-33**, **Mark 12:1-12**, and **Luke 10:25-37**).
- What David did (**I Samuel 21:1-9**).
- Only lawful for the priest to eat (**Leviticus 24:5-9**).
- There is more of a lesson to this than what Luke recorded (**Matthew 12:1-8**).
- “And he said unto them, The sabbath was made for man, and not man for the sabbath” (**Mark 2:27**; cf. **Genesis 2:1-3**, **Exodus 23:12**, and **Deuteronomy 5:14**).

- They were using the Law of Moses unlawfully (**I Timothy 1:3-11**).
- They missed the Law vs. the intent of the Law (**John 7:12-24**; cf. **John 5:1-18**).
- Another lesson, as recorded by Matthew; mercy, and not sacrifice (**Matthew 12:7**; cf. **Proverbs 21:3, Isaiah 1:10-18, Hosea 6:6, and Micah 6:6-8**).

**Luke 6:5** *“And he said unto them, That the Son of man is Lord also of the sabbath.”*

- Jesus’ authority over the Sabbath is without question (**John 5:17-27, Luke 10:22, Acts 10:36, Ephesians 1:19-23, Colossians 1:12-20, and I Peter 3:21-22**).

**Luke 6:6** *“And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.”*

- It was the custom of Jesus to go to the synagogue on the Sabbath (**Luke 4:16**). This is an opportunity to teach that He often sought out (**Luke 13:10**).
- Jesus sought the opportunity of teaching in public places know for the Jews to come to hear the word of God (**John 18:20**).
- A man with a withered hand tied to a miracle should bring someone with knowledge of the prophets to Jeroboam (**I Kings 13:1-10**).

**Luke 6:7** *“And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.”*

- Wicked people are trap setters (**Psalms 119:110 and Jeremiah 5:26-29**).
- As we noted on vs. 2, we have seen (**Luke 5:21, Luke 5:30, and Luke 5:33**) and will continue to see (**Luke 11:53-54 and Luke 20:20**); Jesus has enemies watching Him and listening to Him to find fault.
- The Psalmist said he kept his mouth with a bridle while the wicked was before him (**Psalms 39:1**). That makes a lot of sense.

**Luke 6:8** *“But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.”*

- As we have seen in the previous chapter (**Luke 5:22**), Jesus knows their thoughts (**John 2:23-25**).
- Jesus knowing their thoughts is a testimony to His being deity (**I Chronicles 28:9, Psalms 44:21, Psalms 139:4-6, and Jeremiah 23:24**).
- Jesus put this man in the middle. He set up a display of what He was going to do (cf. **Isaiah 45:19 and Acts 26:19-26**).

**Luke 6:9** *“Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?”*

- See: **Luke 13:10-17, Luke 14:1-6, and John 7:14-24**

**Luke 6:10** *“And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.”*

- In Mark’s account, we find that Jesus was angry at this moment (**Mark 3:5**). His anger was at the hardness of their hearts (**Proverbs 28:14** and **Romans 2:5**).
- As we have seen with the healings of Jesus, there is an immediate healing of this withered hand (cf. **Luke 4:39**, **Luke 5:13**, etc.).

**Luke 6:11** *“And they were filled with madness; and communed one with another what they might do to Jesus.”*

- The term translated “madness” means: “stupidity; by implication, rage: — folly, madness. Want of understanding, folly; madness expressing itself in rage” (Strong’s # 454). Only appears on other time in the N.T. It is translated as “folly” (**II Timothy 3:9**). Consider: **Proverbs 14:17**, **Proverbs 14:29**, and **James 1:19-20**
- They communed what to do with Jesus (**Matthew 12:13-15**, **Luke 22:2**, **John 11:47**, and **John 11:53**; cf. **Proverbs 9:8**).

**Luke 6:12** *“And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.”*

- This was not the only time Jesus went into a mountain to pray (**Matthew 14:23**, **Mark 6:46**, and **Luke 9:28**).
- The fact that Jesus prayed all night to the Father shows how afflicted He was with the events He had experienced. Remember, is any afflicted... (**James 5:13**; cf. **Hebrews 5:7**).

**Luke 6:13** *“And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;”*

- Jesus chose twelve men and ultimately empowered them to do miracles (**Mark 3:13-19**, **Matthew 9:35-10:8**, and **Luke 9:1-6**).
- Whatever the chronological order is, we see that Jesus selected the 12 from among all those following Him (**John 6:60-71**, **John 13:18**, **Acts 1:1-2**, and **Ephesians 4:7-12**).
- He also named them Apostles. That is that they were His ambassadors, His delegates [Strong’s # 652] (cf. **II Corinthians 5:20** and **Ephesians 6:19-20**).
- Think of the language “apostles of the/our Lord” (**II Peter 3:2** and **Jude 1:17**).

**Luke 6:14** *“Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,”*

- Simon, whom He also named Peter (**Matthew 4:18**, **Matthew 10:2**, **Matthew 16:16**, **Mark 3:16**, **Mark 14:37**, **Luke 5:8**, **John 6:8**, **John 6:68**, **John 13:6**,

- John 13:9, John 13:24, John 13:36, John 18:10, John 18:15, John 18:25, John 20:2, John 20:6, John 21:2, John 21:3, John 21:7, John 21:11, John 21:15, Acts 10:5, Acts 10:18, II Peter 1:1, etc.).** Also, called Cephas (**John 1:42; cf. I Corinthians 1:12**).
- Andrew the brother of Peter (**John 1:40 and John 1:44**).
  - James (**Matthew 4:21**). There are several James'. Such as the physical brother of Jesus (**Matthew 13:55**). James the son of Alphaeus (**vs. 15; Mark 3:18**).
  - John the brother of James (**Mark 5:37**).
  - Philip (**John 1:45**). \*Not to be confused with Philip the evangelist who was also one of the chosen servants (**Acts 6:1-7 and Acts 21:8**).
  - Bartholomew (**Acts 1:13**).

**Luke 6:15** *“Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,”*

- Matthew (**Matthew 9:9-13**).
- Thomas (**John 14:1-7 and John 20:24-29**).
- James the son of Alphaeus (**Mark 3:18**).
- Simon called Zelotes (**Matthew 10:4**).

**Luke 6:16** *“And Judas the brother of James, and Judas Iscariot, which also was the traitor.”*

- Judas the brother of James was also the physical brother of Jesus (**Mark 6:3**).
- Judas Iscariot, which also was the traitor (**Matthew 26:14-16, Matthew 26:47-50, John 6:71, and John 12:1-6**).

**Luke 6:17** *“And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;”*

- Jesus had gone into the mountain to pray when He called the disciples to Him (**Luke 6:12-13**). So, He came down from that mountain with them here.
- There were times wherein Jesus drew a great multitude unto Himself (**Matthew 13:1-2, Matthew 14:14, Matthew 15:32-33, Matthew 20:29, Matthew 21:1-8, John 6:2, etc.**).
- The problem was, they didn't stick around (**John 6:60-66; cf. Matthew 7:13-23 and Matthew 22:1-14**).
- They came to hear Him and to be healed of their diseases as we have seen previously (**Luke 5:15**).
- That is what Jesus came to do (**Luke 4:16-21; cf. Isaiah 42:1-9 and Isaiah 61:1-2**).

**Luke 6:18** *“And they that were vexed with unclean spirits: and they were healed.”*

- “Vexed” [ὄχλέω]: “To mob, i.e. (by implication) to harass: — vex. To excite a mob against one; to disturb, roll away; to trouble, molest; be in confusion, in an uproar; to be vexed, molested, troubled: by demons” (Strong’s # 3791). This exact Greek term appears only one other time in the New Testament (**Acts 5:16**).
- With unclean spirits (**Matthew 12:43-45**, **Mark 1:23-28**, **Mark 3:7-12**, **Mark 5:1-20**, and **Luke 9:37-42**).
- Also called “unclean devil” (**Luke 4:33**).

**Luke 6:19** *“And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.”*

- They sought to touch Him for virtue [miraculous power; mighty work (Strong’s # 1411)] came out of Him (cf. **Luke 8:40-48**).
- When people saw true miraculous abilities and believed, they acted as though contact or even close to be contacted would heal them (**Acts 5:15-16**).
- Interestingly, there is even the mention of “special miracles” (**Acts 19:11-12**).

**Luke 6:20** *“And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.”*

- Blessed be ye poor, for yours is the kingdom of God (**James 2:5**; cf. **Luke 16:19-31**).
- In a few more verses, woe to the rich (**Luke 6:24**; cf. **James 1:9-10**).
- Matthew, in the record of the sermon on the Mount, says “blessed are the poor in spirit” (**Matthew 5:3**; cf. **Isaiah 66:2**).
- We cannot take this teaching to mean that someone is lost simply because that person has material wealth (**Genesis 13:1-2**, **Job 1:1-3**, **Matthew 27:57-60**, and **I Timothy 6:17-19**).
- Having said that, being wealthy makes being faithful to God and having eternal life as a result much more difficult for various reasons (**Deuteronomy 6:10-12**, **Deuteronomy 8:11-17**, **Proverbs 11:28**, **Luke 12:13-21**, **Luke 18:18-30**, and **I Timothy 6:6-10**).
- This certainly is NOT teaching that a person is saved just because he or she is poor (**Proverbs 30:8-9**, **Matthew 12:46-50**, **Mark 16:15-16**, **Luke 11:28**, **John 8:28-32**, **Acts 3:19**, **Romans 10:9-17**, **Hebrews 5:8-9**, **II John 1:6-9**, **Revelation 22:14**, etc.).
- This teaching exists because of how the poor were often mistreated throughout much of Israel’s history (**Ecclesiastes 9:11-16**, **Isaiah 3:14-15**, **Jeremiah 2:34**, **Ezekiel 22:29**, **Amos 2:6**, and **James 2:6**).

**Luke 6:21** *“Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.”*

- Some faithful saints suffered from being hungry (**I Corinthians 4:11** and **II Corinthians 11:27**).
- Mary said, regarding the Lord (**Luke 1:46**), this: *“He hath filled the hungry with good things; and the rich he hath sent empty away”* (**Luke 1:53**).
- The point of the focus on the reward is not a physical one (**Matthew 5:6**, **John 4:5-15**, and **John 6:25-51**).
- This principle was even taught through the prophets of old (**Isaiah 55:1-3**).
- We will see in a few more verses the woe to those who are full and laughing (**Luke 6:25**).
- For those weeping (**John 16:33**, **Acts 14:22**, and **II Timothy 3:12**) the promise of laughter in a spiritual manner (**John 16:19-22**, **II Corinthians 4:7-5:1**, **Hebrews 12:1-2**, and **Jude 1:24**).

**Luke 6:22** *“Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.”*

- **Matthew 5:10-12**, **Matthew 10:34-39**, **John 15:18-23**, **John 17:9-17**, **Romans 3:8**, **Romans 8:17**, **Philippians 1:28-30**, **II Thessalonians 1:4-8**, **II Timothy 2:10-12**, **Titus 2:7-8**, **I Peter 2:9-12**, and **I Peter 4:13-19**
- In a few verses we will see the woe to those well spoken of (**Luke 6:26**).

**Luke 6:23** *“Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.”*

- That day is from the context of being hated, separated, reproached, etc. (verse 22). When the Apostles were persecuted for the cause of Christ, they rejoiced that they were counted worthy to suffer shame for his name (**Acts 5:17-42**).
- Outside of the reward, there are benefits to going through tribulation [anguish, burdened, persecution, tribulation, trouble] (**Romans 5:1-4** and **James 1:1-3**).
- When properly focused, a Christian should not feel defeated when suffering for the right reasons (**II Corinthians 12:1-10**).
- If Heaven is gained, what is really lost (**II Corinthians 4:7-5:1** and **I Peter 1:1-9**)?
- The prophets suffered too (**I Kings 18:1-4**, **I Kings 22:1-40**, **II Chronicles 16:7-10**, **II Chronicles 24:20-22**, **II Chronicles 36:14-16**, **Nehemiah 9:26**, **Jeremiah 20:1-2**, **Jeremiah 38:6**, **Matthew 23:31-32**, **Acts 7:51-52**, etc.).

**Luke 6:24** *“But woe unto you that are rich! for ye have received your consolation.”*

- In the notes on verse 20, we considered **Luke 16:19-31**. The point of *“ye have received your consolation”* is made in that reference (**Luke 16:24-25**).

- Some people have “this world’s good” (**I John 3:17**). As discussed in the notes on **Luke 6:20**, that is not a problem if kept in proper perspective (**I Timothy 6:17-19**).
- Therefore, this teaching is more towards those that have this world’s good not by the right means nor in the right perspective (i.e. **Micah 6:12** and **James 5:1-5**).

**Luke 6:25** *“Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.”*

- This is the other side of **Luke 6:21**. Some people in this world have sufficient food and belongings and that is not in itself sinful (**Proverbs 27:23-27**).
- The problem is the focus. Because of having all they want, they do not realize how much they are lacking spiritually (**Revelation 3:14-22**).
- Does one have the mind to be content with little or much (**Philippians 4:10-12**)?
- Like noted in verses 20; 24 - they have the best they ever will.
- Some are full of laughter when they should be mourning (**James 4:6-10**).
- They will not have joy in eternity (**Luke 13:28**; cf. **II Thessalonians 1:8-10**).

**Luke 6:26** *“Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.”*

- We discussed the contrasting point to this in **Luke 6:22**. We also discussed how they persecuted the prophets in **Luke 6:23**.
- Those who preach the truth will most often be hated and mistreated (**Proverbs 15:12**, **Isaiah 29:21**, **Amos 5:10**, **Amos 7:12-16**, **John 3:19-21**, **II Corinthians 12:15**, and **Galatians 4:16**).
- There has to be a balance here too. Sometimes those who are erring will speak well of someone faithful for various reasons that is not an indictment on the faithful (**Psalms 28:3**, **Proverbs 23:1-7**, **Proverbs 26:24-26**, **Jeremiah 12:6**, and **Luke 20:20-21**).
- The faithful should not be naive (**Proverbs 14:15** and **Romans 16:17-18**).
- Some just say what one wants to hear to get an advantage (**II Peter 2:18-22** and **Jude 1:16**).
- In times past, the false prophets were well-spoken of (**Jeremiah 5:22-31** and **Micah 2:11**) because they said what the people wanted to hear rather than what they needed to hear (**Isaiah 30:9-11**, **Jeremiah 8:9-12**, **Lamentations 2:14**, and **Ezekiel 13:10-23**).
- In the notes on verse 23 a reference was given for when Ahab desired the prophets to tell him what he wanted to hear. If you read that context again you see how the false prophets were loved and the true prophets hated by the erring (**I Kings 22:1-40** and **II Chronicles 18:1-34**).
- Think about how today people heap to themselves false teachers (**II Timothy 4:1-5**).

**Luke 6:27-28** *“But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you.”*

- Think about Jesus speaking to “you which hear” (**Luke 8:19-21**). This requires “ears to hear” (**Matthew 11:15, Matthew 13:9, Matthew 13:43, and Luke 8:8**). There are certainly those that should have ears to hear, but choose not to use them (**Ezekiel 12:1-2**).
- When people read this verse they struggle with love. Somehow, people tend to forget how vast the word “love” is in meaning. Consider some illustrations. We are to love the Lord (**Matthew 22:34-38**) to the point wherein we obey whatever He says (**John 14:15**). We are to love our our neighbors (**Matthew 22:39 and Luke 10:25-39**). Does that love mean we are to do whatever they say? NO (**Acts 5:29**)! There is brotherly love (**Romans 10:10 and Hebrews 13:1**). That love is shown through action (**I John 3:14-18**). However, it is not the same love as we have for our spouses (**Ephesians 5:25**) and it is not shown by the same actions (ex. **Hebrews 13:4**). Furthermore, brotherly love is greater in relationship than we have with those of the world, our enemies, etc. (**Ephesians 5:1-11**). The fact is, we are told there is a love we cannot have for the world (**I John 2:15-17**). God loves the world and proves that by action (**John 3:16**), but clearly shows a different love for those that obey His will (**I John 3:1**).
- Love your enemies (**Luke 6:35**) is what we see in Jesus (**Luke 9:51-56, Romans 5:6-10, and I John 4:9-10**). The kind of love that seeks to save lost souls. Even those of our enemies. That does not mean He excused their sin or made/will make exceptions for them (**II Thessalonians 1:7-10**). That does not mean we can excuse sin or have fellowship therein (**Romans 12:9, James 4:4, and Revelation 2:6**).
- Jesus does draw lines (**Mark 3:31-35 and Luke 11:23**).
- This is verse is teaching against carnal hatred. God and the faithful has a hatred for sinners, seeing them as an abomination [disgusting thing] (**Psalms 5:4-6, Psalms 11:5-7, Proverbs 6:16-19, Proverbs 16:5, and Hebrews 1:8-9**) and we should too (**Psalms 31:6, Psalms 119:104, Psalms 119:163, Psalms 139:21-22, Amos 5:15, Romans 12:9, I Peter 3:10-11, and Revelation 2:6**).
- These instructions here, as well as the principle in verses 29-30, teaches us how to live peaceably with all men (**Romans 12:17-21**). See them as lost souls that we would love to see saved.
- The Law of Moses did not teach Israel to love their enemies (**Deuteronomy 23:3-6, Psalms 58:1-11, and Psalms 69:22-28**).
- Jesus is making a change (**Matthew 5:44-46**).
- Remember, under the Law of Moses things were very carnal from the immediate punishment of sin (**Exodus 21:28-29, Leviticus 20:9-10, Numbers 15:32-36, etc.**) to carnal warfare being part of role of God’s people (**Numbers 1:3 and Deuteronomy 20:1-4**).
- Doing good to those that hate us (**Luke 10:25-37 and I Thessalonians 5:15**).



- Trust that if vengeance is called for, our Lord will handle it (**Hebrews 10:30-31**).
- Bless them: see **James 3:9** and **I Peter 3:8-9**
- Praying for them is about God being long-suffering towards them and our enemies having the chance to be converted and ultimately saved (**Luke 23:33-34**, **Acts 7:51-60**, and **I Timothy 2:1-6**; cf. **II Peter 3:9-10**).
- The phrase “despitefully used” interestingly means: “to insult, slander: — use despitefully, falsely accuse...” (Strong’s # 1908). See: **I Peter 3:15-17**
- We will address this more when we come to verse 35.

**Luke 6:29** *“And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also.”*

- Turn your cheek (**Matthew 5:39**).
- This is not about self-defense (more on that later). It is about taking something offensive on the cheek and not responding (i.e. **John 18:22-24**).
- This does not teach against rightful self-defense (**Exodus 22:2-3**, **Luke 11:21**, and **Luke 22:36-38**).
- Nor does this teach that all physical aggression is wrong (**John 2:13-17**).
- Again, as addressed in verses 27-28, this about not being vengeful (**Romans 12:17-21**).
- We are taught to avoid carnal conflict and pursue peace (**Proverbs 15:1-2**, **Matthew 5:9**, **Matthew 10:23**, **Acts 8:1-4**, **Acts 9:24-25**, **Acts 13:50-51**, **Acts 14:5-7**, **Acts 17:5-10**, **Romans 13:9-13**, and **Hebrews 12:14**).
- If someone takes thy cloak... The reference is in regard to legal matters and the idea is that the legal battle is not worth the garments (**Matthew 5:40** and **I Corinthians 6:1-8**).
- Sometimes it is better to just endure the grief (**I Peter 2:19-23**).
- There are some further comments I want to make here that fits into the next verse too (**Luke 6:30**). So, I shall wait.

**Luke 6:30** *“Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.”*

- Give what? The word is very general meaning “bestow, bring forth, minister, etc.” (Strong’s # 1325). In light of the context being about goods (cloak, coat), we will take it to mean similarly.
- This cannot be taken without any exception (i.e. **II Thessalonians 3:10**).
- Jesus taught “Ask, and it shall be given you...” (**Matthew 7:7**). Was that without exceptions (**II Corinthians 12:1-10**, **James 4:3**, **I Peter 3:12**, and **I John 5:14-15**)?
- Additionally, if you gave everything to everyone that asked, what would you do when you hit zero? How would you provide for your family (**I Timothy 5:8**)? Think if this principle was applied by someone across the board. How many telemarketers call you asking you for donations to various funds?

- Furthermore, what about giving to those whom our giving would hurt (**Jeremiah 23:14** and **Ezekiel 13:22-23**). What if a false teacher asked for financial support from you (**Ephesians 5:11** and **II John 1:9-11**)?
- Consider also the principle of having an accounting process to know where the help is actually going and that it gets there (**Acts 11:27-30**, **I Corinthians 16:1-4**, and **II Corinthians 8:16-24**).
- Having said all of that, we don't want to talk ourselves out of being charitable (**Proverbs 21:26**, **Matthew 25:31-46**, **Acts 20:35**, **Galatians 2:9-10**, **Galatians 6:10**, and **Ephesians 4:28**).
- If someone takes our belongings... Is this teaching that we should just let that happen? Are we supposed to leave our doors unlocked and allow anyone to take what they want? No, that is not what Jesus is teaching (**Matthew 24:43** and **Luke 11:21**).
- Consider one thing that does apply and is a consistent conclusion. What about tax collection, dues, etc. (**Romans 13:6-7**)?
- The Lord is teaching us not to fight the inevitable losses we have to incur that may even be unjust (\*See notes on verses 27-29).
- The context is teaching us how to live in peace in this wicked world (cf. **Hebrews 12:14**).

**Luke 6:31** *"And as ye would that men should do to you, do ye also to them likewise."*

- See also: **Matthew 7:12**
- Some people will be abusive to others even though they would desire mercy in the same situation. Thus, wherein we have been authorized to be merciful or judge with consequences, we'd do well to consider how we'd want to be treated in a like situation (**Matthew 18:15-35**).
- So, the principle taught echos the principle of loving others as you love yourself (**Matthew 19:19**, **Matthew 22:34-40**, **Romans 13:8-10**, **Galatians 5:13-14**, and **Ephesians 5:28**).

**Luke 6:32** *"For if ye love them which love you, what thank have ye? for sinners also love those that love them."*

- We discussed loving enemies and principles that would likewise apply here in **Luke 6:27-28**.
- Also, see: **Matthew 5:46-47**.
- Remember, the "party spirit" was alive and strong in the first century (**Matthew 9:9-13** and **Luke 15:1-2**).
- Like most matters, there has to be a balance here (**Proverbs 13:20**, **Proverbs 29:27**, **John 15:18-19**, **I Corinthians 5:9-13**, **I Corinthians 15:33**, **II Corinthians 6:14-7:1**, and **James 4:4**).
- When it comes to "friendship", this same Jesus said... *"Ye are my friends, if ye do whatsoever I command you"* (**John 15:14**).
- Again, love thy neighbor is not a love brethren only instruction (**Luke 10:25-37**).

- Regarding sinners loving those that love them, consider the next verse...

**Luke 6:33** *“And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.”*

- Sinners look to have relationships that are mutually beneficial (**Proverbs 14:20, Proverbs 19:4, and Luke 14:12-14**).
- As Christians, we ought to have more of a servants mentality than looking to only do something that has an earthly return for our good deeds (**Mark 10:42-45, Romans 15:1-3, I Corinthians 9:19, I Corinthians 10:24-33, and Philippians 2:3-8**).

**Luke 6:34** *“And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.”*

- The word translated “lend” [δανείζω] means: “To loan on interest; reflexively, to borrow: — borrow, lend. To lend money; to have money lent to one's self; to take a loan, borrow” (Strong's # 1155).
- The principle of lending to those in need was not new (**Deuteronomy 15:7-11**).
- Again, balance has to be maintained here. There has to be caution to some degree (**Proverbs 6:1-3, Proverbs 11:15, and Proverbs 22:26**).
- For consideration, what if I am lending to someone that I am confident will not repay? What does that Scriptures call that person (**Psalms 37:21**)? What about my complicity in the matter (**Jeremiah 23:14 and Ezekiel 13:22**)? However, what if I am willing to lend and forgive the debt (**Matthew 6:12; 6:14 and Colossians 3:13**)?
- Think about the broadness of lessons on these principles (**Luke 7:36-48**).
- We will be talking about being merciful in verse 36. This is the overall principle being taught.

**Luke 6:35** *“But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.”*

- See notes on vs. 27-28
- Christians will have enemies (**Philippians 3:18-19**).
- Think about what they had been taught. This is why we are reading what we are reading now. *“Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy”* (**Matthew 5:43**).
- Jesus didn't just preach this, He lived it (**Luke 23:26-34 and Roman 5:6-11**).
- It was never God's will for His people to be vengeful, carnally hateful towards their enemies (**Exodus 23:4-5, Proverbs 24:17-18, and Proverbs 25:21-22**).
- Nor is it now His will that we be vengeful (**Romans 12:17-21, I Thessalonians 5:15, and I Peter 3:8-9**).

- Remember, the mindset of old included enemies of warfare (**II Samuel 22:35-40**).
- However, what did that do to David (**I Chronicles 28:1-3**)?
- The mindset of a willingness to help those in genuine need (**Psalms 112:5, Proverbs 19:17, Proverbs 22:9, Acts 20:32-35, and Hebrews 13:16**).
- When the church of Corinth was reminded to give for the purpose of helping needy saints as earlier directed (**I Corinthians 16:1-4**), think about the point made to them about Jesus (**II Corinthians 8:1-11**).
- God's universal kindness (**Psalms 145:9, Matthew 5:45, and II Peter 3:9**).
- We talked about a point in the notes on verse 33. Hoping for nothing in return (**Luke 14:12-14**).

**Luke 6:36** *“Be ye therefore merciful, as your Father also is merciful.”*

- We are to be merciful [compassionate: — merciful, of tender mercy] (**Proverbs 21:21, Micah 6:8, Matthew 5:7, Matthew 9:9-13** [cf. Hosea 6:1-6], **Matthew 12:1-8, and James 2:13**). \*Notice the inclusion of repentance in **Matthew 9:13** with mercy.
- Consider the relationship of mercy and forgiveness (**Matthew 18:15-35, Luke 17:3-4, and I Timothy 1:12-16**).
- God is merciful (**Exodus 34:6, Deuteronomy 4:31, II Chronicles 30:9, Nehemiah 9:17, Psalms 86:5, Psalms 103:8, Romans 9:14-24, Ephesians 2:4, and Jude 1:21**).
- We are to follow the example of God (**Matthew 5:48 and Ephesians 5:1**).
- Unfortunately, because of the many false doctrines taught today, we have to note that the mercy of God is conditional (**Exodus 34:1-7, Psalms 25:10, Proverbs 28:13, Isaiah 55:7, Nahum 1:1-3, Acts 17:30, and Hebrews 10:26-31**).

**Luke 6:37** *“Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.”*

- Like **Matthew 7:1-5**, this context contains teaching about judgment with hypocrisy as we read through verse forty-two (cf. **Romans 2:1-29**).
- Can you cast that stone if you are a sinner yourself (**John 8:1-11**)?
- The word “judge”, whether we examine the Greek or English term, has various meanings. So, let's use reason. There is a judgment Jesus expects us to use (**John 7:14-24**). There is a judgment, in the sense of condemnation, that our Lord expects us not to use (**I Corinthians 4:1-5 and James 4:11-12**).
- Not judging someone will not release you from being judged by Christ (**II Corinthians 5:10**). So, again, use reason.
- God has never been pleased with the self-righteous (**Isaiah 65:1-7**) who are “judgmental” towards others (**Luke 18:9-14**).
- Verse 36 instructs us to be merciful. Rather than condemning others, be a person of mercy and forgiveness so you will receive the same in return

**(Matthew 5:7, Matthew 6:14-15, Matthew 18:15-35, Luke 17:1-4, Ephesians 4:32, Colossians 3:12-13, and James 2:12-13).**

- Yet, many take that too far. They will not judge when the Scriptures demand such. When someone will not repent we cannot forgive what God does/will not. Action then needs to be taken based upon how the Scriptures instruct that particular sin to be dealt with (**Romans 16:17-18, I Corinthians 5:1-13, I Timothy 5:19-21, I Timothy 6:3-5, II Timothy 3:1-5, II Thessalonians 3:6-15, Titus 1:10-14, Titus 3:9-11, and II John 1:6-11**).

**Luke 6:38** *“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.”*

- Then a return to things discussed in **Luke 6:29-35**. A willingness to be a giving person (**Acts 20:35**).
- Shall men give into your bosom is the point... We have seen in this context not to do things to get something in return (**Luke 6:30-34**). At the same time, good is often repaid (**Romans 15:25-27**). Think about how Paul called upon Philemon to receive Onesimus by reminding Philemon what he [Paul] had done for him. He was calling for a favor in return (**Philemon 1:1-22**).
- In another application, though not direct in this text, we should understand God’s point of view of how He desires to reward those who are willing to give based upon how that person has given (**Deuteronomy 15:7-14, Proverbs 11:25, Proverbs 19:17, Luke 21:1-4, II Corinthians 8:1-9:13, and Philippians 4:10-19**).
- Understanding that the return under the Law of Moses was physical (**Malachi 3:6-12**) while the return in Christ is spiritual (**Matthew 25:31-46 and Ephesians 1:3**).
- How we measure; estimate is what we can expect to be measured to us again. That has broad applications (**Deuteronomy 19:16-21, Psalms 18:25, Matthew 25:14-30, Mark 4:23-25, etc.**).
- Simply put, you reap what you sow (**Galatians 6:7-10**).

**Luke 6:39** *“And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?”*

- Very simple point here that we see throughout the Scriptures (**Isaiah 3:12, Isaiah 9:16, Ezekiel 34:1-10, Matthew 15:1-14, Acts 20:28-31, and Galatians 6:12-13**).
- Those leading are will answer for how they lead (**Hebrews 13:17 and James 3:1**).
- Those following cannot do so blindly (**Matthew 7:15-20, Acts 17:10-11, Ephesians 5:6-11, I Thessalonians 5:21, and I John 4:1**).
- All need to make sure that the leader is following Jesus (**I Corinthians 11:1**).

**Luke 6:40** *“The disciple is not above his master: but every one that is perfect shall be as his master.”*

- In various contexts Jesus taught that the disciple is not above His Master (**Matthew 10:24-25**, **John 13:16**, and **John 15:20**).
- As it relates to a matter of authority, this should be simple to understand (**Matthew 17:1-5**, **Matthew 28:18**, **Ephesians 1:19-23**, **Colossians 1:12-20**, and **Hebrews 3:1-6**).
- The word translated “perfect” [καταρτίζω] in this passage is defined as: “To complete thoroughly, i.e. repair (literally or figuratively) or adjust: — fit, frame, mend, (make) perfect(-ly join together), prepare, restore. To render, i.e. to fit, sound, complete; to mend (what has been broken or rent), to repair; to complete; to fit out, equip, put in order, arrange, adjust to fit or frame for one's self, prepare. Ethically: to strengthen, perfect, complete, make one what he ought to be” (Strong's # 2675). In other passages it is translated as “mending” (**Matthew 4:21**), “fitted” (**Romans 9:22**), “perfectly joined together” (**I Corinthians 1:10**), “perfect” (**II Corinthians 13:11**), “restore” (**Galatians 6:1**), “framed” (**Hebrews 11:3**), etc.
- Shall be as His Master (**Matthew 5:48** [different Greek word translated “perfect” (τέλειος)] **Ephesians 5:1-2** and **I John 3:1-3**). See Strong's # 5046.
- Some like to be debate that this doesn't mean Christians are to be “perfect” in the sense of sinless. Those false teachers need to rethink and repent of that false conclusion. The Lord expects His people NOT to sin (**John 5:1-15**, **John 8:1-11**, **Romans 6:1-6**, **II Corinthians 6:14-7:1**, **II Timothy 2:19**, **James 1:13-16**, **I Peter 4:1-2**, **I John 2:1-6**, etc.).

**Luke 6:41** *“And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?”*

- As we consider this in light of **Luke 6:37** and the things we discussed there, hypocrisy is the undertone (**Matthew 7:1-5**) as is stated in **Luke 6:42**.
- Take for example, David's inability to see his error though he could see lesser in others until his sin was exposed (**II Samuel 12:1-14**; cf. **II Samuel 11:1-27**).
- Another example is those who wanted to punish the woman caught in the act of adultery (**John 8:1-11**). We discussed that when we looked at **Luke 6:37**.

**Luke 6:42** *“Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.”*

- Taking into consideration the notes on **Luke 6:37** and **Luke 6:41**, we now see another instruction.
- Jesus is not just condemning hypocrisy (though such is clearly condemned). Such hypocrisy has always been wrong (**Psalms 50:16-21**).

- He is establishing that to help a brother out you have to be clean yourself to do so effectively (**Galatians 6:1-2**, **James 5:19-20**, and **Jude 1:22-23**).
- Teachers understand this. The world even understands this. You have heard the phrase “practice what you preach.” That principle is true (**I Timothy 4:12-16** and **Titus 2:1; 2:7-8**).
- Having said all of that, this instruction is to the one doing the correcting. The one being taught should look beyond the messenger (**I Corinthians 4:1-6**). Remember, it is the truth, the word of God that saves (**Romans 1:16**, **James 1:21**, **I Peter 1:22-25**, etc.).
- So, if you are being corrected, don’t tear down the messenger so that you don’t have to hear the message. That was a tactic employed against Jesus (**Matthew 22:16-32**).

**Luke 6:43-44** *“For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.”*

- God asked apostate Israel this: *“Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me”* (**Jeremiah 2:21**)?
- Man was not made to be sinful beings (**Genesis 1:31**, **Ecclesiastes 7:29**, **Ezekiel 18:20**, **Ezekiel 28:15**, and **Matthew 18:3**).
- It is our choice to be the good or evil tree [figuratively speaking] (**Matthew 12:33**).
- John preached that when good fruit is not brought forth, the tree is to be cut down (**Luke 3:1-14**).
- The similar message against the unfruitful is taught in other texts as well (**Hebrews 5:11-6:8** and **Jude 1:11-12**).
- Jesus taught the same thing regarding the fruitless tree (**Luke 13:1-9**).
- Ultimately, we know the faithful/unfaithful by their fruit (**Matthew 7:15-20**).
- Thorn bushes do not produce figs or grapes. That’s why they are called thorn bushes. Spiritually, the application is obvious (**Galatians 5:19-24**).

**Luke 6:45** *“A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.”*

- Like a plant where you have to get to the root, the actions of man start within (**Psalms 37:30-31**, **Psalms 40:8-10**, **Matthew 12:33-37**, **Acts 8:13-24**, **Romans 6:17**, and **Hebrews 3:12**). This is one reason you cannot separate a person from his or her actions!
- Your actions reveal who you are (**Proverbs 20:11**, **Proverbs 21:8**, **Ezekiel 18:20-25**, **Titus 1:16**, **I John 2:29**, and **I John 3:1-10**).
- That does not mean that one cannot hide from man what it is in his heart (**Psalms 55:21**, **Proverbs 5:3-4**, **Proverbs 26:24-26**, **Isaiah 29:13**, and **Ezekiel 33:30-33**).

- Some things can be concealed from the eyes and ears of man until the Day of Judgment (**I Timothy 5:24-25**).

**Luke 6:46** *“And why call ye me, Lord, Lord, and do not the things which I say?”*

- Confessing the Lord is certainly required in initial obedience to the teaching of the Gospel (**Acts 8:30-39** and **Romans 10:8-10**).
- Confessing the Lord is certainly required throughout the life of a disciple of Christ (**Matthew 10:32-33**, **I Timothy 6:12**, **I John 2:23**, and **I John 4:15**).
- Having said that, confessing or using the name of the Lord does not mean one is actually His disciple (**Jeremiah 23:25**, **Jeremiah 29:9**, **Matthew 7:21-23**, **Matthew 8:28-29**, **Mark 13:6**, **Acts 19:11-20**, etc.).
- If one names the name of Christ, that person is required of the Lord to depart from iniquity (**II Timothy 2:19**; cf. **I Corinthians 15:34** and **II Corinthians 6:14-7:1**).
- If you are going to call Him Lord, back it up with obedient actions (**Malachi 1:6**, **John 14:15**, **John 14:21-24**, **Romans 6:16**, **I John 2:1-6**, and **I John 3:1-10**).

**Luke 6:47-49** *“Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.”*

- Jesus certainly says come unto me (**Matthew 11:28-30** and **Revelation 22:16-17**).
- He is the way (**John 14:6** and **Acts 4:10-12**).
- God has said and continues with - hear, learn, and then do (**Deuteronomy 5:1**, **Isaiah 55:1-3**, **Luke 8:21**, **Luke 11:28**, **Romans 2:13**, **James 4:17**, **I John 2:29**, **I John 3:7**, and **Revelation 22:14**).
- Specifically, our Heavenly Father wants us to hear His Son (**Matthew 17:1-5**).
- Jesus' illustration (**Matthew 7:21-28**; cf. **Proverbs 10:25**, **Proverbs 28:18**, **I Corinthians 3:11**, **Ephesians 2:19-22**, and **II Timothy 2:19**).