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GRACE**

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Luke 6

(2019)

Bible House of Grace contains an easy to read New and Old Testament commentary full of spiritual treasures and pearls, complete with an insightful resource guide illuminating God's love and grace.



Although I believe my aim is pure and God's will perfect this document is still the product of a human man, as to such I neither claim perfect knowledge or perfect understanding.

Luke 6.

Topics.

- The Son of man is Lord of the Sabbath.
- Is it lawful to do good on the Sabbath Day?
- Jesus selects the twelve apostles.
- The Sermon on the Mount.
- Love your enemies.
- Turn the other cheek.
- Whoever takes your cloak give him your shirt also.
- Judge not and you will not be judged.
- Give and it will be given pressed down and running over.
- Why do you call me, "Lord, Lord," and not do what I tell you?

The Previous Chapter: in the previous chapter Jesus taught the crowds from Peter's boat on the lake of Galilee and Peter, James John and Levi left everything to follow the Lord. Jesus told everyone gathered in Levi's home that they cannot mix the New Testament Gospel of grace with the Mosaic Law and the Old Testament Covenant.

NOTE: for information concerning people, places and the meaning of words see Map Locations and People of the Bible, and Bible Dictionary on Website Menu.

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LUKE 6:1-5

The Son of Man is Lord of the Sabbath.

- **Luke 6:1:** On a Sabbath, while he was going through the grainfields, his disciples plucked and ate some heads of grain, rubbing them in their hands. ²But some of the Pharisees said, "Why are you doing what is not lawful to do on the Sabbath?" ³And Jesus answered them "Have you not read what David did when he was hungry, he and those who were with him: ⁴how he entered the house of God and took and ate the bread of the Presence, which is not lawful for any but the priests to eat, and also gave it to those with him?" ⁵And he said to them, "The Son of Man is lord of the Sabbath."

Pharisees: means the separated ones, they were rulers of the Jews and the most-strict and by far the most influential sect of the three prominent societies of Judaism that were around at the time of Christ (the Pharisees, Sadducees and Essences). Pharisees loved to wear distinguishing garb so as to be easily recognised and were found everywhere in Palestine not only in Jerusalem.

They made three contributions to Judaism so that ultimately Pharisaism and Judaism became almost synonymous. The changes the Pharisees made to the Jewish faith began in earnest after the Babylonian Captivity, the temple worship and the sacrifices had ceased so the Pharisees, scribes and Sadducees began to centre the activities of Judaism in Jewish law, tradition and in the religious rites of the Synagogues.

The three changes the Pharisees made to Judaism:

1. **Jewish legalism:** The Scribes who were considered experts in interpreting the Scriptures studied the traditional exegesis of the Law which resulted in it becoming a major part of Jewish thought and giving Jewish legalism a great impetus during the New Testament era. The Pharisees closely associated with the scribes organised the followers of the scribes teaching in the Synagogues thus legalism became widespread in the Jewish faith.
2. **Formalised religion:** the Pharisees formalised the religion of the scribes and their interpretation of the law they placed it into the mind of Jewish faith and the practice of it in the synagogues and religious ceremony. The reason the scribes and Pharisees are often mentioned together in the New Testament is because though the Pharisees were not practical politicians like the more liberal Sadducees, they were the religious leaders of the Jews and the highest qualification for membership into the Pharisees was strict adherence to the Law (Oral or written).
3. **Organisation of Jewish religion:** after the seventy-year Babylonian captivity and the Maccabean Revolt (165 BC) the scribes increased tradition and adapted it with the Mosaic Law, but it was the Pharisees who formulated, developed and organised the scribes' teachings into Jewish religion itself. This increased focus on law and tradition resulted in separatism and an almost new religion, because much of it was the opposite from what had been handed down in the Covenant by the prophets.

The Pharisees became a closely organised group: the Pharisees were very loyal to their own society and to each other, but separate from others and even their own Jewish people, they pledged themselves to obey all facets of the traditions to minutest detail and were sticklers to ceremonial purity. This developed into a feeling of superiority over other nations and people. From this superior feeling as well as religious emotion, pride found its most extreme expression. The Pharisees were haughty and arrogant because they believed they were the only interpreters of God's word. They made life difficult for themselves and bitter for others, and despised those whom they did not consider their equals. The Pharisees cultivated a national and religious consciousness, which has hardly been equalled. Their teaching that salvation came by maintaining tradition and keeping the law had such a strong influence on the minds of their followers that God's grace was thought to come from self-effort rather than grace so it was only natural that such a religion would ultimately become a matter of externals and not a faith of the heart. For further information see title:

- Sanhedrin in, Bible Dictionary (ON WEBSITE MENU).

Shewbread or the bread of the presence: (in ESV) Shewbread literally means, bread or loaf (as raised), figuratively it carries the idea of any of the following:

- To keep the mind in suspense or expiate, put away and remove sin.
- To place a thing in front of oneself and before God.
- To expose, reveal or acknowledge a thing to oneself before God.
- To purpose, determine or set forth a plan for oneself before God.

What David did when he was hungry refers to the priests of Israel who were to bake twelve loaves and set them in two piles of six on a table of pure gold before the LORD in the Holy Place where only Aaron and his sons (and descendants) were to eat them. This was to be a memorial food offering to the LORD every Sabbath Day (Saturday) and a covenant forever (Lev. 24:1-9). David's men had returned from battle and had no common bread to eat so David asked the priest (Ahimelech) to give him the holy bread and Ahimelech gave him the holy bread of the Presence

because there was no other bread to be eaten. This act violated the Levitical law because under the law only the priests were to eat the bread of the Presence and then only in the Holy Place (1 Sam. 21:1-6).

The Son of man is Lord of the Sabbath: Jesus statement, "The Son of Man is Lord of the Sabbath." Means that the Sabbath Day was made to benefit man, it was established to enhance his life in that it forced man too physically and mentally rest from labour for at least one day, but it was lawful to do-good on the Sabbath. If a ceremonial law had to be broken to save a human or animal life on the Sabbath Day it was lawful to break the law.

LUKE 6:6-11

Jesus Heals a Man with a Withered Hand on the Sabbath Day.

- **Luke 6:6-11:** On another Sabbath, he entered the synagogue and was teaching, and a man was there whose right hand was withered. ⁷And the scribes and the Pharisees watched him, to see whether he would heal on the Sabbath, so that they might find a reason to accuse him. ⁸But he knew their thoughts, and he said to the man with the withered hand, "Come and stand here." And he rose and stood there. ⁹And Jesus said to them, "I ask you, is it lawful on the Sabbath to do good or to do harm, to save life or to destroy it?" ¹⁰And after looking around at them all he said to him, "Stretch out your hand." And he did so, and his hand was restored. ¹¹But they (Pharisees and Scribes) were filled with fury and discussed with one another what they might do to Jesus.

This healing reveals the legalist heart of the religious leaders who have charge of the synagogues, they have in front of them a man who brings absolute good to another human fulfilling the Royal law love your neighbour as Yourself, which means do-good to others and all the Pharisees and scribes can see is a man breaking the law on the Sabbath Day

Is it lawful to do-good on the Sabbath Day: the following shows that it was lawful to do-good on the Sabbath Day, in the book of Matthew Jesus pointed out to the Pharisees that if one of their sheep falls into a pit on a Sabbath Day they lift it out to save its life (Matt. 12:11) and in the book of Luke he asked them if was right to heal a woman on a Sabbath Day who had been sick for eighteen years (Luke 13:16) and in John reminds them that they circumcise on a Sabbath Day then asks, "Is it not right that he heals a suffering person on a Sabbath Day," (John 7:22-23) obviously the answers to all these questions is. "Yes, it is right." The Pharisees and scribes are so legalistic that they consider healing a human on the Sabbath Day as breaking the law and sin. They missed the fact that the entire point or purpose of God's laws is to protect and benefit mankind, every one of the Ten Commandments regarding mankind protects the innocent (i.e., do not steel, do not murder, do commit adultery etc.). God has not made law to oppress man's life but to protect it. Sadly, the religious leaders of Jesus generation the Pharisees, scribes and elders considered keeping the law (as they understood it) more important than saving or benefiting human life. It was the scribes and Pharisees who made the law so legalistic, destructive and binding not God.

LUKE 6:12-16

Jesus Selects the Twelve Apostles.

- **Luke 6:12-16:** In these days he went out to the mountain to pray, and all night he continued in prayer to God. ¹³And when day came, he called his disciples and chose from them twelve, whom he named apostles: ¹⁴Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, ¹⁵and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, ¹⁶and Judas the son of James, and Judas Iscariot, who became a traitor.

It is most likely that the mountain Jesus went to was the Mount of Olives as it is opposite the temple in Jerusalem. Jesus spends all night praying no-doubt about which men to choose for his twelve apostles since as soon as the sun rises, he goes down the mountain and choose them.

The definition of an apostle: apostle (apostolos) (apostello) means a delegate or a messenger set apart, sent out or sent forth on a mission, an apostle with miraculous powers that is sent especially a commissioner of Christ and officially an ambassador of the Gospel. To be an apostle a person had to have been with Jesus from his baptism by John until his death and also have witnessed his resurrection so they could personally testify of it (Acts 1:21-22) (Acts 4:33).

THE TWELVE APOSTLES

Simon Peter: (Cephas). Simon (also called Simon Bar-Jona and Cephas) Cephas (Kephas) means, the rock, and was Peter's surname. He was the son of Jona and a fishing business partner with James and John (the sons of Zebedee). Peter (Petros) means a piece of rock it is larger than the Greek word lithos which means a stone which figuratively carries the idea of a stumbling stone. Peter was married, we know this because Scripture records Jesus healing his wife's mother in (Matthew 8:14).

Andrew: means, manly (as an individual male) he was the son of Jona and brother of Simon Peter (Cephas). He was a disciple of John the Baptist and a fisherman from Bethsaida.

James: was the brother of John and son of Zebedee and Salome. Jesus gave James and John the name Boanerges (Sons of Thunder). He was a fishing business partner with John (his brother) and Peter at Bethsaida. Herod had him killed by the sword.

John: was the brother of James and the son of Zebedee and Salome. Jesus gave him the name Boanerges meaning the Sons of Thunder. He was intimately associated with Jesus and a fishing business partner with James (his brother) and Peter. He dwelt in Jerusalem where the rulers of the Jews imprisoned him overnight. He was at the temple when Peter healed a man in the temple and prepared the Passover. He was entrusted with the care of Mary, mother of Jesus and was a pillar of the church sent by the church with the commission to Samaria and told he must prophecy to nations and kings.

John wrote letters to the churches (1 John) (2 John) (3 John) and the apocalyptic vision from Patmos (Rev. 1:9).

Philip: means, dear like a friend or friendly he was one of the seven deacons and had four daughters who were prophetesses.

Bartholomew: is thought to be Nathanael.

Matthew: was an Israelite called Levi and a receiver of taxes.

Thomas: was a twin called Didymus and his father was Alphaeus, he was loyal to Jesus and dwelt with the other apostles in Jerusalem. He was sceptical when he saw the risen Christ.

James: was the son of Alphaeus.

Simon: was also called the Zealot and the Canaanite

Judas the son of James: was also known as John Thaddaeus and Lebbaeus (Judas and Thaddaeus was John's surname).

Judas Iscariot exemplified covetousness by his bargaining with the Pharisees to betray Jesus for money. He was the treasurer of the disciples who after betraying Jesus hanged himself.

Super apostles: The Scriptures also speak of super apostles who are deceitful, egotistic, prideful conniving, cunning, malicious and full of selfish ambition they boast of their own human efforts and achievements, disguise themselves as apostles of Christ, but undermine their message and take advantage of their followers by using them for their own gain. They put on airs because they think they are important and famous and exalt and disguise themselves as honest, caring, truthful men and a nice person (i.e., as an angel of light), but lead their followers astray from a sincere and pure devotion to Christ by teaching a distorted Gospel that leads their converts away from grace and brings them back to self-effort and works to be saved or to maintain their salvation. They proclaim a different Gospel another Jesus and people under their ministry receive another spirit and embrace it eagerly (2 Cor. 11:4). Timothy warns that the prophetic Spirit says, "In the latter times some will depart from the faith by devoting themselves to deceitful spirits and teachings of demons (1 Tim. 4:1). They can be pastors, ministers or religious leaders of a Christian institution or organisation, Scripture calls them Satan's and serpents (2 Cor. 11:2-20). For further detail of the apostles see the title:

- Apostles in, Various Topics (ON WEBSITE MENU).

LUKE 6:17-19

Jesus Heals the Multitudes.

- **Luke 6:17-19:** And he came down with them (the 12 apostles) and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, ¹⁸who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. ¹⁹And all the crowd sought to touch him, for power came out from him and healed them all.

The city of Tyre and Sidon is about twelve miles north of Israel's border so these people were travelling on foot great distances to hear Jesus and be healed by him.

Jesus healed many with unclean spirits: in the Old Testament sin is identified with uncleanness, but unclean does not always apply to sin, it can apply to a person who is uncircumcised or to anyone who has become ceremonially unclean and the Gentile nations (i.e. everyone who is not a Hebrew or Jew). It applies to a man or woman who marries a person that is outside of the Jewish race and to everyone who has defiled themselves morally, ethically, religiously or by idolatry and ritual which embraces eating or touching anything considered by Jewish law unclean. The Jews used the term uncircumcised or unclean to relate to those outside of Judaism because they saw themselves as the holy race so anything outside of their race was considered unclean likewise the Moslems use the word infidels to relate to those outside of the Islam faith. Unclean spirits in the New Testament applies to anyone who has corrupt desires in thought and behavior (morally or otherwise), but is not limited to sinful behaviour or thoughts only it embraces any person who in an ethical, ceremonial or religious sense is doing those things which must be abstained from according to Levitical law (eating forbidden foods etc.), and to the Gentile nations (i.e. everyone who is not a Hebrew or Jew) or to mental illness, blindness, deafness, paralyses and such like including physical disabilities and any illness or sickness the people did not understand.

For further information see the titles:

- Demons.
- Unclean Spirits (Old and New Testament).

Both titles are in, Satan and his Family (ON WEBSITE MENU).

LUKE 6:20-21

Blessed are you who are Poor.

- **Luke 6:20-21:** And he lifted up his eyes on his disciples, and said: "Blessed are you who are poor, for yours is the kingdom of God. ²¹"Blessed are you who are hungry now, for you shall be satisfied. "Blessed are you who weep now, for you shall laugh.

Though Jesus is talking to his disciples, by extension what he is saying applies to all who desire to be the Lord's disciples.

Blessed: means supremely blest it carries the idea of being fortunate, well off and happier.

Poor: means, a beggar or pauper (as cringing) it denotes absolute or public begging. Jesus disciples had left everything to follow him so in a worldly sense they were poor, but Jesus calls them blessed because their sins are forgiven, they know God and will inherit the eternal Kingdom of God. To be full of joy, contentment and happiness that Jesus has in mind, the love in a person's heart has to transcend the things of this world and be set on the eternal and glorious world to come (i.e., Jesus endured the cross for the joy that was set before him) (Heb. 12:2).

NOTE: this does not mean that we cannot enjoy the good things of this world, but that to be a disciple they must not be the driving passion of the heart for our life.

Blessed are you who are hungry and weep: hungry means to be famished and crave food many who followed Jesus lacked food and were full of sorrow. Jesus is comforting and encouraging the hungry and those that weep by telling them that they will be full of joy and laughter and be more than satisfied in the Kingdom of God. Showing once again that to be a disciple of Jesus the focus of heart has to be set on the future world to come and not this world as everything in this world is temporary and can be taken at any time.

LUKE 6:22-23

Blessed are You when People Hate You.

- **Luke 6:22-23:** "Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! ²³Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

This is especially applicable to the disciples of Jesus after Christ's death and resurrection. The Jewish religious leaders (the chief priests, Pharisees and scribes) aggressively went about persecuting the church. Even though those in the early church who belonged to Christ were hated by the Jews who held to Judaism and rejected the Lord, Jesus tells them to rejoice because they have a great eternal reward waiting for them in heaven. Jesus is not saying that his disciples should go out of their way to make people dislike them we know this because James tells us that:

- Those who make peace sow a harvest of righteousness (James 3:18).

And Luke tells us that:

- Jesus increased in wisdom and in stature and in favour with God and man (Luke 2:52).

These verses shine a spotlight on the truth that disciples of Jesus should show kindness, friendliness, acceptance, grace and mercy to those outside of the Kingdom and if they are rejected or even hated because of

their faith they should rejoice in the knowledge that they have a great reward stored up for them in heaven. To be a disciple of Jesus the approval of God has to be far more important than the acceptance of people.

LUKE 6:24-26

Woe to the Rich.

- **Luke 6:24-26:** "But woe to you who are rich, for you have received your consolation
²⁵"Woe to you who are full now, for you shall be hungry. "Woe to you who laugh now,
for you shall mourn and weep. ²⁶"Woe to you, when all people speak well of you, for so
their fathers did to the false prophets.

Riches are not evil in themselves the danger of wealth is that it can fill a person's life with multitudes of worldly pleasures and luxuries making it hard for those who have abundance to humble themselves and believe in God. Those that are rich do have the rewards that wealth gives on this earth, but they are only temporary in comparison to eternal life. From God's perspective the poorest person with Christ is abundantly wealthier than the man or woman who owns all the gold bullion of the world. To be a disciple of Jesus the focus of the heart has to be set on the glories of the future world to come and not on the material rewards and joys that this world can give.

NOTE: being rich is not a sin, but oppressing others to gain wealth and hoarding excess wealth to one-self is, whereas when one is rich and uses their excessive wealth to help the poor and less fortunate their prosperity is counted as a blessing. Jesus words:

- Woe to you who are full now for you shall be hungry (v25).

Means woe to those who deny God and live for themselves and for the sole purpose of enjoying all the pleasures and joys of this world and give no thought to God, the poor or the less fortunate. Jesus statement:

- Woe to those who laugh now (v25).

Refers to those who live for entertainment and excitement, their entire life is focused on fun, revelling, luxurious eating and excess drinking. They will have joy now, but when Christ returns, they will mourn and weep because they will not inherit eternal life or be part of the God's Kingdom. From God's perspective those who belong to Christ even though they may be in troubled circumstances are still far more blessed than those who are in charmed positions of life but are without Christ. To be a disciple of Jesus the focus of the heart has to be set on the things of God over and above the pleasures and joys this world can give.

NOTE: this does not mean a disciple cannot enjoy the good things of the world, but that they are not to be the passion of their heart or what their life is about. Jesus words:

- Woe to you, when people speak well of you (v26).

Since Jesus calls his disciples to be kind, generous, gracious and friendly to all people these words do not mean that those outside of Christ Kingdom should not be speaking well of us because we are of good character. Rather the words, "Woe to you, when people speak well of you" refer to people speaking well of disciples who are hypocritical and live to please man and not God it refers to those who act worldly to be accepted by those who deny the Lord and put on a religious appearance to be esteemed by those in the faith. (i.e., being a Christian only on Sunday, but not every other day of the week) it refers to those who are double minded and wear two suits one for Sunday and another for the rest of the week so that they will be accepted, esteemed and spoken well of not only by those of the world, but also by those in their church.

Love your Enemies.

- **Luke 6:27-29:** "But I say to you who hear, Love your enemies, do good to those who hate you, ²⁸bless those who curse you, pray for those who abuse you (despitefully use you in KJV) ²⁹To one who strikes (Smiteth in KJV) (tupto) you on the cheek, offer the other also and from one who takes away your cloak do not withhold your tunic either.

Love your enemies means always respond in good, a disciple cannot crave for revenge or harbour hatred in their heart, no matter what the event the Christian response should always be to do what is right and to do good. It should be noted that, "Loving your enemies" does not mean doing away with justice, seeing that justice is done can often be the most loving thing to do because it protects the innocent. God has established on earth worldly authorities to protect the innocent. When justice is done it protects others from harm (i.e., suffering the same event or being victims of a similar crime).

Do good to those who hate you: Jesus is basically telling his disciples that to follow him requires doing everything self, ego and pride hates, (i.e., when a person dislikes us the last thing ego and pride want to do is show them kindness), rather the natural response is to dismiss and ignore them and in many cases degrade or speak badly about them with the intent of turning others against them and toward us, but to be a disciple of Christ a person is called to do everything possible to be a good testimony to God and the name of Jesus regardless of what another person may think of them.

Bless those who curse you (despitefully use you in KJV) (v28). Abuse (epereazo) (despitefully use you in KJV) means, to threaten insult or slander, to use despitefully or falsely accuse. Jesus is telling his disciples to respond in goodness to those who verbally abuse or insult them, he is preparing them for the mocking and false accusations they will face and the verbal abuse and torment they will get when they take the Gospel to the world Jesus is basically saying, the only right response when a person is verbally abusive is to stop witnessing and pray for them.

Turn the other cheek: (v29) strike in this context denotes a single blow with the hand to the side of the face, but also carries the idea of offending the conscience. Jesus literally suffered both of these, he was struck on the face by the priests, ridiculed, mocked and treated as a criminal, yet even though he knew he had all the power of God at his disposal to destroy his tormentors, (i.e., do you not think I could call on a legion of angels) (Matt. 6:25) he endured the insults, the humiliation and the torturous beatings even unto death. Jesus has just chosen his twelve apostles and is now preparing them to go out and take the Gospel to the world he knows that the disciples will come across all sorts of opposition so he is telling them how to respond beforehand. Jesus is not saying if a murder, rapist or criminal of any sort attacks ones family or the helpless they are to turn the other cheek and allow the victim to be violently abused or even murdered, this is not about self-defence or aiding the helpless from bullies, the context is all about suffering or being ridiculed for the name of Christ and proclaiming the Gospel, other Scriptures call it suffering for Christ's name.

Whoever takes your cloak give him your shirt also (v29). Jesus words, "From one who takes away your cloak do not withhold your tunic either" could carry either of the following two ideas:

1. If the verse is linked with Jesus words, "If anyone would sue you and take your tunic, let him have your cloak as well" (Matt. 5:40), then it refers to legal matters and carries the idea of doing whatever is needed to restore a relationship (i.e., for someone to be suing a person means

that they must have done something to offend the person suing them). In this context Jesus is saying, do more than is expected or required to heal the offence and to heal the relationship (see Matthew 5:23-25).

2. If the verse is identified with Jesus words in Matthew which state, "If anyone forces you to go one mile, go with him two miles," (Matt. 5:41). Then it takes on a totally different meaning simply because in this statement the person is being forced to go the mile they have no choice in the matter, in this circumstance Jesus is saying don't resist do even more than they ask for two reasons, firstly to avoid being treated even worse and secondly doing more than what is expected is more likely to cause the one who has the power over you to treat you with some respect and it brings a good testimony to the name of the Lord.

Most likely Jesus is simply saying if someone who is poor needs your coat (to keep warm) give them your shirt as well. Paul when teaching on giving says that a person should not give to the extent that they then become burdened (2 Cor. 8:13), so contained in Jesus words "Give your coat and shirt away" supposes that you have other coats and other shirts, otherwise you are going to be cold and unprotected and possibly freeze yourself and then you become the beggar needing a coat and shirt from someone else (which makes no sense at all).

LUKE 6:30-36

Give to Everyone who Beggars from You.

- **Luke 6:30-36:** Give to everyone who begs from you, and from one who takes away your goods do not demand them back. ³¹And as you wish that others would do to you, do so to them ³²"If you love those who love you, what benefit is that to you? For even sinners love those who love them. ³³And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. ³⁴And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. ³⁵But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. ³⁶Be merciful, even as your Father is merciful.

Remember though Jesus is training and preparing his twelve apostles to take the Gospel to the world by extension what he says to them applies to anyone who desires to be a disciple of the Lord. In this famous Sermon Jesus is telling his disciples that following him requires a totally different mindset to the mind of self, ego and pride, a person has to die to the thing's ego and pride demand and the things self-craves. Jesus is calling his disciples to a totally different attitude and far higher mindset and way of thinking and reasoning, it is called in the Scriptures having the mind of Christ, (i.e., having a mind that is totally contrary to the thinking and reasoning process of self, ego and pride). It is having a mind that considers others before self and God's purposes and Jesus name far more important than satisfying what self, ego or pride demand. The carnal mind (the selfish mind) naturally thinks, "What benefit is this to me, what will doing this cost me and what reward will I get from it." Whereas the spiritual mind thinks, "What benefit is this to the Kingdom of God," and gives no consideration to what it might cost self, ego and pride.

If you love those who love you, what benefit is that to you? (v32). If Christ's disciples only do-good to their family, friends and those they like they are no different to any other person, even followers of an occult or Satan worshippers look after their own and treat them with goodness and kindness, treating those we like with goodness requires no effort since we enjoy to reward our family and friends. Jesus is calling his disciple to a far higher level of love, one that goes beyond what comes naturally, it is called the love of God. Paul stated it this way:

- God showed His love for us in that while we were still sinners, Christ died for us (Romans 5:8).

The love Christ's disciples are called to show to others is not about feeling emotionally endeared toward a person, but doing good toward them, showing kindness, graciousness, mercy and forgiveness etc., it is about action not emotion and feeling. Jesus sums it up in the words, "Show others mercy as our heavenly Father shows mercy even to the wicked and the ungrateful" (v36).

Expecting nothing back: (v34) the underlying principle Jesus is teaching in these verses is, when you do good or help someone in some way don't expect any kind of reward, physically, financially or emotionally or a show of appreciation because that is exactly what self, ego and pride crave, simply do good because it is the right thing to do and it brings a good testimony to God and the name of Christ and stores up treasures in heaven. James in the New Testament calls the following words of Jesus:

- As you wish that others would do to you, do so to them (v31).

The Royal law (James 2:8) and Jesus in other verses of the New Testament states it in the following way:

- Love your neighbour as yourself (Matt 22:37-39) (Mark 12:28-31).

This means, do not deliberately do harm to other humans. No sane person deliberately does things to inflict pain on themselves, loving others as you love yourself is not about feeling some warm and fuzzy emotion towards others, it is about not hurting others as you would not hurt yourself. The thing God hates the most is when we do harm to another person, physically, financially, sexually, verbally, emotionally or spiritually and the thing God loves the most is when we do good to others. It is interesting to notice that the major crime that God points out in Noah's time and one of the main reasons for the flood was because of all the violence in the land. Leviticus chapter nineteen makes it clear that our neighbour is every other person, showing that the law requires justice to all people. The six commandments regarding mankind should be applied to everyone and we must abide by them ourselves. To love in the biblical sense is not an emotional attitude, but the keeping of these laws in relation to our neighbour. This is the general law of justice, beyond that; our conduct is to be regulated by relationship. We must render honour and justice to all people wherever due, but we have a particular responsibility to care for our families and those who belong to Christ.

LUKE 6:37-38

Judge Not and you will not be Judged.

- **Luke 6:37-38:** "Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; ³⁸give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you."

Judge: in this context means to mentally condemn a person.

Jesus in these verses is teaching the twelve apostles and by extension everyone who desires to be a disciple of the Lord not to mentally judge by outward appearance who might be saved and who might not because (this is to condemn a person in your own heart). This was especially true of the Jewish religious leaders of Jesus' Generation not only did they see the Gentile nations as an unclean people without God, they considered anyone who was blind and deaf or had any sort of mental illness or physical disability as being possessed by evil gods called demons and having an unclean spirit. Added to this they would have nothing to do with the poor since they considered them too lowly, to associate with. Jesus is saying, "If a person is poor or rich, religious or non-religious working or not working, a businessman or a slave do not judge who God might save. This does not mean that wrong outward behaviour in the church shouldn't

be judged and dealt with accordingly rather the context of these verses is salvation and judging in the heart another person to condemnation and eternal death. Even with criminals Christ's disciples are not called to judge and condemn them regarding salvation (who knows if they might repent), but that does not mean those who have broken the law are not to be handed over to the courts so that justice is done.

Give and it will be given: Jesus words, "Give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you" (v38) in some circles of Christianity is used to encourage the congregation to give more money. Based on this verse certain teachers falsely teach their followers that the more money they give the more money God will give back (i.e., pressed down, shaken together and running over). But no-where in this entire chapter is money mentioned except to say, lend and expect nothing back. The context that Jesus words "Give, and it will be given to you," are in the context of forgiving and not judging, Jesus is saying with what measure you forgive and judge others it will be measured back to you, (i.e., if a disciple of Christ's shows mercy and forgiveness to others God will shower them with mercy and forgiveness pressed down, shaken together and running over), but if they judge and condemn others God will judge them accordingly.

LUKE 6:39-40

The Blind Leading Blind.

- **Luke 6:39-40:** He also told them a parable: "Can a blind man lead a blind man? Will they not both fall into a pit? ⁴⁰A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher.

The blind leading the blind in this context especially refers to the prideful and hypocritical religious leaders of Jesus generation (the chief priests, the Pharisees the scribes and the priests) they had enormous authority, they taught the entire nation of Israel the Old Testament Scripture but because of their love for wealth, power self-exaltation and their legalistic heart they were distorting the word of the LORD and leading the entire nation away from God. Jesus words:

- A disciple is not above his teacher, but everyone when he is fully trained will be like his teacher."

Means that those being taught will become like those who are teaching them, this can be good and bad, (i.e., if the teacher is teaching the word of God correctly they will produce good disciples, but if the teacher does not perceive the heart of God and the word of the Lord they will produce corrupt disciples), meaning ones like themselves, legalistic, prideful, egotistical and lacking love, grace, mercy and devoid of showing kindness toward others.

LUKE 6:41-42

Logs and Specks in the Eye.

- **Luke 6:41-42:** Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴²How can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

This is an absolute fantastic principal that Jesus is teaching because, self, ego and pride are so powerful and deceitful that they very subtly say that others are worse sinners than we are, the silent self-talk of self-righteousness running constantly in the unconscious voices of the mind

judges' others and praises self. The lower nature (ego and pride) exalts itself by degrading others. A self-righteous person will not perceive or acknowledge their own sin but they will clearly see everyone else's, but everyone is under sin, even the most righteous human on earth is still full of sin, this is the reason Christ died for us, if any human was able to live without sin the Lord's death was in vain. John in his epistle writes:

- If we say we have no sin, we deceive ourselves, and the truth is not in us, but if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, but if we say we have not sinned, we make him a liar, and his word is not in us (1 John 1:8-10).

Jesus is telling his disciples to examine their own heart and mind in honesty before God and acknowledge their own sin then instead of judging and condemning those who they consider less godly than themselves they will be able to show kindness, compassion and mercy. It is helpful to notice that Jesus healed everyone who came to him, he did not have his disciple's council them first to find out if they were worthy of his mercy Christ showed them spectacular compassion regardless of what their faith was, who they were and how they lived.

LUKE 6:43-45

Good and Bad Trees.

- **Luke 6:43-45:** "For no good tree bears bad fruit, nor again does a bad tree bear good fruit, ⁴⁴for each tree is known by its own fruit. For figs are not gathered from thornbushes, nor are grapes picked from a bramble bush. ⁴⁵The good person out of the good treasure of his heart produces good, and the evil person out of his evil treasure produces evil, for out of the abundance of the heart his mouth speaks.

An evil heart: in this context does not only apply to criminal activity and unlawful sexual immorality, the primary focus of wickedness in Christ's famous Sermon on the Mount is self, ego and pride (i.e. self-righteousness, self-importance and selfish-ambition) it is about lacking love, compassion and mercy, exalting one's self above others and seeing ones-self as superior to them, oppressing the poor especially for one's own gain and being hypocritical and legalistic with the Scriptures.

A good heart: refers to a person that is sincere and honest toward Christ they are humble and love righteousness, justice, (fairness for all), are selfless, giving, generous, kind, merciful, forgiving and help the poor and the less fortunate when possible. Outward actions good or bad are a result of what is in the heart, a good heart will not put self-first, or act in pride (superiority over others) whereas an evil heart automatically responds from selfishness and pride.

A good heart produces good, fruit and an evil heart produces evil fruit : Jesus words, "A good heart produces good fruit and an evil heart produces evil fruit" refers firstly to a person's own personal actions and behaviour and secondly to the influence they have on others (i.e. a teacher with an evil heart cannot produce good disciples whereas a teacher with a good heart will only produce good disciples).

LUKE 6:46-49

Why do you call me, "Lord, Lord," and not do what I tell you?

- **Luke 6:46-49:** "Why do you call me 'Lord, Lord,' and not do what I tell you? ⁴⁷Everyone who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it,

because it had been well built. ⁴⁹But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great."

Notice, the crisis (the flood) came to both men, the wise man and the foolish man, being wise and faithful does not guarantee a charmed life or one that is free of trouble, but it does mean that the troubles will not crush you.

Digging deep: is hearing the word of the Lord and doing it.

The foundation: symbolises hearing the word of the Lord and doing it.

The rock: is the Lord Jesus Christ.

The flood: is a symbol of crisis's that come in life, but ultimately God's judgement.

A good foundation refers not only to hearing the Lord's word, but actually doing it, which embraces the following two commandments: -

1. Love God with all your heart mind and soul (which of course embraces Christ).
2. Love your neighbour as yourself which means doing good to other humans as opposed to being selfish and using others for one's own gain (i.e., oppressing the poor and those that are less fortunate to achieve one's own ambition or increase the profit margin).

Why do you call me, "Lord, Lord." The flood in this context ultimately refers to God's judgment, those who have heard the word of the Lord and performed it will be accepted, but those who have not will be rejected.

NOTE: the word of the Lord that Christ's disciples are called to do in the context of Christ's famous Sermon on the Mount and in this parable is not about going to church every Sunday, attending Bible meetings, doing daily Bible readings or even having a great intellectual knowledge of Scripture, though these maybe good in themselves they are not what Christ has in mind, rather the entire focus is on how his disciples treat other humans which means doing the word of the Lord is about treating others with respect and kindness and showing compassion and mercy.

As the founder of Bible House of Grace, I would like to thank the many Christian scholars, commentators and theologians who have gone before me, and the many today, who have freely made available their works to enhance the knowledge of the Bible to all people worldwide. It is only with the help of these faithful writers that much of Bible House of Grace exists as it does today.