

The Gospel of Luke

Chapter 6

(Luke 6:1-49)

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 - 1. The call of the disciples, **Luke 6:12-16.**
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- B. **The Authority of His Ministry, Luke 4:31-6:11.**
 - 7. **Over days, Luke 6:1-5,** (Jesus is Lord of the Sabbath). This scene is also noted in **Mat 12:1-8; Mark 2:23-28.**

In Jesus' establishment of His Authority in Chapter 6, we have two confrontations with the Pharisees regarding the Sabbath; first with His own disciples, **vs. 1-5**, and then in healing a crippled man, **vs. 6-11**. The first was concerned with harvesting, the second with healing. Two themes run through these sections:

1. **The Son of Man is Lord of the Sabbath, vs. 5.**
2. **The Son of Man will be rejected, vs 11.**

Vs. 1

Luke 6:1, "Now it happened that He was passing through *some* grainfields on a Sabbath; and His disciples were picking the heads of grain, rubbing them in their hands, and eating *the grain*."

"**Sabbath**," in the Greek is SABBATON, *σάββατον*. Some later manuscripts added, "The second after the first," which some think is an allusion to the week after Passover.

We noted the Sabbath commandment by God, when we studied the 10 Commandments, as part of our study of **Eph 6:1-3**. You can visit our website for more information on it and all of the 10 Commandments.

<https://webweaverprogracefellowship.s3.amazonaws.com/The+10+Commandments.pdf>

In brief, it was the last day, 7th, of the week, which we call Saturday today. Being the 4th of the 10 Commandments, the Lord commanded it to be a day of rest, (from work), and to worship of God, **Ex 20:9-11; Deut 5:12-15**. After God established a covenantal relationship with Israel, He instituted the Sabbath-day observance among the Jews that was to serve as a memorial of the Exodus, **Deut 5:15**. It was a unique institution in the ancient Near East that

testified to the covenant relationship between God and His people, cf. **Ex 31:12-17; Jer 17:19-27; Ezek 20:12-21**.

The Sabbath was analogous to God's rest, cf. **Gen 2:3**, where no work was to be performed on the seventh day of each week, cf. **Lev. 23:3**. There were also additional "holiday / Feast" Sabbaths that God gave to the people of Israel to observe during the Age of the Law.

Lev 23:3, "For six days work may be done, but on the seventh day there is a Sabbath of complete rest, a holy convocation. You shall not do any work; it is a Sabbath to the LORD in all your dwellings."

"**Grainfields**," is the Greek Genitive of place, Plural, Adjective SPORIMOS. In harvest analogy, it literally means, "sown" but is used in reference to fields. It is only used in **Mat 12:1; Mark 2:23**; and here in reference to this narrative. This word does not refer to "corn," as the KJV translated it as we think of corn in the U.S. This word simply denotes a field "sown" and by extension in its plural form, "seed sown" or "fields sown with grain" without mention of the species of grain, which in Israel was usually wheat or barley.

"**Were plucking heads of grain**," is the Imperfect, Active, Indicative of the Verb TILLIO, "to pull or pluck off." It too is only used in this narrative by Matthew, Mark, and Luke. And, the Noun STACHUS that means, "stalks of grain or ear of grain." Mark also used this in **Mark 4:28**, as an analogy for how God develops His kingdom.

Interestingly, by plucking they were in one way abiding by the law, **Deut 23:25**, in the fact of "loving their neighbor," by not taking more than they needed, which would be the case if they used a sickle, cf., **Deut 23:24**.

Deut 23:25, "When you enter your neighbor's standing grain, then you may pluck the heads with your hand, but you shall not wield a sickle in your neighbor's standing grain."

Deut 23:24, "When you enter your neighbor's vineyard, then you may eat grapes until you are fully satisfied, but you shall not put any in your basket."

The second accusation was that they were "**rubbing in their hands**," PSOCHO HO CHEIR, the grain. Only Luke mentions this action. Being the second, it was a second witness or piece of evidence according to the Law. This was the crime.

This was another "work," like plucking. Only Luke uses PSOCHO, ψόχω and only here. This is an hapaxlegomena. It is a very rare word in the Greek language and possibly a medical term originally. Although reaping grain by hand in a neighbor's field was permissible under the Law, this process would be equivalent to threshing and would thus be condemned by the Pharisees as "working" on the Sabbath.

The disciples were also accused of, "**eating**," the grain, ESTHIO once again, that reminds us of the false accusations prior in **Luke 5:30, 33**, and the connotations that come with it; an accusation of being a sinner.

Vs. 2

Luke 6:2, "But some of the Pharisees said, 'Why do you do what is not lawful on the Sabbath?'"

Notice that the Pharisees switch it up from going by the authority of their own example in the previous chapter, to the authority of Scripture, just as Satan did with his third temptation of our Lord in **Luke 4**.

This was the fourth of the 10 Commandments and the constantly spying Pharisees questioned the disciples' actions here saying it is "**not lawful**," OUK EXESTIN, where the Verb EXESTIN, ἔξεστιν is in the Present, Active, Indicative. With the negative it means, "it is *not* lawful, it is *not* permitted, or it is *not* possible." It is the same as EXESTI with the variable Nu at the end, which was seldom used in classical Greek. In KOINE it was

common. The basis of right and wrong here is the Law of God, i.e., the Torah. Every slightest act of Jesus was submitted to a microscopic scrutiny, yet He was without sin.

Ex 34:21, “You shall work six days, but on the seventh day you shall rest; even during plowing time and harvest you shall rest.”

Remember, the Pharisees’ view about righteousness was associated with obeying rules, not compassion, **Mat 9:13; Hosea 6:6.** *“Breaking the Sabbath by working required the death penalty in ancient Israel. Because of this stiff penalty, we can well understand why faithful Israelites would want to understand exactly what is meant by “work” on the Sabbath. So, they devised rules and lists for defining “work” on the Sabbath. You could not walk very far or it was considered work. You could not cook on the Sabbath. You could not light a fire. And on it went. Pretty soon, according to the Pharisees’ rules, it became almost impossible to keep the Sabbath. So, to the Pharisees, walking through a field and picking a handful of grain was profaning the Sabbath.”* (Christ-Centered Exposition)

From the Pharisees’ point of view, keeping the Sabbath regulations was more important than the needs of people, in this case, hunger. Because they elevate law over people, they become very hard-nosed toward people and indifferent to their needs. They want sacrificial obedience instead of loving mercy.

Our Lord will follow this up with lessons about compassion that we all need to learn, **Luke 6:9, 27, 31-35, 46, 47-49; 8:21.**

Vs. 3

Luke 6:3, “And Jesus answering them said, "Have you not even read what David did when he was hungry, he and those who were with him.”

Notice that Jesus’ reply was with the Word of God, just as He had done with Satan.

“**Hungry,**” is the verb PEINAŌ, πεινάω that means, “To hunger or be hungry,” predominately in the physical way, but also used for “spiritual hunger,” that we will see in **vs. 21.** Here, it is the literal physical sense, but I am sure the irony of its spiritual sense was in Jesus’ view regarding these accusing Pharisees, who were spiritually famished.

Jesus’ object lesson was that of David and his fellow companions’ flight from Saul, noted in **1 Sam 21:1-7.** They took “holy bread” that was in the Holy Place of the Tabernacle, the “Show Bread” or “Bread of the Presence,” and ate it. **Cf. Lev 24:5-9; Ex 25:30**

Vs. 4

Luke 6:4, “How he entered the house of God, and took and ate the consecrated bread which is not lawful for any to eat except the priests alone, and gave it to his companions?”

“**The house of God,**” was the tent structured Tabernacle that Moses had constructed in the wilderness.

“**Consecrated bread,**” in the Greek is ARTOS, “bread,” HO PROTHESIS, πρόθεσις that means, “Setting forth, presentation, purpose.” In the Acts and Epistles, it means, “purpose,” but in the synoptic Gospels, it is used only for this narrative, and means “**presence.**” “Consecrated” is more of a commentary of this bread, yet “showbread” or “bread of the presence,” is the actual title, cf. **Heb 9:2.** With the understanding of “purpose,” we see that it is God who is working all things out for good and His glory, **Rom 8:28,** including this bread that Jesus mentions.

Rom 8:28, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.”

That is why Jesus can say He is the “**Lord of the Sabbath,**” in vs. 5.

Therefore, there was no bread on hand for David and his men except for the showbread. This bread was called showbread because it was “set out” or “exhibited” before YHWH. It consisted of twelve loaves, which were baked on the Sabbath, and were placed, hot, in two rows upon the showbread table every Sabbath day. The twelve old loaves which were then removed were to be eaten by the priests and no one else, **Lev 24:5-9**. It was these twelve old loaves which were given to David, **1 Sam 21:6**.

Interestingly, this bread was baked on the Sabbath, a work itself ordered by the Law.

Vs. 5

Luke 6:5, “And He was saying to them, “The Son of Man is Lord of the Sabbath.”

The Imperfect, Active, Indicative of LEGO, “was saying,” tells us Jesus kept saying this over and over again.

In **Mark 2:27-28** it reads, “**Jesus said to them, ‘The Sabbath was made for man, and not man for the Sabbath. ²⁸So the Son of Man is Lord even of the Sabbath’.**”

This tells us that the Law was meant to serve us, not the other way around as the Pharisees were doing. The Law was intended to protect the Israelites from overwork and the idolatry of work. It was to protect them from the routine that regularly forgets God by reminding them for a full day that God is their God and they are His people. God gave the Sabbath to refresh the souls and bodies of His people by having them meet with Him.

In **Mat 12:5-8**, it reads, “**Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent? (i.e., They do their religious work and eat the show bread.) ⁶But I say to you that something greater than the temple is here. ⁷But if you had known what this means, ‘I DESIRE COMPASSION, AND NOT A SACRIFICE,’ you would not have condemned the innocent. ⁸For the Son of Man is Lord of the Sabbath.**”

He is able to say this because He is the Creator of the heavens and earth who rested on the 7th day and established the 7th day Sabbath rest for Israel. In other words, He is sovereign over the Sabbath and not controlled by it.

Paul reiterated our Lord’s intent here when he stated in **Col 2:16**, “**Therefore no one is to act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day.**”

Once again, He invokes “**the Son of Man,**” title for Himself, **Luke 5:24**, as He will many more times in Luke’s Gospel, which tells us He is the Messiah.

“**Lord of the Sabbath,**” KURIOS HO SABBATON, comes first in the Greek. It reads, “The Lord of the Sabbath is the Son of Man.” Individually and combined, these statements tell us that Jesus is God.

Jesus rules the Sabbath. He can only rule the Sabbath if, in fact, He owns it. He can only own it if He is the one who made it and gave it, which He has done.

Remember, back in **Luke 5:24**, Jesus healed the paralytic on the Sabbath, now he was plucking, threshing, and eating on the Sabbath.

Notice how Jesus responded to the Pharisees accusations in this episode, **John 5:16-17**, “**For this reason the Jews were persecuting Jesus, because He was doing these things on the Sabbath. ¹⁷But He answered them, ‘My Father is working until now, and I Myself am working’.**” This was on the 7th Day! God is always at work for His people and the lost. Jesus, as the God/Man was working for the salvation of many on the Sabbath too.

Remember, observance of the Sabbath was not about the act of resting, but the relationship they had with God that they were supposed to enjoy on that day.

Compare this response to **John 7:24**, “**Do not judge according to appearance, but judge with righteous judgment.**”

Then in **John 9**, Jesus healed a blind man on the Sabbath who said in vs. 25, “**one thing I do know, that though I was blind, now I see.**” Legalistic Pharisees were blinded by the Law.

In **Luke 13**, Jesus healed a woman on the Sabbath that the Pharisees said broke the Law. Jesus’ justification was to allow her to rest too, like the animals as noted in the 4th Commandment. Cf. **Luke 14:1-6**.

The religious leaders of Jesus’ time emphasized the prohibitive aspect of the Sabbath and added further restrictions to it from their rabbinical tradition, **Mat 12:2-7; Mark 3:2**. In contrast, Jesus emphasized:

1. That “**the Sabbath was made for man, and not man for the Sabbath,**” **Mark 2:27**.
2. That He was “**Lord even of the Sabbath,**” **Mark 2:28**.
3. That the Sabbath offered opportunity “to do good” and “to save a life,” as well as to rest, **Mark 3:4**.

The Sabbath in relation to Jesus’ activities includes:

1. His healing and resultant opposition, **Mat 12:9-13; Luke 13:10-17; 14:1-5; John 5:1-17; 7:22-23; 9:14-16**.
2. His teaching, **Mark 1:21; Luke 4:31**.
3. His synagogue attendance to proclaim His Messiahship, **Luke 4:16f**.
4. His burial, **Mark 15:42-47 (cf. 16:1); John 19:31**.
5. His resurrection, **Mat 28:1**.

Five is the number of “Grace” in the Scriptures. And He performed 7 healings, (the number of “Spiritual Perfection” in the Bible), on the Sabbath, **Mark 1:21-27, 29-31; 3:1-6 (and Mat 12:8-14); Luke 13:10-17; 14:1-6; John 5:1-9; 9:1-14**.

In these depictions, we see Christ foreshadowing the coming of the Church Age when the Law, including the Sabbath, would not be a requirement to be fulfilled. We see that during His time, the Sabbath was to be kept because they were still under the Age of Israel, the Age of the Law. They were still under the Mosaic Law.

Jesus, through His acts of healing and interpreting the Law, revealed Himself as Lord. These early verses established His authority as greater than the traditions and systems of men. “Doing good” always supersedes “doing the Law,” cf. **Mat 19:19; 22:38; Mark 12:31; Luke 10:27; Rom 13:9; Gal 5:14; James 2:8**.

Gal 5:14, “**For the whole Law is fulfilled in one word, in the statement, ‘You shall love your neighbor as yourself’.**”

Everyone who truly believes in Jesus, stops trying to work their way to God and turns from any hopes of self-righteousness, they enter into the true rest of God, which is an unending Sabbath, based on faith, **Heb 4**.

III. The Ministry of the Son of Man to Men, Luke 4:14-9:50.

B. The Authority of His Ministry, Luke 4:31-6:11.

8. Over deformity, Luke 6:6-11.

This is another work Jesus performed on the Sabbath. He healed a man with a crippled or withered hand, cf. **Mat 12:9-14; Mark 3:1-6**. This completes a series of eight events at the outset of Jesus' ministry as recorded by Luke. Eight is the number of new beginnings, regenerations, and resurrection.

Vs. 6

Luke 6:6, "On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered."

Notice, first that Jesus was teaching in the synagogue as was His custom, **Luke 4:16; 4:44**.

"**Withered**," is the Adjective, XEROS, ξηρός that means, "dry or withered," as also used in **vs. 8**. Here, it is used symbolically to describe a wasting disease or diseased state, e.g., a withered hand, cf. **Mat 12:10; Mark 3:3**, or paralysis, **John 5:3**. Regarding "dry" it is used for land as compared to the sea in **Mat 23:15; Heb 11:29**, as it is in the creation account of **Gen 1:9**; and the Flood episode, **Gen 7:22**. Having the dual usage, it was a subtle reminder of the days of creation when God then rested on the 7th day. The Flood account is somewhat of a reenactment of the creation of land coming up from the sea. This was a reminder of Jesus being the Lord of the Sabbath.

Vs. 7

Luke 6:7, "The scribes and the Pharisees were watching Him closely to see if He healed on the Sabbath, so that they might find reason to accuse Him."

"**Were watching Him closely**," is the Imperfect, Middle, Indicative of the Verb PARATEREO παρατηρέω that means, "lie in wait for, observe carefully, watch closely," cf. **Mat 14:1; 20:20; Luke 11:53, 54; 14:1; 20:20**.

So, we see that they watched Jesus, not to find evidence that would lead them to believe in Him as the Messiah, but to find something to accuse Him with. They were looking for what is called "confirmation bias." *"Confirmation bias happens when a person takes whatever evidence that is contrary to their position and interprets it in a way that confirms their position. When we operate with a confirmation bias, we do not really adjust our thinking with the new evidence presented. We rearrange the evidence to leave our bias undisturbed. That is not honest thinking."* (Christ-Centered Exposition)

Now, according to the Pharisees' rules, a physician was not allowed to give aid to the sick or practice medicine in any fashion on the Sabbath except in a few extenuating circumstances. If a woman gave birth, a midwife could assist in delivery. And, if someone was on death's door, a physician could administer help. Otherwise, their man-made traditions forbade assistance in non-life-threatening treatments, as a withered hand was not life threatening.

PARATEREO also means, "to carefully observe laws or commandment." Here the Pharisees were looking to see if Jesus would break any laws, so that they could, "**accuse Him**," which is the Present, Active, Infinitive of the Verb, KATEGOREO κατηγορέω that means, "accuse or speak against." It is from the Prepositional prefix KATA, "against," that give the word a negative connotation, and the Verb AGORUO, (from AGORA, "marketplace"), and means, "to speak in the assembly." Therefore, it literally means "to speak against (someone), to accuse, or to bring charges against," e.g., **Mat 12:10; Luke 11:54; 23:2, 10, 14**.

Luke 14:1, "It happened that when He went into the house of one of the leaders of the Pharisees on the Sabbath to eat bread, they were watching Him closely."

Luke 20:20, “So they watched Him, and sent spies who pretended to be righteous, in order that they might catch Him in some statement, so that they could deliver Him to the rule and the authority of the governor.”

Psa 37:12, “The wicked plots against (PARATEREO) the righteous and gnashes at him with his teeth.”

Luke 23:2, “And they began to accuse Him, saying, ‘We found this man misleading our nation and forbidding to pay taxes to Caesar, and saying that He Himself is Christ, a King’.”

As you know, Satan is the great “accuser” of God’s people, who “accuses” them before God day and night. He, however, has been cast down and has been overcome by the blood of the Lamb, **Rev 12:10**. In the next section we will see Jesus being in league with Satan, one and the same, yet it is the Pharisees and Scribes who have as their father Satan, the great accuser.

John 8:44, “You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies.”

And in fact, the Law “accuses,” it does not bring salvation. As such, the legalist stands “accused” because he or she is unable to keep the whole Law, **John 5:45**; cf. **Rom 7**; **Gal 3:10ff**. So, in fact the hypocritical accused Pharisees were trying to accuse an innocent man! Yet, they could not condemn Him.

Vs. 8

Luke 6:8, “But He knew what they were thinking, and He said to the man with the withered hand, “Get up and come forward!” And he got up and came forward.”

“**Get up**” is EGEIRO once again that gives us the imagery of the resurrection life.

“**Come forward**,” in the Greek is actually the Aorist, Active, Imperative of HISTEMI, ἵστημι that means, “stand, stand firm, etc.,” for a command from Jesus. It gives us the imagery of **Eph 6:11-14**. With this is the Adjective MESOS, μέσος that means, “middle, midst, in the middle, etc.” This is the word used in **Luke 23:45**, for the Veil of the Temple that was “torn in two,” or better, “in the middle.” As you know, that signified that the Mercy Seat is now available to all.

Combined, this man was asked to “stand firm in the middle” of this assembly for all to see Jesus perform this healing miracle. Though in the synagogue, a public forum, it also gives us a “court room” like atmosphere with the key witness being in the middle of the room for all to witness.

The righteous anger of Jesus desired to demonstrate His authority as Messiah and Lord of the Sabbath under the careful inspection of the Pharisees. He wanted to show them their sin and fault, (in this case their false accusations), while showing them true healing, (especially of our sins), found in Jesus Christ.

“**He got up**,” is the other word for literal “rising up” in the Bible that is also used for resurrection in Scripture, ANISTEMI, ἀνίστημι that means, “raise, raise up, bring to life, stand up, appear, to rise again.” Cf. **Luke 18:33**; **24:7**

Luke 18:33, “And after they have scourged Him, they will kill Him; and the third day He will rise again.”

John 6:40, “For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.”

Therefore, we continue to see the imagery of the new life, (the new resurrection life we receive when we believe in Jesus Christ), portrayed in all of His healings.

“Came forward” is HISTEMI once again; this time in the Aorist, Active, Indicative. It demonstrates this man’s faithful obedience to stand firm in the midst of the evil ones!!!

Vs. 9

Luke 6:9, “And Jesus said to them, ‘I ask you, is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?’”

Here we have Jesus’ question to the accusers. It is also Jesus’ justification for healing on the Sabbath. He is making the point we noted above of “doing good” and “loving your neighbor,” which is more important than “doing the Law.” The rules of the Pharisees made the Sabbath question a matter of doing or of not doing. But Jesus made it a question of doing good or not doing good, and His question implies that a failure to do good when one is able is harmful and sinful. Therefore, if you have an opportunity to help someone in a situation, the Christ like thing would be to do it; the harmful or sinful thing would be to hold back.

He uses the Verb AGATHOPOIEO that means, **“To do good to or to act correctly.”** It is a compound of AGATHOS, “good,” with intrinsic value, and POIEO, “to make or do.” Mark and Luke use it in this narrative, then Luke uses it **Luke 6:33, 35**; and **Acts 14:17**. It is also used in **1 Peter 2:15, 20; 3:6, 17; 3 John 1:11**.

Luke 6:33, “If you do good to those who do good to you, what credit is that to you? For even sinners do the same.”

Luke 6:35, “But 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 Himself is kind to ungrateful and evil men.”

3 John 1:11, “Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.”

Mark’s parallel is similar to Luke’s, but notice Matthew’s expansion of the explanation with an object lesson.

Mat 12:11-12, “And He said to them, ‘What man is there among you who has a sheep, and if it falls into a pit on the Sabbath, will he not take hold of it and lift it out? ¹²How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath’.”

As you know, throughout the Bible, the believer is considered the sheep, **Mark 6:34**, and Jesus the Great Shepherd of the sheep, **Heb 13:20**; cf. **Micah 5:4**. He is also the Good Shepherd, **John 10:11, 14**. As such, Jesus would show them true Divine Good Production by healing this man’s hand while demonstrating God’s love, grace, and mercy. Therefore, when you help others in any situation, you are showing God’s grace, mercy, and love while producing the Fruit of the Spirit, i.e., Divine Good Production.

In Jesus’ questioning, “doing good” is equivalent to **“saving lives,”** SOZO PSUCHE that also means, “saving a soul.” Therefore, when you produce Divine Good, you may be saving a soul at the same time, whether you realize it or not.

The contrast is **“doing harm,”** that uses the Aorist, Active, Infinitive of the Verb KAKOPOIEO, κακοποιέω that means to, “do evil, harm, or do wrong” It is only used in this narrative by Mark and Luke, and then in **1 Peter 3:7; 3 John 1:11**. It too uses POIEO for “to do or doing,” but this time it has the prefix of the Adjective KAKOS, κακός that means, “bad, evil, wicked, worthless, or depraved.”

1 Peter 3:17, “For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.”

3 John 1:11, “Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.”

Doing someone harm or purporting evil towards them is equated with “**destroying** (their life/soul).” “**Destroying**,” is the Aorist, Active, Infinitive of APOLLUMI that means, “destroy, ruin, kill, lose, be lost, perish, or to put to death,” which we noted in **Luke 4:34**, where the legion of possessing demons were afraid that Jesus would destroy them, and in **Luke 5:37**, where the wineskin is destroyed if the new spiritual life in Christ is joined to the old Sin Nature or the old Age of the Law, i.e., the two are not compatible and both will be destroyed if mixed together. It has the sense of eternal destruction; being thrown into the eternal Lake of Fire.

Interestingly, some later Greek translations used APOKTEINO here that means, “kill or deprive of spiritual life,” which is the word Mark used in this narrative, **Mark 3:4**. Therefore, we do harm to others by not showing them God’s grace, mercy, and love that may result in others not coming to know Jesus with the result of destroying their spiritual life and eternal condemnation.

Vs. 10

Luke 6:10, “After looking around at them all, He said to him, ‘Stretch out your hand!’ And he did so; and his hand was restored.”

Notice what is unsaid. The Pharisees had no answer or response to Jesus’ question. Mark says, “they were silent.”

“**Looking around**,” is another compound word from the Preposition PERI, “around,” and BLEPO, “to see, to look toward, notice, perceive, etc.,” which is PERIBLEPOMAI, περιβλέπομαι. This is Luke’s only use of the Verb, otherwise only Mark uses it in **Mark 3:5, 34; 5:35; 9:8; 10:23; 11:11**.

Mark shows us Jesus’ righteous anger in **Mark 3:5**, where he puts a little more emphasis on Jesus’ reaction to the Pharisees by stating, “**After looking around at them with anger, grieved at their hardness of heart...**” Therefore, we understand that before healing the man with the withered hand, Jesus’ angry eyes scanned the crowd of unbelieving Pharisees gathered in the synagogue who were “closely watching” Him to see if He would break the Law. In other words, Jesus was staring down the watchers.

This “**anger**,” ORGE, “anger or wrath,” used predominately for God’s wrath, expressed here by Jesus is what is called “righteous anger” or “righteous indignation,” cf. **Eph 4:26**.

Eph 4:26, “BE ANGRY, AND yet DO NOT SIN; do not let the sun go down on your *provocation to anger*.” Cf. **Psa 4:4.**

Here we see that the emotion of anger is not sin in itself, yet the believer is commanded to deal with the provocation and anger, and perhaps resolve the source of the provocation, if possible, without delay so that bitterness does not set in, bringing sin and a foothold for Satan to work.

Psa 4:4, teaches David’s righteous indignation at the revolt of his son Absalom. In this case, David’s temptation to be angry with Absalom was checked. If David had continued in his reaction, it would have become sin. But David was able to stop his temptation to sin by being occupied with Christ. As a result, he asked the army to spare Absalom, **2 Sam 18:5**.

Therefore, it is ok to be upset with people or situations that are sinful or unrighteous, or in response to unfair treatment and show your displeasure with them or the situation, but at the same time, as Jesus did, you need to

take the appropriate action to demonstrate what true righteousness, grace, love, and mercy are. You can be angry because of maltreatment or gossip from others, and yet still put the matter in the Lord's hands and not sin.

For example, Jesus was indignant with His disciples when they prevented the children from coming to him in **Mark 10:14**.

Mark 10:14, “**But when Jesus saw this, He was indignant**, (AGANAKTEO, “be indignant or angry”), **and said to them, ‘Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these’.**”

In **Mat 16:23**, Jesus had righteous indignation when he said to Peter, “**Get behind Me Satan, you are a stumbling block to Me. You are not setting your mind on God's interests, but on man's.**” Likewise, in **Mat 23:13-36**, Jesus railed against the Scribes and Pharisees. He was not sinfully angry when He chewed them out, but expressed righteous indignation.

Mark 3:5, also says, Jesus was “**grieved at their hardness of heart.**” Here, anger and grief are combined. Many times, the two go together. What makes you angry or upset also causes you sorrow and pain.

“**Grieved,**” is the Verb SULLUPEO συλλυπέω that is only used here in the NT; an hapaxlegomena. It is a compound word from the prefix SUN, “with,” and the root LUPEO, “to be grieved, distressed, sorrow, in pain, mourn, or sad.” LUPEO is used in **Eph 4:30**, for “grieving” the Holy Spirit.

The compound word in Mark's gospel is only in reference to Jesus, so He was not grieving with others here. Instead, it is an emphasis of the deep sorrow or grief Jesus had because they were obligated to a system of law rather than to God, with the result of their souls being “hardened” to the truth and God's grace, mercy, and love. Therefore, with just indignation and deep sorrow in His soul, Jesus healed the man with the withered hand to demonstrate God's love, mercy, and grace.

Notice in **Luke 6:10**, Jesus tells the man to “**stretch out your hand,**” EKTEINO CHEIR. Jesus did this same “stretching out,” when healing the Leper in **Luke 5:13**. This could have been considered a work on the part of the man. Yet, this was the analogy of Christ freeing the Israelites from captivity in **Deut 5**, “**by a mighty hand and by an outstretched arm.**”

In this second event of Jesus seemingly breaking the Sabbath, He was reminding the hypocritical Pharisees of the justification for the Sabbath when the Decalogue was reiterated a second time in **Deut 5:12-15**. There, the justification was His redemptive act of freeing the Israelite slaves from captivity “**by a mighty hand and by an outstretched arm.**” Remember that in ancient times, they believed deformities and illness were due to sin in the life of the individual or even the parents. Therefore, when Jesus healed the man, He was in a sense redeeming him from his sins; freeing him from the slave market of sin. This is what Jesus accomplished at the Cross, for all who believe in Him.

“**Restored,**” is the Aorist, Passive, Indicative of the Verb APOKATHISTEMI, ἀποκαθίστημι that means, “restore, reestablish, or cure.” In the LXX, it was used for the healing of Lepers in **Ex 4:7; Lev 13:16; Job 5:18**. It also became a technical term in Judaism for the anticipated restoration of Israel to its homeland, **Jer 15:19; 16:15**. Therefore, this man's deformity may have been from leprosy, and the act of healing it pointed to the coming of the Messiah who would restore Israel to be a prominent nation once again, cf. **Mark 9:12; Acts 1:6-8; 3:21**.

Also notice that when the man stretched out His hand, it was immediately healed. Jesus did not say or do anything, nor did He touch it. Obviously, God was the One who healed him. Therefore, Jesus was once again showing His Lordship over the Sabbath as God and as the Son of Man and the Son of God.

Vs. 11

Luke 6:11, “But they themselves were filled with rage, and discussed together what they might do to Jesus.”

This marks the turning point, or better, the breaking point, in Jesus’ relationship with the Pharisees. From this point forward, we see them as antagonist toward Him every step of the way.

“**Filled with rage,**” is the Aorist, Passive, Indicative of the Verb PLETHO with the Genitive of Content Noun ANOIA, ἄνοια that means, “foolishness or fury.” It is only used here and in **2 Tim 3:9**, where **vs. 1-8** describes this type of foolishness and rage. Therefore, these Scribes and Pharisees were more than “annoyed,” they had “foolish rage” or “senseless anger” towards Jesus. In other words, they had “lost their minds,” with resultant anger in contrast to Jesus’ righteous indignation that is based on God’s truth, righteousness, and holiness. Their anger was baseless and therefore foolish and futile.

This type of anger is a mental attitude sin. As a mental attitude sin, anger expresses antagonism, hatred, exasperation, resentment, irrationality. It can be mental or emotional or both. If you allow this type of anger to continue, you will then have bitterness or vindictiveness, and your vindictiveness will come out either verbally or as some form of retaliation or revenge.

As **Eccl 7:9**, tells us “**Do not be eager in your heart to be angry, for anger resides in the bosom of fools.**”

Remember, as Robert Thieme Jr. put it, “*Satan had anger and it turned a genius into an ass. Anger turns any person into a stupid ass. A person is never smart when angry, which is why many stupid and embarrassing things are said in anger. If you have to deal with some problem and must have your senses about you, don't lose your temper!*” Cf. **Gal 5:19-21; Eph 4:31; Col 3:8-10**.

Gal 5:19-21, “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality,²⁰ idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions,²¹ envying, drunkenness, carousing, and things like these, of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.”

Eph 4:31, “Let all bitterness and wrath, (*THUMOS*, “great anger, wrath, rage, passion, or indignation”), and anger, (*ORGE*), and clamor and slander be put away from you, along with all malice.”

Col 3:8-10, “But now you also, put them all aside: anger, (*ORGE*), wrath, (*THUMOS*), malice, slander, and abusive speech from your mouth.⁹ Do not lie to one another, since you laid aside the old self with its evil practices,¹⁰ and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him.”

We also see in these passages that baseless anger grieves the Holy Spirit, **Eph 4:30**, and stops Divine Good Production, **Gal 5:18, 22-25**.

Anger also hinders effective prayer, **1 Tim 2:8**, “**Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension.**”

As we see in these Scribes and Pharisees, anger leads to other sins both verbal and overt. Their foolish anger led them to “**discussed together,**” which is the same as “talked about” in **Luke 1:65**, regarding John the Baptist after his circumcision. Therefore, it was “continuous talk back and forth between the Pharisees.” Notice that Mark also states that they “conspired with the Herodians,” those faithful to Herod Antipas, which they would also do later on, **Mat 22:16; Mark 12:13**. The Pharisees did not like the Herodians, but I guess the principle, “the enemy of my enemy is my friend,” was appropriate for them.

As we see, anger is never an isolated sin, **Prov 29:22**, “**An angry person stirs up strife, and a hot-tempered person abounds in transgression.**”

They were discussing what they should “**do**,” POIEO, in the Optative Mood, to or about Jesus. It is a play on words regarding “doing good,” and “doing evil” of **vs. 9**. Here, their plotting was definitely “doing evil.” In the Optative Mood, we could say they were discussing what they “possibly could do” to Him. We assume to defame Him or get rid of Him, albeit according to the Law! Mark tells us that they plotted how they could destroy, APOLLUMI, Him, **Mark 3:6**. In this, we see that the Son of Man was to be rejected. Therefore, self-righteous baseless anger leads to harm and sin against others. This type of anger destroys virtue in the subject, and destroys the function of impersonal love.

“One might think that after such a demonstration of the goodness of God, the Pharisees and their companions would have fallen before Jesus in worship. But Luke's Gospel highlights the evil "coldness" latent in the religious system of that time. By not doing good when afforded the opportunity, religiosity demonstrated its evil root. Their rage indicated their rejection of the Messiah of God because He did good which threatened their system.” (Complete Biblical Library Commentary)

Anger also destroys a nation, **Amos 1:11**, “**So decrees the Lord, ‘For three sins of Edom, even for four, I will not revoke its punishment. Because he pursued his brother with a sword, while he stifled his compassion, because his anger raged continually and he maintained his fury forever.’**”

We must be careful with our righteous indignation, because the Scribes and Pharisees in their self-righteousness arrogance and self-justification, most likely thought that they had right indignation. But too often, as in their case, righteous indignation is an excuse for the function of legalism, cf. **Luke 13:10-16; Mat 21:15**. Arrogance motivates emotional sins like jealousy, bitterness, vindictiveness, hatred, implacability, revenge, or self-pity. Anger is the other side of the coin with jealousy. As such, their arrogance and legalism led to their baseless anger and hatred towards Jesus, which led to gossiping and maligning Him that also led to persecuting Him all the way to the Cross.

In fact, criminal activity is the function of the arrogant and sinfully angry person. Most people who spend their time in baseless anger have a temporary loss of self-esteem or it is a manifestation that no self-esteem exists in the first place. As such, their baseless anger always adds wrong to wrong, or sin to sin.

Therefore, we see that our anger should not be baseless and petty that leads to further sin and sinfulness. Instead, it should solely be based on infractions against God’s holiness and righteousness that leads us to take the appropriate actions to demonstrate God’s grace, mercy, and love.

Jesus’ righteous anger was coupled with sorrow and sympathy for those who were antagonistic towards Him and God, which led Him to demonstrate God’s true love, mercy, and grace towards them, just as ours should too.

James 1:19, “**This you know, my beloved brethren. But everyone must be quick to hear, slow to speak and slow to anger.**”

We now start a new section in our outline of Luke, which will take us to the end of the Chapter.

C. The Associates of His Ministry, Luke 6:12-49.

1. The call of the disciples, Luke 6:12-16.

2. The characteristics of disciples, (The Great Sermon), Luke 6:17-49.

1. The call of the disciples, Luke 6:12-16.

In the other gospels, we have more details about Jesus' calling / selection of the 12 Disciples / Apostles. We have already seen in Luke's gospel, interactions with Simon-Peter, James and John, and Levi-Matthew. But now, Luke tells of the selection of all 12 as a one group / event.

Vs. 12

Luke 6:12, "It was at this time (*in those days*) that He went off to the mountain to pray, and He spent the whole night in prayer to God."

Once again, we see Jesus secluding Himself so that He could enter into intimate prayer with God the Father, **Luke 5:16; 9:18, 28; 11:1-2; 22:41, 44;** just as we should from time to time, especially if a big event is on the horizon, as we look to our Heavenly Father for guidance and direction. Jesus' big event here is the selection of the twelve.

"Spent the whole night," is the Verb DIANUKTEREUO, διανυκτερεύω. It is from DIA, "through," NUX, "night," and TEREIO, "watching, protecting, or guarding." This is its only use in the NT. Therefore, we could translate this, "He guarded throughout the night."

The thing He guarded throughout the night was His "**prayers,**" PROSEUCHE, "**to God,**" THEOS, meaning prayers to God the Father, just as we are to direct our prayers to the Father as stated in **Luke 11:2-4; Mat 6:6, 9-13; John 15:16; 16:23.**

Most of us cannot even pray consistently for 1 minute, never mind 1 whole night, lol. Yet, because of Jesus' most personal relationship with the Father, His occupation with Him, He was able to focus His concentration on His prayers to the Father throughout the entire night, which was more important to Him and more refreshing to Him, I would add, than a good night's sleep.

Vs. 13

Luke 6:13, "And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles."

"He called," is the verb PROSPHONEO, προσφωνέω that means, "speak to, address, or call to oneself." In classical Greek it also was used for "to call by name." It is used by Luke 6 times and once by Matthew mostly for addressing a crowd or an individual. With the later use mentioned above, it alludes to calling out the disciples individually, yet the former usages refer to addressing the crowd of disciples or drawing their attention to what He was to say to them. With the prefix PROS it means to speak to or address them face to face.

"Disciples," is the Plural of the Noun MATHETES, μαθητής that means, "learner, pupil, or disciple." It has a broad sense in application to those learning from another, like John the Baptist or Jesus, and it sometimes is only used for the 12 Apostles, cf. **vs. 17; Luke 5:33.** Here, it is probably a larger group of believers learning from and following Jesus of which He selected 12 to be His apostles, given the use of the Preposition APO for "**of them,**" that can mean "from, away from, out of, etc." So, these 12 were chosen from the larger group as Luke tells us. The other Gospels provide more detail on the one by one calling out of these men by Jesus, but Luke lumps them all together.

From that group of disciples, "of them or from them," as noted above, Luke says he "**chose twelve,**" the Aorist Middle, Participle, Nominative, of the Verb EKLEGO, ἐκλέγο "choose, select, or elect," with DODEKA "twelve."

Luke uses EKLEGO again when God the Father is heard in **Luke 9:35**, at the Transfiguration saying, **“This is My Son, My Chosen One; listen to Him!”**, instead of **“My beloved,”** as in **Mat 3:17** and **Mark 9:7**; cf. **Luke 1:11**.

John also uses this word regarding Jesus’ selection of the 12 in **John 6:70**, **“Jesus answered them, ‘Did I Myself not choose you, the twelve, and yet one of you is a devil?’”**

John again uses it regarding the 12 in our Lord’s Upper Room Discourse, **John 15:16-17, 19**, **“You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you. ¹⁷This I command you, that you love one another.... ¹⁹if you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, because of this the world hates you.”**

Luke also used it in Acts for the selection of the 12, that was now 11 in **Acts 1:2**, **“Until the day when He was taken up to heaven, after He had by the Holy Spirit given orders to the apostles whom He had chosen.”**

And in **Acts 13:17; 15:7; 1 Cor 1:27-28; James 2:5**, it is used for God’s Sovereign choice in raising up certain people or a group to salvation.

In our passage, we have a parallel to God’s “calling and election” of the believer, yet with different Greek Words. For the “calling of the believer” the words KALEO, KLESIS, KLETOS, etc., are typically used and for the “election” of the believer the Adjective EKLEKTOS, “chosen, select, elect,” is typically used. So, combined we see the “calling of God, the invitation of God, with the election, choosing, and appointing of God, to salvation or service; in the Apostle’s case, to service. Therefore, in our passage, because Judas Iscariot, an unbeliever, was included, we have a slight variation in the terms used for the Disciple’s / Apostle’s “Calling” and “Election.”

In its simplest definition, election refers to the intention, process, and result of making a choice. In regard to God and the Church, it is an act of the Divine will of God. Therefore, in relation to our salvation, election is the sovereign act of God in grace whereby He chose in Christ Jesus for salvation all those whom He foreknew would accept Him.

As such, our election is the prehistoric, pre-creative recognition by God of those who would believe in Jesus Christ as their Savior in time. Because of God’s omniscient foreknowledge of your faith in Christ Jesus, God in eternity past was able to elect you into His family and gave you salvation in time. Therefore, election is the expression of the sovereign will of God in eternity past before the universe existed and before mankind lived on the earth. It is the sovereign right of God over His creation.

God is under no obligation to elect anyone since we all were lost in Adam, (sin). Election is wholly of God’s grace apart from human merit.

Our works have no relation to our historical impact. **2 Tim 1:9**, **“Who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.”**

In grace, God chose to provide salvation for man through Christ, and election is only applicable to those who are “in Christ.” In other words, God chose man on the merits of Christ, not on the merits of man. As such, God looked down the corridor of time and in His foreknowledge saw who would non-meritoriously accept Christ as their Savior and then elected them to salvation.

Under God’s Divine Decree, His Sovereign Plan for mankind, He elected those who would believe in Christ into His Family. The Biblical order of God’s Decree is as follows:

1. Decree to create all Men.
2. Decree to permit man to fall.
3. Decree to provide salvation for men, unlimited atonement.
4. Decree to elect those who believe and leave in just condemnation all who do not believe.
5. Decree to apply salvation to those who believe.

Therefore, election emphasizes God's free choice of individuals to salvation. As Paul uses the verb EKLEGO in the middle voice, he is indicating that God's choice was made freely and for His own purposes, cf. **1 Cor 1:27-28**.

In **Eph 1:4**, Paul uses EKLEGO regarding God's sovereign election of every believer. This choosing occurred before the foundation of the world for you to live a godly life, **Eph 1:4**.

Also remember that election regarding salvation is a term used for the believer only and never for the unbeliever. Therefore, God does not "elect" the unbeliever to go to Hell. Their eternal condemnation is a result of their personal choice to reject God's plan of salvation; Jesus Christ.

Election assures that those chosen will be saved, but it alone does not save them. People are saved through faith in the substitutionary death of Christ on the Cross. They must learn about the death of Christ somehow in order to have content to their faith. Thus election, the death of Christ, testimony of His death, and personal faith are all necessary in the salvation of an individual. Election alone does not save.

Then we have the "calling of God." **Eph 1:18**, "***I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling (KLESIS), what are the riches of the glory of His inheritance in the saints.***"

The Call of God includes two concepts:

1. The invitation of God the Father to the spiritually dead person to believe in Jesus Christ after the gospel has been communicated to and understood by the unbeliever.
2. The election of the believer.

The invitation of God the Father to believe in Jesus Christ is the result of God's common grace, executed by God the Holy Spirit. That is, once the unbeliever listens to the gospel and hears an accurate presentation, God the Holy Spirit makes that information lucid, perspicuous, comprehensible, and understandable. Under total depravity, we are unable to understand spiritual phenomena or do anything to have a relationship with God, yet God the Holy Spirit allows the unbeliever to comprehend and understand the Gospel of Jesus Christ. As such, the invitation of God the Father comes to us through understanding the issue of the gospel, which is Jesus Christ. Believe in Him and you have eternal life; reject Him and you have eternal condemnation, **John 3:16-18**. This constitutes the invitation of God the Father, which the scripture calls "the call" or "the calling of God," **Rom 1:6-7; 8:25-30**.

The Calling of God is an invitation to believe Jesus Christ for salvation. In efficacious grace, the Holy Spirit makes the faith one has in Jesus Christ effective for salvation. No works are added to faith. Efficacious grace follows the invitation for those who believe. We respond to the invitation by believing in Jesus Christ.

The Bible tells us of various purposes for God's calling or inviting men to believe in Christ:

1. Fellowship with TLJC, **1 Cor 1:9**.
2. Entrance into God's Kingdom, **1 Thes 2:12**.
3. Eternal life, **1 Tim 6:12**.
4. Suffering, **1 Peter 2:21**.
5. Blessing, **1 Peter 3:9**.

6. Eternal glory, **1 Peter 5:10**.
7. Liberty, **Gal 5:13**.
8. Peace, **1 Cor 7:15**.
9. Brought out of darkness, **1 Peter 2:9**.
10. Eternal inheritance, **Heb 9:15**.

Gal 5:13, “For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.”

Given God’s calling to salvation through Jesus Christ, our non-meritorious faith in Him, and subsequent election into the eternal family of God, (the Royal Family of God, **1 Peter 2:9**), we should live our lives loving God by developing our relationship with Him, honoring Him, and serving Him, daily; by which, He has given us His Holy Spirit to accomplish, **Eph 4:1-7; Col 3:12; 2 Peter 1:10**.

The calling and election in our passage is related to the “12 Disciples named Apostles.” “**Named them,**” is the Verb ONOMAZO, “name, entitle, call, or mention,” and “**as apostles,**” is the Noun APOSTOLOS, ἀπόστολος, “apostle or messenger,” and literally means, “one who is sent.” *“Its background and origin are found in the maritime language. It occurs in connection with sea voyages and military expeditions; later it designated the fleet itself. From this the term came to signify a group of men who were sent on a special task, for example, a group of settlers. Furthermore, HO APOSTOLOS signified the leader and commander of the expedition.”* (Complete Biblical Library Greek-English Dictionary).

Even though APOSTOLOS is a general term, it became a unique office that was also a unique spiritual gift, given by God, **Eph 4:11**, to the early Church. Since the completion of the Canon of Scriptures, it is no longer a legitimate spiritual gift. This is the first time Luke uses the term and it stands for the ministry and office of Apostle as instituted by Jesus that the following 12 men held during Jesus’ ministry on earth.

Twelve is the number of Perfect Government in the Bible, like the 12 Tribes of Israel, as this would be the perfect administration of God’s announcement of the Kingdom of Heaven and the building of the Church, **Eph 2:20**, which foundation will be stamped for all of eternity in the New Jerusalem, **Rev 21:14**.

Eph 2:20, “Having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone.”

Rev 21:14, “And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb.”



Twelve Jeweled Foundations New Jerusalem

Anathyal	MATTHEW	JAMES DEBEEDE	ANDREW	Chalcedony
PAUL	Diamond	Hyacinth	Chrysoberus	JAMES ALPHEUS
TWELVE APOSTLES Revelation 21:14, 19-20				
PHILIP	Beryl	Sapphire	JUDAS aka Thaddous	TOBIAS
BARTHOLOMEW	Emerald	Carnelian	Sapphire	JOHN
AGASSI	ThOMAS	JESUS	SIMON	Chrysolite

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The qualification for being an Apostle included:

- a. Seeing the Lord and being an eyewitness to His resurrection, **Acts 1:2, 22; 1 Cor 9:1; 15:8-9.**
- b. Being invested with miraculous sign-gifts, **Acts 5:15-16; Heb 2:3-4.**
- c. Being chosen by the Lord and the Holy Spirit, **Mat 10:1-2; Acts 1:2; Eph 4:11.**

The term “Apostle” was used for the original twelve apostles of Jesus Christ, including Judas Iscariot. The list of the original 12 disciples is found in **Mat 10:2-4; Mark 3:14-19; Luke 6:13-16;** and the 11 excluding Judas Iscariot in **Acts 1:13-14.**

Matthew’s Order, Mat 10:2-4

Simon Peter, Andrew, James the son of Zebedee, John, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Canaanite (Zealot), Judas Iscariot.

Mark’s Order, Mark 3:16-19

Simon Peter, James the son of Zebedee, John the brother of James, Andrew, Philip, Bartholomew, Matthew, Thomas, James *son* of Alphaeus, Thaddaeus, Simon the Canaanite (Zealot), Judas Iscariot.

The Order in Acts 1:13

Acts also lists the Apostles with the exclusion of Judas Iscariot as follows: Peter, John, James, Andrew, Philip, Thomas, Bartholomew, Matthew, James son of Alphaeus, Simon the Canaanite (Zealot), Judas son of James (Thaddaeus). Judas Iscariot was dead / missing and not included in this list. This is a picture of our Lord in the tomb / in Hades.

During the ministry of Jesus here on earth, these were the apostles to Israel, to preach, along with Jesus, that the Kingdom of Heaven had come. We also note that the Bible distinguishes between the apostles to Israel, the original 12, and the apostles to the Church, that includes the original 11 plus Paul who replaced Judas Iscariot according to **1 Cor 15:7-10.**

Apostles received direct revelation from God and communicated it to the Church prior to the completed Canon of Scripture. All revelation today is through the Word. All writers of the NT were either apostles or someone closely associated with an apostle, (e.g., Mark - Peter, Luke - Paul, James and Jude – all and Jesus’ ½ brothers). Once the Canon of Scripture was complete, (writing of Revelation), the gift of apostleship was withdrawn. The Canon of the NT became the basis and absolute criterion for the Christian way of life. In addition, the last appearance our Lord made to man was to Paul on the Damascus road, **1 Cor 9:1; Acts 9:1-31.** As such, Paul saw Him “**last of all**” **1 Cor 15:8;** the final eyewitness, and therefore he became the last great apostle of the Apostolic Age.

Vs. 14-16

Here, we have Luke’s order of the apostles. Matthew and Mark give a slightly different order, as does Luke in the book of Acts. They are as follows:

Luke 6:14-16, “Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; ¹⁵and Matthew and Thomas; James *the son* of Alphaeus, and Simon who was called the Zealot; ¹⁶Judas *the son* of James, and Judas Iscariot, who became a traitor.”

An interesting thought is that most of these men might have been pairs of brothers. We know that Peter and Andrew were as stated in Luke's text, as well as James and John as previously stated in **Luke 5:10**, and in **Mat 17:1; Mark 5:37; 10:35**, yet we do not know for sure about the others. In Luke's writing, and the English translations, we see an interesting use of the Conjunction KAI, "and," along with the English use of semicolons, which may indicate that others were brothers as well. For example, Philip and Bartholomew, or Matthew and Thomas. After Thomas the definition of each man is specific, i.e., James the son of Alphaeus, and Simon who was called the Zealot; Judas the son of James, and Judas Iscariot, who became a traitor. Further, as we look at Matthew's list, he notes James, the brother of John as we know, to be the son of Zebedee, yet John is just listed without the same definition. Therefore, with that same logic, James the son of Alphaeus may be the brother of Simon the Zealot. Or in Matthew and Mark's list James the son of Alphaeus may be the brother of Thaddaeus, (a.k.a., Judas the son of James). In addition, Thomas, whose name means "twin," is usually mentioned along with Matthew, who was the son of Alphaeus, **Mark 2:14**, and that these two are followed by James (the Lesser), who was also the son of Alphaeus, **Mark 3:18**. From that it has been supposed that these three, Matthew, Thomas, and James, were brothers, but no proof of this can be found. So, we just do not know for sure, but it is interesting that the Lord selected several pairs of brothers.

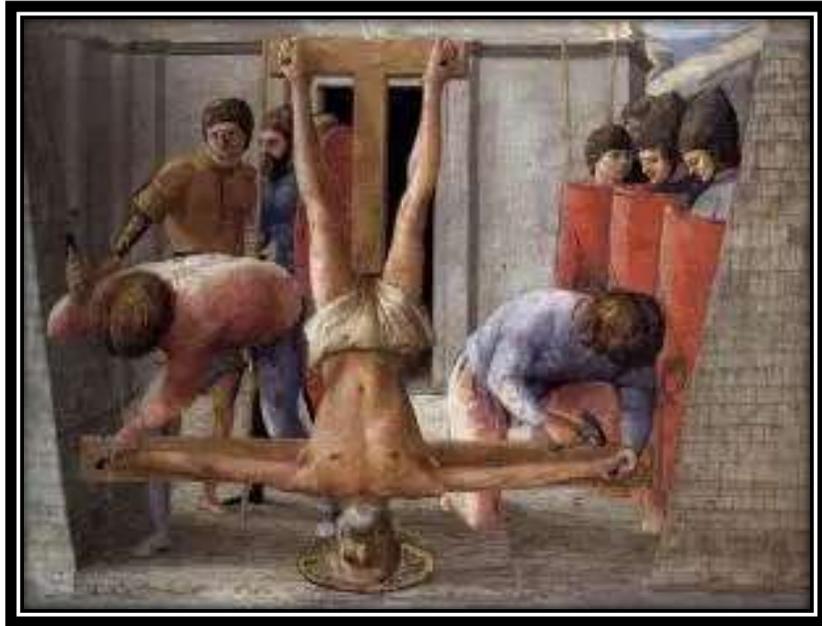
The Apostles in the order of Luke 6:14-16:

Simon Peter



Simon means, "hearing," and Peter means, "Rock / Stone." He was also known by his Aramaic form of the Greek word for "rock," PETROS, which is Cephas, **John 1:42; cf. 1 Cor 1:12; 3:22; 9:5; 15:5; Gal 1:18; 2:9, 11, 14**.

Peter was the son of Jonas, Jonah, or John, **Mat 16:17; John 1:42; 21:15-16**, and was the older brother of Andrew. His mother is not named in Scripture, but traditionally known as Joanna. He was a native of Bethsaida, believed to be on the northwestern coast of the Sea of Galilee, where Philip was also from, **John 1:44**. Peter and his brother Andrew had a fishing business centered in Capernaum, **Mat 4:18; Mark 1:16, 21, 29**, on the Sea of Galilee, and were partners of James and John, **Luke 5:10**. Peter was married, **Mark 1:29-31; 1 Cor 9:5**, and maintained a residence in Capernaum, **Mark 1:21, 29**. Jesus healed his mother-in-law, who perhaps was living with Peter, **Luke 4:38-39**. It is possible that his home became Jesus' headquarters in Galilee, **Mat 8:14; Mark 1:29, 36; 2:1. 1 Cor 9:5**, says that Peter, along with the other married apostles, often took his wife with him on his missionary journeys. Later tradition speaks of his children (Clement of Alexandria's *Stromateis* 2.6.52) and says that Peter was present at the martyrdom of his wife, crying out to her by name, "Oh you, Remember the Lord," (Eusebius' *Ecclesiastical History* 3.30.2).



First influenced by John the Baptist, the NT tells us more about Peter than any other Apostle with the exception of Paul. He had a fiery personality and was a pioneer among the twelve and the early church, breaking ground that the church would later follow. Peter is credited with being a leader of the twelve disciples whom Jesus called. His name always occurs first in the lists of disciples, **Mat 10:2**; **Mark 3:16**; **Luke 6:14**. Peter had a commitment to serve as a bridge in the early church between the Jews and Gentile, doing more than any other to hold together the diverse strands of primitive Christianity. Peter is said to have been martyred in Rome, being crucified upside down.

Andrew - A Strong Man, manly.

He is the younger brother of Simon Peter, **Mat 4:18**; **10:2**; **John 1:40**. He is a native of the city of Bethsaida in Galilee, **John 1:44**, the son of Jonah-John, **John 21:15**. Little is known about Andrew, though he was the first to identify the Christ, and He then brought his brother Simon to the Lord, telling him that he had “found the Messiah,” **John 1:41-51**. He with Peter, James, and John were part of the “confidential group” of Jesus, **Mark 13:3-4**. He brings others to Christ three times, 1) Peter; 2) the boy with the loaves and fish, **John 6:8-9**; and 3) certain Greeks, **John 12:20-22**. He is mentioned for the last time as one of those who continued at Jerusalem in the “Upper Room” after the ascension, **Acts 1:13**. Scripture relates nothing of him beyond these scattered notices. He is said to have been crucified on a saltire cross at Edhessa or the city of Patras (Patræ) in Achaea.



James, the son of Zebedee, brother of John.

James is the English translation of the Greek name IAKOBOS from IAKOB or Jacob, which means supplanter or supplants, undermines, or the heel = Satan, sin. Zebedee = My Gift or God has bestowed, endowment of Jehovah. He is the older brother of John, **Mark 5:37**, one of the two sons of Zebedee, **Mat 4:21; Mark 1:19; Luke 5:10**. He is also known as “John the greater.” Their mother is Salome, who is most likely the sister of our Lord’s mother Mary, compare **Mat 27:56; Mark 15:40; 16:1; John 19:25**. That would make James and John first cousins of our Lord Jesus, and also related to the family of John the Baptist. He is a native of Bethsaida.

He is always mentioned with his brother John and mentioned first, probably for being the elder, except in **Luke 9:28**. As noted previously, James and his brother were fishermen and partners with Simon and Andrew by trade, **Mark 1:20; Luke 5:10**. His father was apparently a man of some wealth since he owned a fishing ship and hired servants, compare **Mark 1:20; Luke 5:3; John 19:27**, as well as the accounts of his mother contributing consistently financially to the ministry of our Lord, **Mark 15:41; 16:1; Luke 8:3**.

It seems he was impetuous, hotheaded, and sometimes fanatic in nature that may have led to James’ and John’s surname “Sons of Thunder,” **Mark 3:17**, which also means, “strength, unexpectedness, and zeal, approaching to methods of violence.” The call to James to follow Christ, **Mat 4:18-22; Mark 1:16-20; Luke 5:1-11**, was given by Jesus as He was walking by the Sea of Galilee. James often took care of our Lord’s daily needs, **Mat 27:56; Mark 15:40-41**. He with his brother and Peter, were part of the “inner circle,” and seemed to be especially fitted to live in close intimacy with the Lord and were with Him on several interesting occasions. As mentioned previously, they alone were present at:

- 1) The transfiguration, **Mat 17:1; Mark 9:2; Luke 9:28**.
- 2) The raising of Jairus’s daughter, **Mark 5:37; Luke 8:51**.
- 3) The Garden of Gethsemane during our Lord’s agony, **Mat 26:37; Mark 14:33**.
- 4) With Andrew they listened to the Lord’s private discourse on the fall of Jerusalem, **Mark 13:3**.

He was also present when the risen Jesus appeared for the 3rd time to the disciples and the miraculous catch of fish made at the Sea of Tiberias (a.k.a. Galilee), **John 21:1-14**.

He and John joined in the request made to Jesus by their mother to be seated on Jesus’ right and left, **Mat 20:20-28; Mark 10:35-45**.

In **Luke 9:52-54**, the brothers desired to punish the inhabitants of a village in Samaria. They asked, “**Lord, do You want us to command fire to come down from heaven and consume them?**” This may be why they were called by our Lord in **Mark 3:17**, “Boanerges” (bo-an-erg-es), “Sons of Thunder.” Our Lord, “**turned, and rebuked them**”, **Luke 9:55**. The text of vs. **55b** and vs. **56a**, our Lord’s rebuke, is not in the earliest manuscripts.

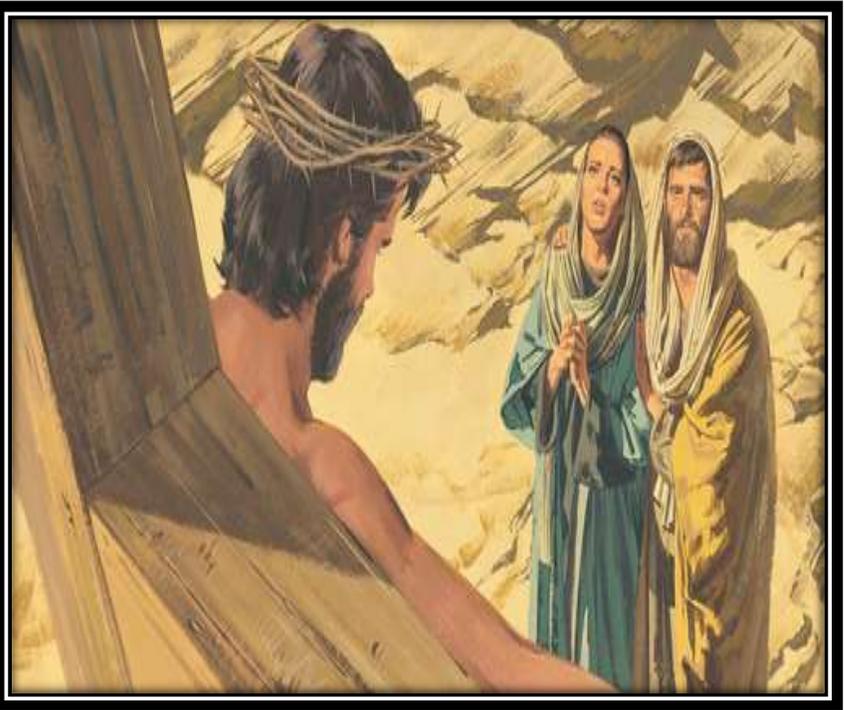
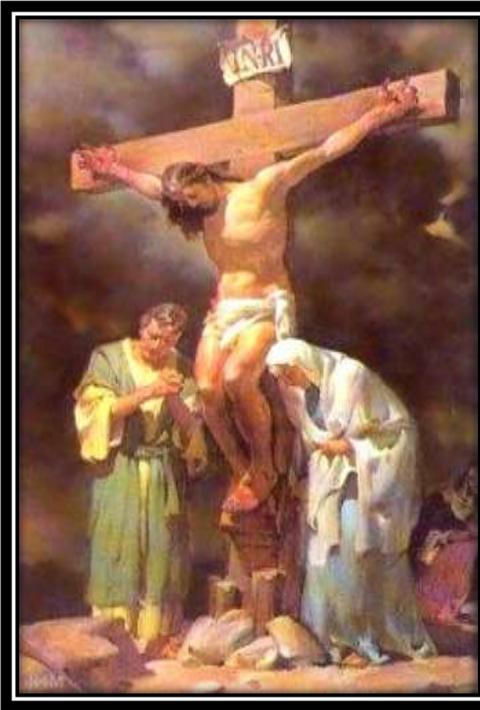
After the crucifixion, we do not have any mention of James for 14 years until his martyrdom. He was the first of the Apostles to be martyred and the only one mentioned in the NT, being slain with a sword at the command of King Herod Agrippa I of Judea in A.D. 42-44 (most thinking 44), **Acts 12:1-2**.



John - The grace or mercy of the Lord; Jehovah or Yahweh is or has been gracious.

John is the younger brother of James “the Greater,” **Mat 10:2; Mark 3:17; 10:35**. John was a zealous and loyal follower of Jesus. He was the disciple whom Jesus loved, yet he had zeal and intensity of character. He is the other “son of thunder.” John was highly esteemed among the apostles and he stood especially close to Jesus. He is also among the “inner three,” Peter, James, and John, who were with Jesus on special occasions in the Synoptic Gospels: 1) The raising of Jairus’ daughter, **Mark 5:37**; 2) The Transfiguration, **Mark 9:2**; 3) The Garden of Gethsemane, **Mark 14:32-33**.

Luke 22:8, identifies Peter and John as the two disciples who were sent to prepare the Passover meal for Jesus and the disciples. He reclined with Jesus during the Last Supper, **John 13:23-26**, and at the urging of Peter asked who the betrayer was. He and Peter followed Jesus at the betrayal, while the others ran away, **John 18:15-28**. It is thought that only John of the all the apostles stood at the Cross, and with Jesus’ mother whom he was charged with her care by our Lord, **John 19:25-27**. Mary Magdalene first conveys the resurrection of our Lord to him and Peter, **John 20:2**. He and Peter, were the first to go see of Mary's account, where he ran to the empty tomb, **John 20:2-10**. He won the race, but stood outside the tomb until Peter came. After the resurrection, he and Peter return to the Sea of Galilee and recognized the risen Lord after the great catch of fish, **John 21:1, 7**.



After Jesus' ascension and the descent of the Holy Spirit on Pentecost, John, together with Peter, took a prominent part in the founding and guidance of the Church. After the list of Apostles, John appears three times in the Book of Acts, and each time he is with Peter, **Acts 1:13; 3:1-11; 4:13, 20; 8:14**. He is with Peter at the healing of the lame man in the Temple, **Acts 3:1-11**; he is also thrown into prison with Peter, **Acts 4:3**. After Peter healed a man, they were arrested, imprisoned, and then released, **Acts 4:13-20**. He also went with Peter to visit the newly converted in Samaria, **Acts 8:14**. He remained in Jerusalem some 12 years, **Acts 15:6; Gal 2:9**. He is the author of the Gospel and three epistles with His name, and the book of Revelation that He wrote while in exile on the Island of Patmos. He most likely taught in Ephesus and the other cities of the seven letters to seven churches in **Revelation 2-3**. He is said to be the only apostle who escaped a violent death.



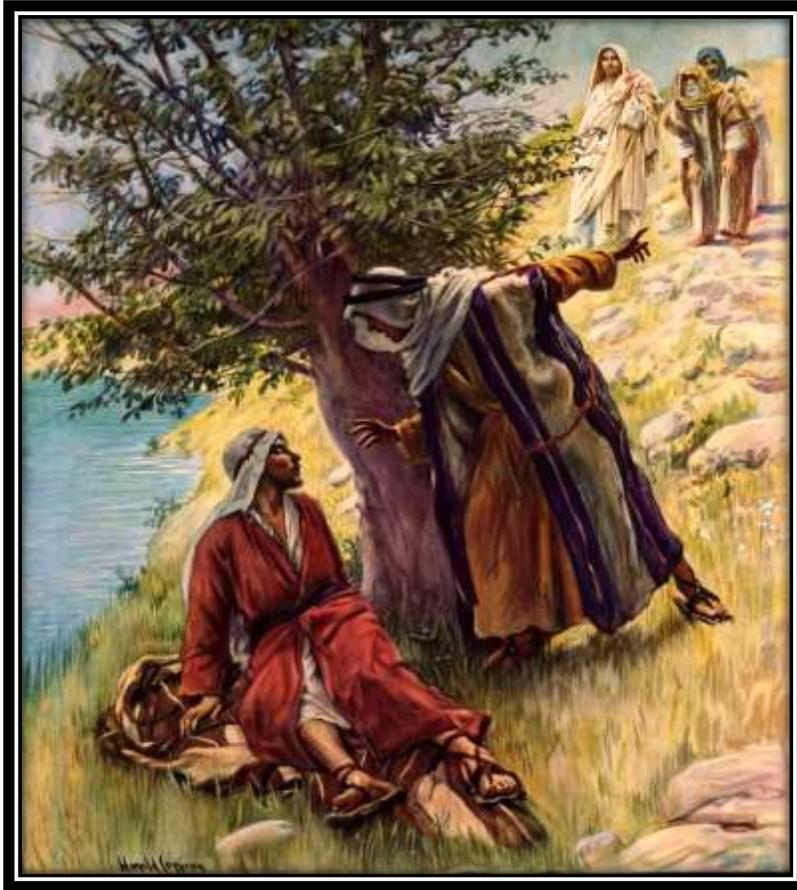
Philip

His name in the Greek is Philippos, which means, “fond or lover of horses,” meaning a warrior. Like the first four mentioned, he was also from Bethsaida in Galilee, **John 1:44; 12:21**, but we have no information of his family. According to John’s Gospel, he was the fourth of the disciples to attach himself to Jesus (after Andrew, John, and Peter) and first who our Lord directly called, **John 1:43**. He then told Bartholomew, (a.k.a., Nathanael), about the Messiah in **John 1:45-47**. He is noted in four events in John’s Gospel, **John 1:45-51; 6:1-14; 12:21-22; 14:8-9**. In three of these events, we see Philip personifying, “seeing is believing,” as tested by our Lord at the feeding of 5,000.

- a) His response to Nathanael in leading him to the Messiah, “come and see.”
- b) The Greeks who wanted to “see” Jesus came to Philip.
- c) Philip’s Upper Room questioning “show us the Father.”

All three demonstrate his Jewish propensity of desiring visible proof, **Mat 12:38; John 2:18; 1 Cor 1:22**.

Philip is on the right.



Philip the Apostle was a great teacher in Asia in the area of Phrygia with Hierapolis as the main place of his work along with Bartholomew, whom he is typically mentioned with. He is said to have also taught in Greece, Western Europe, (the Gauls—doubtful), and Parthia (Iran/Afghanistan—probable).

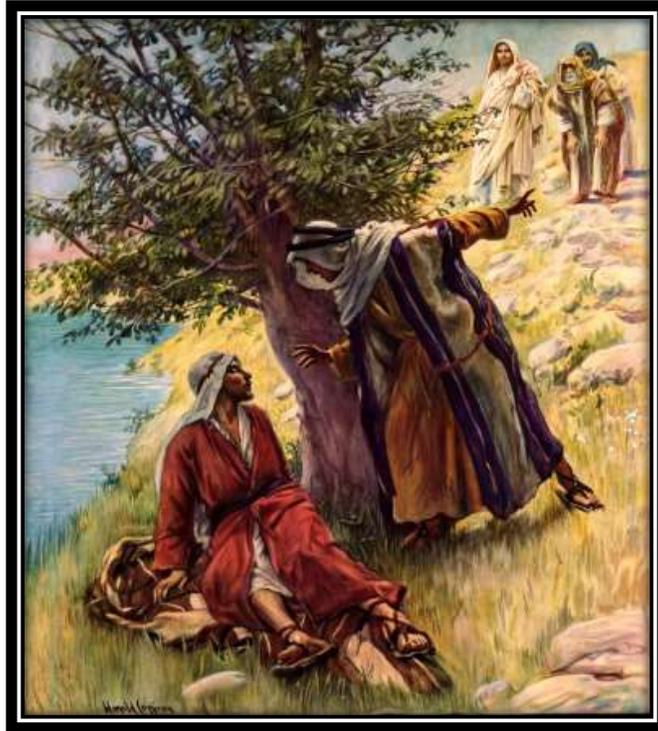
Bartholomew - Son of a plowman (the curse on Adam to till the ground).

Bartholomew is from Hebrew origins “Bar Talmay,” meaning “son of Tolmai.” Tolmai means, “a plowman,” so literally it would be “son of a plowman.” In the first three gospels, **Mat 10:3; Mark 3:18; Luke 6:14**, Bartholomew is used in the list of twelve, as it is in **Acts 1:13**, whereas Nathanael is used for him in John’s Gospel. Bartholomew (Bar-Tolmai) is his surname and Nathanael was his proper name, just as Simon was called Bar-Jona. Nathanael is Greek from the Hebrew (Nathan - el) that means, “given/gift of God” or “God has given.”

In the Synoptic gospels, Philip and Bartholomew are always mentioned together, as noted above, while Nathanael is never used or mentioned. In John’s gospel, Philip and Nathanael are similarly mentioned together, but nothing is said of Bartholomew because they are one and the same person.

He was born in Cana of Galilee, **John 21:2**, the place of our Lord’s first miracle, **John 2:1-11**. There is an interesting initial encounter between Jesus and Bartholomew that John records in **John 1:43-50**. In that, Jesus called him, “**an Israelite indeed, without any deceit,**” **John 1:47**. Yet, he too, as an Israelite, excelled when he received a sign from our Lord, i.e., “**I saw you under the fig tree.**” Our Lord also made a fascinating promise of the blessings to him that he would enjoy here on earth, **vs. 51**.

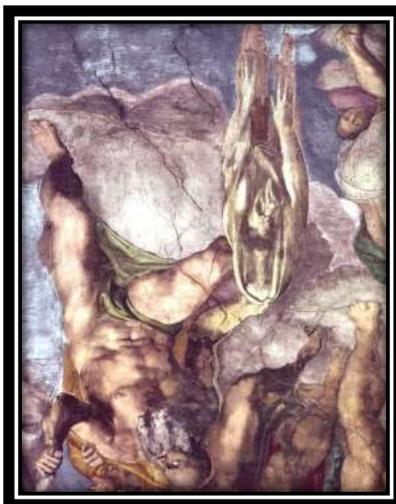
Bartholomew is on the left.



Bartholomew was one of seven of the disciples to whom the Lord appeared after the resurrection at the Sea of Galilee / Tiberius, **John 21:2**. He was also a witness of the ascension, and returned with the other apostles to Jerusalem, **Acts 1:4, 12-13**. Yet, He is one of the Apostles of whom no word is reported nor any individual action recorded in the NT.

Eusebius' Ecclesiastical History (5.10.3) states that after the Ascension, Bartholomew went on a missionary tour to India, where he preached and left behind a copy of the Gospel of Matthew in Hebrew. Other traditions record him as serving as a missionary in Ethiopia, Mesopotamia, Parthia, and Lycaonia. Along with the Apostle Jude, Bartholomew is reputed to have brought Christianity to Armenia in the 1st century. Thus, both saints are considered the patron saints of the Armenian Apostolic Church.

It is said that he was at length cruelly beaten (maybe flayed) and then crucified by the impatient idolaters. Michelangelo's, "The Last Judgement," (Sistine Chapel), Bartholomew is holding the knife of his martyrdom and his flayed skin. The face of the skin is Michelangelo's.



Matthew, the Tax collector.

His name means, “The gift of Yahweh / Jehovah or Gift of God.” He is also known by Levi, “joined, adhere,” in the Gospels, as we have previously noted in Luke’s Gospel. Mark calls him “the son of Alphaeus,” **Mark 2:14**. Alphaeus = “changing.” It is not known whether his father was the same as the Alphaeus named as the father of James the Lesser, **Mat 10:3; Mark 3:18; Luke 6:15; Act 1:13**. It is possible that Matthew was the brother of James the Lesser, but not improbable, since this fact would most likely have been mentioned in Scripture, as it is in the cases of Peter and Andrew and the sons of Zebedee, and James and John.

Matthew’s residence was at Capernaum, on the Sea of Galilee, and he is infamously known as a publican/tax collector in the territory of Herod Antipas, which we noted previously in Luke’s Gospel. This caused Jews to hate him, as they considered the profession to be as that of sinners; the lowest of people. Yet, he was most likely wealthy, cf. **Luke 5:29**.



Aside from being listed with the other Apostles, Matthew is only mentioned in the record of his calling by Christ, **Mat 9:9; Mark 2:13-14; Luke 5:27**. John never mentions him.

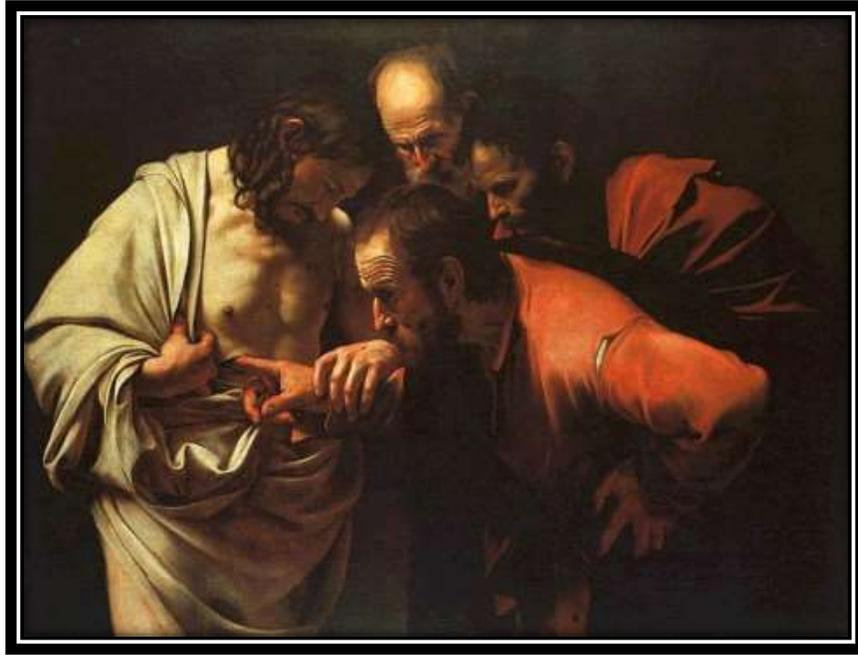
As a result of his acceptance of Christ, many other tax collectors and “sinners” came to hear Jesus, **Luke 15:1, 7:34; Mat 11:19**. He is the author of the Gospel of his name, written around 60 AD in Hebrew, his native tongue. It emphasizes Jesus’ Kingship, written for the Jews.

Thomas - “Double or twin,” (i.e., like Adam), from the Hebrew TAOM or Aramaic TOMA.

He was also called Didymus, his Greek surname, with the same meaning, **John 11:16; 20:24; 21:2**. Some believe that Thomas was born in Antioch, but Galilee is also considered his native home, like most of the other apostles, **John 21:2**. Because of his name meaning, “twin,” there is much confusion regarding his potential siblings and actual identity. Because he is mentioned with Matthew, the son of Alphaeus, it is thought that they are brothers or twins, and that James the son of Alphaeus is another brother. None of this is known from the Bible.

From the three main accounts of Thomas in John’s Gospel, we see something of his personality. The others do not mention him other than the listings.

- a. His willingness to die with the Lord, **John 11:16**.
- b. His longing to remain with the Lord, **John 14:5**.
- c. His hesitation to believe that the Lord had risen, **John 20:24-29**.



After that we only hear of Thomas twice more, once on the Sea of Galilee, with six other disciples post resurrection in witness of the risen Lord, **John 21:2**, and finally in the assembly of the apostles after the ascension, **Acts 1:13-14**.

Thomas is infamously known for his act of doubt, **John 20:24-29**, rather than for his courage as seen in **John 11:16**. From this incident came the title of “Doubting Thomas.” Yet, from that incident we have the wonderful doctrine proclaimed by our Lord in **John 20:29**, “**Because you have seen Me, have you believed? Blessed are they who did not see, and yet believed.**”

According to tradition, the Indo-Parthian king Gondophares was proselytized by Thomas, who continued on to southern India. Marco Polo in 1292 traveled to Ceylon (Sri Lanka) and Quilon (Kollam) on the western Malabar Coast of India, where he met Syrian Christians and recorded their legends of Thomas. In addition, various Eastern Churches claim that Thomas personally brought Christianity to China and Japan in AD 64 and 70 respectively.

The Gospel of Thomas (a.k.a. the “sayings”), next to the Protevangelium, is the oldest and the most widely spread of the apocryphal gospels. It was used by a Gnostic sect of the Nachashenes in the middle of the 2nd century. It was Docetic, (the belief that Jesus was not really true humanity and that the cross was just an optical illusion), in regards to the miracles recorded in it.

His martyrdom is said to have been occasioned by a lance. Thomas called Didymus, preached the Gospel in Parthia and India, where exciting the rage of the pagan priests he was martyred by being thrust through with a spear.

James son of Alphaeus

His name means supplants, undermines, heal = sin. Alphaeus means, “changing.” He is also known as “James the Lesser,” compared to the James we noted above who was John’s older, that James is also known as “James the Greater.” A better translation is James the Little, as the Greek HO MIKROS means, “small or little,” cf. **Mark 15:40**. MIKROS can be used to describe the diminutive height, **Luke 19:3**, age, **Mat 18:6, 10, 14**, or influence, **Mat 10:42; Mark 9:42; Luke 17:2** of people. Any of these might be why Mark added the Adjective. Unger notes: “*James the Lesser, (“the little”), was given that title either because he was younger than James the son of Zebedee or on account of his short stature.*”

Like James the greater, the English translation of James in the Greek is IAKOBOS from IAKOB or Jacob, which means “supplanter.” The Hebrew equivalent is YAAQOB.

This James is the son of Alphaeus, **Mat 10:3; Mark 3:18; Luke 6:15; Acts 1:13**, meaning “son of changing.” We also note that it is thought that his father was also known as Clopas or Cleophas (KJV) meaning, “my exchanges,” from the Hebrew CHELEPH meaning “exchange,” **John 19:25**. In addition, Alphaeus is of Hebrew origin from CHELEPH, which was also a city in the Naphtali region of Israel. All of this is interesting when we put the “Apostle Code” together at the end.

This James is also mentioned to identify one of the Mary’s at the Cross of our Lord, **Mark 15:40; Mat 27:56**, and the resurrection, **Mark 16:1; Luke 24:10**, so that we would understand that that Mary was not our Lord’s mother.

Many times, he is confused with our Lord’s half-brother James, as our Lord had four brothers noted in Scripture, **Mark 6:3; 15:40, 47**, and His brother James was the head of the Jerusalem church and wrote the book of James.

Mark 6:3, “Is not this the carpenter, the son of Mary, and brother of James, and Jose, and Judas, and Simon? Are not His sisters here with us?” And they took offense at Him.”

Even though James the lesser also had a brother named Joses or Joseph, **Mat 27:56**, that is most likely a coincidence and not an indication that James the lesser is the Lord’s half-brother.

Another perplexing aspect of this James is that Matthew (Levi) is also a son of Alphaeus, **Mat 9:9; Mark 2:14**, as we noted above. Therefore, it is possible, but not probable, that he and James were brothers.

In addition, there is evidence in apocryphal literature of a Simon who was a son of Clopas who was also one of the disciples. If this be the same as Simon Zelotes, it would explain why he and James, (assuming them to be brothers), were coupled together in the apostolic lists of Luke and Acts. Again, we have no conclusive evidence of this.



Other than his name, we know nothing about him from Scriptures. Some say he was a tax collector, but this is not verified. Fox's book of Martyrs states about him, "*He is supposed by some to have been the brother of our Lord, by a former wife of Joseph. This is very doubtful, and accords too much with the Catholic superstition, that Mary never had any other children except our Savior.*"

Fox's Book of Martyrs, also states regarding his martyrdom that at the age of ninety-four he was beat and stoned by the Jews and finally had his brains bashed out with a fuller's club. Others also say he was martyred by crucifixion at Ostrakine in lower Egypt, where he was preaching the Gospel.

Simon the Zealot (Canaanite).

Like Simon-Peter, "Simon" means, "rock or stone." This Simon also has two descriptive titles in the Greek, even though the NASB calls him Simon the Zealot in all four lists of the apostles with footnotes in Matthew and Mark.

1. He was called "**Simon the Canaanite**," by Matthew and Mark, **Mat 10:4; Mark 3:18**, utilizing the Greek word KANANAIOS or Cananaean which means, "the jealous or zealous one" and comes from the Hebrew QANNA that means the same. It is not in any way related to the geographical terms Cana or Canaan.

2. He was called "**Simon the Zealot**," by Luke, **Luke 6:15; Acts 1:13**, utilizing the Greek word ZELOTES that means, "hears, harkens, obeys, one burning with zeal, a zealot." The root word for jealous or zealous is ZEO meaning, "to boil or be hot."

Therefore, Matthew and Mark use the Hebrew origin while Luke used the Greek origin.

As we noted under "James the lesser," there is evidence in apocryphal literature of a Simon, a son of Clopas, who was also one of the disciples. If this be the same as Simon Zelotes, it would explain why he and James, (assuming them to be brothers), were coupled together in the apostolic lists of Luke and Acts. Again, we have no conclusive evidence of this.

According to the "Gospel of the Ebionites" or "Gospel of the Twelve Apostles," of the 2nd century and mentioned by Origen, Simon received his call to the apostleship along with Andrew and Peter, the sons of Zebedee, Thaddaeus and Judas Iscariot at the Sea of Tiberias, cf. **Mat 4:18-22**; see also Hennecke, *Neutestamentliche Apokryphen*, 24-27).

Other than his titles, this second Simon is as obscure as the first is celebrated. He is not mentioned in the Gospel history, except in the catalogues. In Luke's gospel, we have the most understanding of his background, "Simon who was called the Zealot," meaning it was like a nickname because of how he operated.

The title "Canaanite" has political rather than geographical significance. It was the name of a Jewish sect. This group was also referred to in the Greek by ZELOTES. So, we understand that previous to his call of apostleship, this Simon had been a member of the fanatical sect of the Zealots that was a blend of nationalists and Pharisees.

From the time of the Maccabees there existed among the Jews one or more parties who professed great zeal for the observance of the "law." According to Josephus (BJ, IV, iii, 9; v, 1; VII, viii, 1) they resorted to violence and assassination in their hatred of the foreigner. It is not improbable that the "Assassins" of **Acts 21:38**, were identical, or at least closely associated, with this body of "Zealots." Some say the Zealots were conspicuous for their fierce advocacy of the Mosaic ritual. They strongly desired the fulfillment of the Messianic prophecy and were zealous to usher it in by means of the sword if necessary. This group under the approval of the Pharisees, took to punish without trial on those who were guilty of violating Jewish practices, especially Jews who married foreigners, under which pretext they themselves committed the greatest excesses of crime. It was a blessing to Simon to accept the Lord, because their leader Judas of Galilee and those who followed him all perished or were scattered, **Act 5:37**.

We do not know anything of this apostle after the resurrection of our Lord. Yet, we see through this Simon, another individual who could reach out to a specific group of people with the Gospel of Jesus Christ that otherwise could not be reached.

Fox's Book of Martyrs may have some insight where it states, "Surnamed Zelotes, preached the Gospel in Mauritania, Africa, and even in Britain, in which latter country he was crucified, A.D. 74." It says he visited Britain, possibly Glastonbury, and was martyred by crucifixion in modern-day Lincolnshire. But this is not supported. Other writings claim various scenarios for his martyrdom such as Christian Ethiopians who claim that he was crucified in Samaria, or Justus Lipsius who writes that he was sawn in half at Suanir, Persia. However, Moses of Chorene writes that he was martyred at Weriosphora in Caucasian Iberia. Tradition also claims he died peacefully at Edessa.



Judas son of James, a.k.a., Thaddaeus.

Judas means, "praise the Lord," and son of James means, "son of supplanter." Judas is the Greek transliteration of the Hebrew personal name Judah meaning, "Praise Yahweh." In Matthew and Mark's list, he is called Thaddaeus that means, "gift of God," derived from Hebrew or Aramaic meaning, "breast."

In **Mat 10:3**, the KJV adds, "Lebbaeus whose surname was" Thaddaeus, but that is not found in the most reliable ancient texts. Lebbaeus means, "large heart, a man of heart, or courageous," similar to the Hebrew for Thadddaeus.

Interestingly, in **John 14:22**, he is called, "**Judas not Iscariot.**" Iscariot means, "men of the city" from the Hebrew ISH = man and QIRYAH = city. So, "Judas not Iscariot" would mean, "Praise Yahweh but not from the men of the city."

The name by which Luke calls the Apostle, "**Judas of James,**" in **Luke 6:16; Acts 1:13**, is somewhat ambiguous as to the relationship of Jude to this James. Such a construction usually connotes a relationship of father and son, but the KJV has interpreted it as "brother," trying to connect James the son of Alphaeus and Thaddaeus, (who he follows in the Matthew and Mark lists), together as brothers.

Like James the Lesser and Simon the Zealot, the use of Judas has led many to confuse him with the half-brother of our Lord.

Again, not much is known about this apostle. What is said seems to be confusing him with either a Thaddaeus of Edessa or Jude the Lord's half-brother. All we have of him other than the list is in **John 14:22**, as the last of the four questioners, (Peter, Thomas, Philip, and Judas not Iscariot), of our Lord in **John 13:36-14:23**.

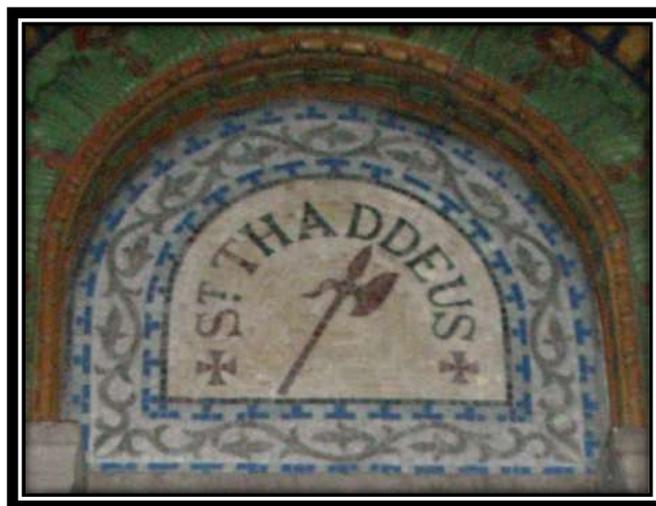
John 14:22, "Judas (not Iscariot) said to Him, 'Lord, what then has happened that You are going to disclose Yourself to us, and not to the world?'"

He was perplexed at our Lord's statements in **vs. 1-21**, but specifically **vs. 19**. Having been in a very public ministry for three and a half years, he now understood the Lord to be saying, "I am going to disclose myself to you all only, and not to the world." He too did not understand the Lord's statements in regards to His death, resurrection, and ascension, as well as the sending of the Holy Spirit. His understanding of our Lord to be removing himself from the public eye and going into recluse, gave our Lord the opportunity to expand on the relationship of the believer with the Lord during the Church Age by means of the Word and the Holy Spirit in **vs. 23-31**.

Extra biblically, it is said that Saint Gregory the Illuminator is credited as the "Apostle to the Armenians," when he baptized King Tiridates III of Armenia in 301, converting the Armenians, yet it is the Apostles Thaddaeus, Jude, and Bartholomew who are traditionally believed to have been the first to bring Christianity to Armenia, and are therefore venerated as the patron saints of the Armenian Apostolic Church. Linked to this tradition is the Thaddeus Monastery.

He may have preached in Judea, Samaria, Idumaea, Syria, Mesopotamia, and Libya, or in Assyria and Persia. He is also said to have visited Beirut and Edessa, though the latter mission is also identified with Thaddeus of Edessa, one of the Seventy. Finally, a "Gospel of Thaddaeus" is mentioned in the Decree of Gelasius.

Fox's Book of Martyrs says he was crucified at Edessa, A.D. 72. According to the Armenian tradition, Thaddaeus/Jude suffered martyrdom about AD 65 in Beirut, Lebanon together with the apostle Simon the Zealot, with whom he is usually connected. Occasionally, he is represented holding an axe or halberd, as he was brought to death by one of these weapons. Their acts and martyrdom were recorded in an Acts of Simon and Jude.



Judas Iscariot

Judas means, "the praise of the Lord, confession." Iscariot means, "men of Kerioth" that means, "men of cities, the world." In **John 6:71; 13:2, 26**, he is called the "son of Simon Iscariot," therefore his surname was Iscariot.

All of the Gospels place him at the end of the list of disciples because of his role as betrayer. He was an unbeliever from the beginning and remained that way until his self-inflicted death, **Mat 27:5, Acts 1:16-20**. Jesus knew that when He called and elected him to be one of the original 12, **John 6:64**, “**But there are some of you who do not believe.’ For Jesus knew from the beginning who they were who did not believe, and who it was that would betray Him.**” Wow, notice that there were more unbelievers than just Judas Iscariot of the many disciples that initially followed Him, cf. **John 6:60, 64**. Nevertheless, Judas Iscariot was the one who betrayed Him at the Last Supper.

He was also called by Jesus in His high priestly prayer, the “son of perdition,” **John 17:12**, “**While I was with them, I was keeping them in Your name which You have given Me; and I guarded them and not one of them perished but the son of perdition, (i.e., son of destruction – the Lake of Fire), so that the Scripture would be fulfilled.**” The anti-Christ is called the same in **2 Thes 2:3**; both are possessed by Satan, cf. **John 13:27**.

Because of his unbelief, not his actions, the Bible says in **Acts 1:25**, “**he went to his own place.**” It is our firm belief that Judas went to Hades because that is where all unbelievers go and will be thrown into the Eternal Lake of Fire with all other unbelievers at the Great White Throne Judgment seat of our Lord Jesus Christ, **Rev 20:11-15**. His own place either means in contrast to the other 11 Apostles he went to Hades or he went to a unique place in Hades with greater suffering, **Mark 12:40; Luke 20:47**. The Lord said in **Mat 26:24-25**, “**It would have been better if Judas had not even been born.**”

Just because someone performs miracles in Jesus’ name does not make them saved, cf. **Mark 9:38**, “**John said to Him, ‘Teacher, we saw someone casting out demons in Your name, and we tried to prevent him because he was not following us’.**” Cf. **Mat 7:20-23**.

As you know, Judas was also given the trusted position of treasurer, **John 12:6, 13:29**, and was present at the Last Supper, **John 13:26**. In grace, Jesus and the Father gave Judas every opportunity for salvation, but Judas, by his own volition, chose not to accept Jesus as His Savior, which lead him to betray Jesus, **Luke 22:6**.



He allowed himself to fall under demonic influence, **John 13:2**, so much so that he allowed Satan’s possession during the betrayal, **Luke 22:3; John 13:27**. He protested the honoring of the Lord with perfume, **John 12:3-9**, was covetous, and a thief, **John 12:4-6**. He was a bad influence on the rest of the disciples, **Mat 26:7-13**, leading them to malign Mary of Bethany, **John 12:3**, for anointing Jesus. He also came up with the idea to “kiss” the Lord, thereby identifying Him, all by himself, **Mat 26:47-48, John 18:3; Luke 22:48**. His fruits showed who he was.



Psa 41:9, “Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me.”

Therefore, Jesus called him a “devil,” **John 6:70-71, “Jesus answered them, ‘Did I Myself not choose you, the twelve, and yet one of you is a devil?’ ⁷¹Now He meant Judas the son of Simon Iscariot, for he, one of the twelve, was going to betray Him.”**

That ends our review of the Apostles of Jesus Christ during His ministry here on earth. Now, given that each name has a further meaning, I have put together what I call the “Apostle Code,” that tells us the story of Jesus and our redemption in Him. Luke’s code is as follows, the other Gospel lists and their code can be found on our website under the Doctrine of Apostles.

Simon Peter, Rock / Stone.

Andrew - A Strong Man, manly.

James the son of Zebedee, brother of John - James means supplants, undermines, or the heel = Satan, sin. Zebedee = My Gift or God has bestowed, endowment of Jehovah.

John - The grace or mercy of the Lord; Jehovah or Yahweh is or has been gracious.

Philip - Lover of horses, Warrior.

Bartholomew - Son of a plowman (Adam tills the ground).

Matthew, the Tax collector - The gift of Yahweh or Jehovah or Gift of God.

Thomas - Twin (like Adam).

James son of Alphaeus - supplants, undermines. Alphaeus = changing.

Simon the Zealot (Canaanite) - Simon means a rock or stone. Zealot means that hears, harkens, obeys [zealous]

Judas son of James – Praise the Lord, son of supplanter. Judas is the Greek transliteration of the Hebrew personal name Judah meaning, “Praise Yahweh.”

Thaddaeus - gift of God.

Labbaeus – large heart, a man of heart, courageous.

Judas Iscariot - the praise of the Lord, confession. Iscariot = men of Kerioth = men of cities, the world.

The Apostle Code – Luke

Jesus Christ - The rock, the corner stone (*of our faith*), being all-powerful (in hypostatic union), *the one who has supplanted sin*. He is the gift of the grace and mercy of the Lord, the warrior on horseback [**Rev 19:11**] (*who won the strategic victory of the Angelic Conflict*) by becoming the curse (sin) *for man* [**Gen 3:17ff**], the gift of God *who came in the likeness of Adam* [**Rom 5:12-17**], supplanting our sinful *flesh* by changing (*becoming a man*). The *corner stone* for *all* who hear and obey, (*confess the name of the Lord*). Praise God for His Son the substitution. Praise the Lord *you* men of the world.

C. The Associates of His Ministry, Luke 6:12-49.

2. The characteristics of disciples, (The Great Sermon), Luke 6:17-49.

- a. **Vs. 20-26**, Blessings and Woes / Warnings – The beatitudes and anti-beatitudes.
- b. **Vs. 27-36**, Principles of Loving.
- c. **Vs. 37-45**, Principles of Forgiving.
- d. **Vs. 46-49**, Principles of Obeying

After our Lord called and elected the 12 Apostles for His ministry here on earth, He then came down from the mountain and addressed those that had come to hear Him from many regions around Israel. The address He gave is called the “Sermon on the Plain,” (from the Greek in **vs. 17**, PEDINOS, “level, flat, or plain”), or the “Great Sermon.” It is very similar to but shorter than the Sermon on the Mount that is recorded in Matthew’s gospel, **Mat 5-7**. This is the first Preaching/Sermon of Jesus to occur in the Gospel of Luke. It contains blessings and woes, Jesus’ love commands, the need to inculcate nonjudgmental attitude towards others, sharing of possessions, etc.

In **vs. 17**, the traditional site of this sermon is the Horns of Hattin that are twin peaks by the road between Tiberias and Nazareth. Another possible site could be a hill near Tabgha, 3 miles south of Capernaum at the edge of the Plain of Gennesaret. Given the areas this great crowd came from, it implies it was an audience of both Jews and Gentiles.

In **vs. 18**, we have similar words that we have noted previously regarding those coming to “**hear**,” AKOUO, Jesus’ teachings and be “**healed**,” IAOMAI, **Luke 5:17**, from their “**diseases**,” NOSOS, **Luke 4:40**. Here, we also see for the first time “**troubled**” by “**unclean spirits**.” “**Troubled**,” is the Present, Middle, Participle of the Verb ENOCHLEO, ἐνοχλέω that means, “annoy, harass, disturb, or trouble.” It is only used here and in **Hebrews 12:15**. It is used to describe mental or emotional turmoil. In this case, it is harassment by “**unclean**,” AKATHARTOS, “**spirits**,” PNEUMA, that cause mental anguish. We know these to be evil spirits or demons, i.e., fallen angels. This may indicate demonic possession or just demonic influence; the former is more likely. Luke also notes they “**were being cured**,” THERAPEUO, θεραπεύω, “served, cared for, or healed,” cf. **Luke 4:23, 40; 5:15; 6:7**.

In **vs. 19**, we see that the peoples’ excitement, along with their impatience, was getting the better of them, as they “**were trying**,” ZETEO, to “**touch Him**,” HAPTO AUTOS, as the “**power**,” DUNAMIS, of God was going out from Him to “**heal all**,” IAOMAI, once again with PAS. This crowd realized that simply touching Jesus would restore their bodies. This is like the woman who had been hemorrhaging for 12 years that we will note in **Luke 8:43-48**.

Interestingly, I am sure not all of these people were believers or even later became believers, yet the grace and love of God, the compassion of Jesus, healed them all. This is an image of the Cross of Jesus Christ that is available for the healing of all people from their sins. The teaching which follows outlines the principles of living inside the Kingdom of God.

a. Vs. 20-26, Blessings and Woes or Warnings, Luke's Beatitudes and Anti-Beatitudes.

1) The Blessings, the Beatitudes, vs. 20-23.

a) Vs. 20b, "**Blessed are you who are poor, for yours is the kingdom of God.**"

b) Vs. 21a, "**Blessed are you who hunger now, for you shall be satisfied.**"

c) Vs. 21b, "**Blessed are you who weep now, for you shall laugh.**"

d) Vs. 22-23, "**Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. ²³Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets.**"

2) The Woes / Warnings, anti-Beatitudes, vs. 24-26.

In Matthew's Sermon on the Mount, we have 9 blessings or Beatitudes, **Mat 5:3-12**:

1) Vs. 3, "**Blessed are the poor in spirit, for theirs is the kingdom of heaven.**"

2) Vs. 4, "**Blessed are those who mourn, for they shall be comforted.**"

3) Vs. 5, "**Blessed are the gentle, for they shall inherit the earth.**"

4) Vs. 6, "**Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.**"

5) Vs. 7, "**Blessed are the merciful, for they shall receive mercy.**"

6) Vs. 8, "**Blessed are the pure in heart, for they shall see God.**"

7) Vs. 9, "**Blessed are the peacemakers, for they shall be called sons of God.**"

8) Vs. 10, "**Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.**"

9) Vs. 11-12, "**Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. ¹²Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.**"

1) In **Luke 6:20-23**, we have 4 Blessings or Beatitudes:

"**Blessed,**" is the Greek noun MAKARIOS that means, "blessed, fortunate, or happy." All three definitions are in view. It is a condition of God's gracious blessings that results in receiving something from God, i.e., being fortunate to receive them, which results in an emotional state of being happy on the inside with the outward expression of rejoicing.

a) Vs. 20b, "**Blessed are you who are poor, for yours is the kingdom of God.**" This correlates to Matthew's 1st in vs. 3. Matthew adds "spirit" for the object of this poorness and while Matthew uses "kingdom of heaven," Luke uses "kingdom of God." Both use the Adjective PTOCHOS for "poor," meaning, "poor, oppressed, destitute, pitiful, or beggarly." Given Matthew's context of the spiritual life, these are people who recognize they are destitute of a spiritual life because of their sin and recognize they need a Savior.

Those who realize their total depravity and need for a Savior, and accept Jesus Christ as their Savior, will be entered into the kingdom of heaven / God and have an internal inheritance. It tells us that happiness, (the +H of God), comes to those who realize their total depravity and need for a Savior.

“For yours is the kingdom of God,” tells us that the “poor in spirit” are enriched with the fullness of Christ, the full enjoyment of an already possessed inheritance, which inheritance is fully waiting for them in the eternal state, but of which much can be enjoyed now as they live the unique spiritual life, the new resurrection life, of the Church Age.

b) Vs. 21a, **“Blessed are you who hunger now, for you shall be satisfied.”** This correlates to Matthew’s 4th in vs. 6.

“Hunger” is the Present, Active, Participle in the Nominative case of the Verb PEINAO, πεινάω that means, “to hunger or be hungry.” It is also used in **Mat 5:6**, but Matthew adds the context of, **“and thirsts for righteousness.”** It signifies the strong desire for the Gospel of Jesus Christ and His Word to become Christ-like.

PEINAO means, “to long for something which is necessary for the sustenance of life.” In this case, the sustenance for spiritual life is Christ Jesus. Since the first beatitude was to recognize our spiritual depravity, being poor in spirit, this second beatitude is the continued recognition that you are lacking a spiritual life, coupled with knowing of your lack to gain it by yourself.

Those who recognize they are lacking a spiritual life and because they have no Divine righteousness in them and turn to the only One that can provide it, i.e., Jesus Christ, they will receive the blessing of God of being **“satisfied,”** the Future, Passive, Indicative of the Verb CHORTAZO, χορτάζω that means, “satisfy, satiate hunger, fill.” Both Matthew and Luke use this word. In other words, we will be filled up with Christ and His righteousness. The hunger we had to live a spiritual life will be made more than abundant for us, so much so, we will be satisfied, content, fulfilled, pleased, and gratified.

Psa 17:15, “As for me, I shall behold Your face in righteousness; I will be satisfied with Your likeness when I awake.”

The one who is hungry finds all of his actions motivated by his hunger. Jesus said He himself is that Bread of Life who appeases the gnawing spiritual hunger of humanity. A person who comes to Christ for spiritual satisfaction will never experience the pangs of this kind of “hunger” again, **John 6:35**.

John 6:35, “Jesus said to them, ‘I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst’.”

c) Vs. 21b, **“Blessed are you who weep now, for you shall laugh.”** This somewhat correlates to Matthew’s 2nd in vs. 4.

“Weep” is the Verb KLAIO that means, “weep, mourn, lament, cry, or show emotion.” In Matthew’s, “mourn,” is the Verb PENTHEŌ, πενθέω that means, “be sad, lament, grieve, mourn.” These two words are closely associated as noted in **Mark 16:10; James 4:9; Rev 18:11, 15, 19**. They both have to do with crying or lamenting over the dead, yet this is also a picture of repentance. Therefore, this is the person who understands their spiritual death and changes their attitude about the Christ.

Then we see that happiness comes to those who know they are a sinner and have received Christ for salvation. For those who recognize their spiritual death and receive Christ as Savior, they **“will laugh,”** the Future, Active, Indicative of the Verb GELAO. It is only used here and in vs. 25. Therefore, those who lament the fact that they are spiritually dead and receive Jesus as their Savior will inherit the Kingdom God and have great joy both now and in the eternal state. This joy will be expressed outwardly in great laughter as they rejoice in their Savior.

Matthew says they will be **“comforted,”** which is the Future, Passive, Indicative of the Verb PARAKALEO, παρακαλέω that means, “exhorted and encouraged.” Luke tells us the results of this encouragement, which is laughter. It speaks to the peace and contentment we experience while on earth with the promise of ultimate joy in

the eternal state, **Rev 21:4**. It speaks to the inward satisfaction of knowing we are saved that results in the outward expression of rejoicing with laughter.

d) Vs. 22, “**Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.** ²³**Be glad in that day and leap for joy, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets.**” This correlates to Matthew’s 8th and 9th in vs. 10-12.

In Luke, there are four evils that are done against the believer, “**for the sake of the Son of Man.**” They are:

Hated: MISEO, “hate, detest, abhor, or prefer against.” It means, to dislike intensely, often in a way that evokes feelings of anger, hostility, or animosity; a strong aversion with a feeling of intense hostility towards you. It means, malicious feelings toward you. Cf. **John 7:7; 15:18; 17:14; 1 John 3:13.**

Ostracized: APHORIZO, “set apart, exclude, to separate from, or to excommunicate.” It means, to banish or exclude you from society or a particular group, either formally or informally. This is when people do not include you in certain events or discussions because of their dislike towards you.

Insulted: ONEIDIZO, “to scold, reproach, or revile.” It means, to say or do something rude or insensitive that offends you or suggests a low opinion of you.

Your name scorned as evil: EKBALLO, “to cast out, drive out, or send out,” with PONERIOS, “evil, bad, wicked,” regarding, “your name,” ONOMA. Scorn means a strong feeling of contempt or disdain toward you. “Your name” adds the fact that they will treat you with contempt and run you down verbally with gossiping and maligning.

John 15:18, “If the world hates you, you know that it has hated Me before it hated you.”

Matthew begins with a general statement of “persecution,” in vs. 10, (DIOKO, to pursue, follow after, press, or persecute), and then gives four types of persecutions:

Insults: ONEIDIZO, ὀνειδίζω that means, “to scold, reproach, or revile.”

Persecuted: DIOKO once again, probably with the sense of to drive you out or drive you away from their presence, much like ostracize above, cf. **Mat 23:34.**

Speaking all kinds of evil against you: EIPON, “speaking,” PONEROS, “painful, serious, grievous, bad, wicked, evil, depraved” things about you.

Telling lies: PSEUDOMAI, “lying and deceiving” others about you or things you have done, mostly to denigrate your relationship with God and Jesus Christ.

As Luke tells us, all of these are the result of having a relationship with Jesus Christ, “**for the sake of the Son of Man.**” Matthew first says, “**for the sake of righteousness,**” in vs. 10, and then “**because of Me,**” in vs. 11. This reminds us that we are behind enemy lines as Royal Priests and Royal Ambassadors for Jesus Christ. It reminds us that our enemy is Satan and his fallen angels as we live inside the Angelic Conflict and that Satan will use people to attack / persecute us in regard to our relationship with Jesus in various ways.

Eph 6:11-12, “Put on the full armor of God, so that you will be able to stand firm against the schemes of the devil. ¹²For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places.”

These are all forms of persecution first mentally then verbally that leads to physical persecution. It is part of our undeserved suffering that is suffering for blessing as noted in **vs. 23**.

As a result of underserved suffering, our attitude should be twofold:

1. Be glad in that day:

CHAIRO, “rejoice, be glad, welcome it, greet it.” In other words, do not be disheartened when people run you down, but rather embrace it, receive it with joy when it occurs, knowing that you are being persecuted on account of your relationship with Jesus Christ and that you have the enemy quite concerned about your positive impact here on earth. Also remember, they are not criticizing you but our Lord Jesus Christ. In addition, CHAIRO is related to CHARIS, “grace,” therefore we are to rejoice at the grace of God in our lives and take pleasure that the enemy sees us as a threat.

2. Leap for joy:

This is one word in the Greek, the Verb SKIRTAO that means, “leap, jump joyously, and gambol.” It is only used by Luke here and previously in **Luke 1:41, 44**, regarding the babe in womb of Elizabeth, who would be John the Baptist, who leaped in her womb as an extension of her joy when she heard the news of her cousin Mary conceiving the Messiah by means of the Holy Spirit. This is the outward celebration of the inward joy within our souls, cf. **Malachi 4**. Therefore, combined we should have inward joy, peace, and happiness along with the outward expression of that joy in our lives; rejoicing!

Matthew simply states: **Mat 5:12a**, “**Rejoice (CHAIRO) and be glad (AGALLIAO, “rejoice, be overjoyed, exult”).**”

Then we are given two reasons for our rejoicing:

- 1. Your reward is great in heaven:** This speaks of our eternal inheritance and the rewards received at the BEMA seat of Jesus Christ in **1 Cor 3:10-15; Rev 2-3**. This is our eschatological rationale: knowing we will be rewarded in the heavenly places.
- 2. In the same way their fathers used to treat the prophets:** This speaks to the “seen it before,” rationale, our 20/20 hindsight rationale: knowing that there is nothing new under the sun, and if they so persecuted those positive believers who have come before us, they will persecute the positive believer in our day as well.

Matthew states: **Mat 5:12b**, “**... for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.**”

Therefore, happiness comes to the believer who is faithful while under pressure. This is a reminder of the eternal reward and bliss we have already been promised.

We now turn to the Four Woes/Warnings, a.k.a., the anti-Beatitudes, in **verses 24-26**.

2) The Woes / Warnings, anti-Beatitudes, vs. 24-26.

- **Luke 6:24, “But woe to you who are rich, for you are receiving your comfort in full.”**
- **Luke 6:25a, “Woe to you who are well-fed now, for you shall be hungry.”**
- **Luke 6:25b, “Woe to you who laugh now, for you shall mourn and weep.”**
- **Luke 6:26, “Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way.”**

Here, we have four anti-beatitudes that counter the beatitudes Luke just mentioned in **vs. 20-23**. They line up one for one. Matthew does not have these counterpoints in the Sermon of the Mount.

Upcoming, there will be another listing of “woes” in **Luke 11:42-52**, regarding Jesus’ warning to the Pharisees and Scribes/Lawyers that Matthew also records in **Mat 23:13-29**. And, there are the three “woes” in the book of Revelation, cf. **Rev 8:13; 9:12; 11:14; 12:12**, and the woes regarding Babylon, **Rev 18:10, 16, 19**. There are also other various woe warnings in the NT, some of which Jesus made, **Luke 10:13; 17:1; 22:22**.

Luke’s woes/warnings are the anti-type of the beatitudes he just listed. These are directed toward those who are unbelievers and living inside of Satan’s cosmic system, rather than being a believer and living inside the Kingdom of God.

“**Woe**,” is the Greek Interjection, OUI, οὐαί that means, “Alas, or woe!” It is used 41 times in the NT. It has the concept of judgment, warning, denunciation, grief, and sorrow. Here, it is our Lord’s warning and denunciation, followed by judgment, towards the unbeliever who rejects Jesus as their Messiah. It is an expression of His dismay, regret, and compassion towards the unbeliever. He is expressing disappointment, as well as condemnation for the actions and attitudes of those who will not accept the Kingdom He offers.

Luke 6:24, “But woe to you who are rich, for you are receiving your comfort in full.”

This is the counter to the 1st Beatitude in **Luke 6:20b, “Blessed are you who are poor, for yours is the kingdom of God.”**

The 1st anti-Beatitude is being “**Rich**,” is the Adjective PLOUSIOS that means, “rich or wealthy,” and customarily used to indicate “fullness” of material possessions; affluence, or being rich. As we see in Scripture, many times riches are an impediment to participating in God’s kingdom, **Mat 19:23-24; Mark 10:23-25; Luke 18:24-25**; cf. **Mat 13:22**, and believers are not to put their hope in their wealth, but in God, who “richly” provides them with everything, **1 Tim 6:17; Eph 2:4**.

Luke 18:24-25, “And Jesus looked at him and said, ‘How hard it is for those who are wealthy to enter the kingdom of God! ²⁵For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God’.”

So here, Jesus pronounced “woe” upon those who are rich, whose heart is tied to their possessions, **James 2:5ff; 5:1**.

James 5:1, “Come now, you rich, weep and howl for your miseries which are coming upon you.”

“**Rich**,” is also used as the headline for the following three woes, as each could be assumed to be characteristics of the worldly rich person.

The 1st anti-Blessing is, “**receiving your comfort in full**,” compared to the blessing for the positive believer “**for yours is the kingdom of God**.”

“**Receiving in full**” is one word in the Greek, the Present, Active, Indicative of the Verb APECHO, ἀπέχω that means, “keep, abstain, to be for, or to have in full.” It is from APO “from,” and ECHO, “to have and hold.” In classical Greek it was a technical term for “having received payment,” (in full). Though Matthew does not use the “woes,” he gave several examples of the rich having received their rewards in full here on earth in **Mat 6:2, 5, 16**.

Their reward in time is “**comfort**,” which is the Noun PARAKLESIS, παράκλησις that means, “exhortation, encouragement, consolation, and comfort.” All are in view as we also note in Matthew’s “rewards,” MITHOS.

They are being praised and lifted up by men, and having their needs met through Satan's cosmic system, cf. **Mat 6:2, 5, 16.**

Mat 6:2, "So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full."

Mat 6:5, "When you pray, you are not to be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners so that they may be seen by men. Truly I say to you, they have their reward in full."

Mat 6:16, "Whenever you fast, do not put on a gloomy face as the hypocrites do, for they neglect their appearance so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full. "

Therefore, because their comfort was their money, when their lives end and their money is gone, there will be no comfort for them. They will outlive their money, and their money will outlive its usefulness. All that will be left apart from Jesus is woe.

Luke 6:25a, "Woe to you who are well-fed now, for you shall be hungry."

This is the counter to the 2nd Beatitude in **Luke 6:21a, "Blessed are you who hunger now, for you shall be satisfied."**

The 2nd anti-Beatitude is being "**well-fed,**" which is the Perfect, Passive, Participle, in the subject Nominative case of the Verb EMPIMPLEMI, ἐμπίμπλημι that means, "fill or satisfy." It is only used in **Luke 1:53; 6:25; John 6:12; Acts 14:17; Rom 15:24** and can mean, "to fill quite full." In those uses, it means physical fullness, **Luke 1:53**, a "satisfied" condition because one has had plenty to eat, **Luke 6:25; John 6:12**, cf. **Acts 14:17**. It can also imply a sense of "enjoying something" by having your "fill," like someone's company, **Rom 15:24**.

With this we have the Adjective NUN that means, "**now**" or "at this or that very time." In other words, "right now," but not in the future.

The 2nd anti-Blessing is "**shall be hungry,**" compared to "**shall be satisfied**" in 21a. "**Shall be hungry**" is the Future, Active, Indicative of the Verb PEINAO, πεινάω that means, "to be hungry, to hunger, or to long for something which is necessary for the sustenance of life." It means here, an intense desire for spiritual nourishment; that which is necessary for the continuance of life, i.e., life in heaven / the Kingdom of God that will never be satisfied. They will consistently and eternally long for the "Bread of Life!"

These are the ones who have missed out on God's sustenance for eternal life through Jesus Christ, **Psa 107:9; Luke 1:53**; cf. **John 6:35**.

Luke 1:53, "HE HAS FILLED THE HUNGRY WITH GOOD THINGS; and sent away the rich empty-handed."

Psa 107:9, "For He has satisfied the thirsty soul, and the hungry soul He has filled with what is good."

John 6:35, "Jesus said to them, 'I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst'."

Therefore, we see that the “full now” crowd has lived high off the hog. They satisfy their desires now. They have refrigerators full and money to eat out, now. But when judgment comes, they will be hungry. Hell for them will be a constant hungering, never being satisfied, a gnawing in their guts. Their worm will never die. They had it all in this life, yet they will have nothing in the life to come because they did not have Christ. As such, those who gorge themselves with present worldly enjoyments, ignoring the more important spiritual realities, will find themselves left in a state of bitter disappointment and unsatisfied yearning when life’s short day is ended.

Luke 6:25b, “Woe to you who laugh now, for you shall mourn and weep.”

This is the counter to the 3rd Beatitude in **Luke 6:21b, “Blessed are you who weep now, for you shall laugh.”**

The 3rd anti-Beatitude is “**laughing now,**” which is the Present, Active, Participle, Nominative of the Verb GELAO with the Adverb NUN once again for “**now.**” GELAO, γελάω means “laugh,” as we noted in **vs. 21**. It is only used in these two verses in the NT. As we noted above in the positive beatitude, laughter indicates satisfaction and contentment. In these two verses, it is used first positively for the mirth or merriment resulting from a joyful disposition knowing you have an eternal life in and with Christ, and negatively, as here, in a pejorative sense to mean laughing in time as one lives inside of Satan’s cosmic system despite the seriousness of the situation where they do not have a spiritual life in Christ, which instead ought to call for “mourning and weeping.”

Therefore, the 3rd anti-Blessing is “**mourning and weeping.**” They both are Verbs in the Future, Active, Indicative. This is the state of emotion they will be in for all of eternity.

“**Mourn**” is PENTHEO. πενθέω that means, “Be sad, lament, grieve, mourn,” which we noted in Matthew’s 2nd Beatitude, **Mat 5:4**. This is the internal emotion they will feel consistently in the eternal state.

“**Weep,**” is the word we noted in Luke’s 3rd Beatitude, KLAIO, κλαίω that means, “weep, mourn, lament, cry, show emotion.” This is the outward action or expression due to the inward emotion they will constantly perform in the eternal state. Therefore, in the eternal state, they will have both inward sorrow and outward lamenting due to regret for rejecting God’s plan of salvation.

As such, those who are laughing now, will not have the last laugh. In fact, many places in the Bible describe judgment and hell as “weeping and gnashing of teeth,” **Mat 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luke 13:28**.

Luke 13:28, “In that place there will be weeping and gnashing of teeth when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown out.”

“To live for pleasure and seek after folly and carnal mirth in a scene where there is so much reason to be serious and sober-minded, means to face an eternity of tears and mourning as one realizes the sadness of wasted talents and opportunities.” (H.A. Ironside Expository Commentary – Luke). In the end, they will be sorry they spent their lives laughing in the worldly pleasures apart from Jesus.

Luke 6:26a, “Woe to you when all men speak well of you, ...”

This is the counter to the 4th Beatitude in **Luke 6:22 “Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man.”**

The 4th anti-Beatitude is “**when all men speak well of you,**” using EIPON “to speak or say,” something about you. Here it is speaking “**well,**” the Adjective KALOS, καλῶς that means, “good, well, correctly, rightly, commendably, or beautifully,” “**of or about you.**”

This means you have a good reputation from those living inside of Satan's cosmic system because you are like them and one of them. Yes, we should try to have a good reputation with those outside of the Church, **1 Tim 3:7**. But that is speaking about operating in righteousness and not giving the enemy and your OSN an opportunity to lead you astray, **Gal 5:13; 6:10; Eph 4:27; Col 4:5; 1 Tim 5:14**.

Gal 5:13, "For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another."

Gal 6:10, "So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith."

Eph 4:27, "And do not give the devil an opportunity."

Col 4:5, "Conduct yourselves with wisdom toward outsiders, making the most of the opportunity."

1 Tim 5:14, "Therefore, I want younger widows to get married, bear children, keep house, and give the enemy no occasion for reproach."

But our passage is talking about running in sin with those of this world where they will boast about you and your sinful or unbelieving ways.

The rationale for this anti-beatitude is found in **vs. 26b**, "**...for their fathers used to treat the false prophets in the same way.**"

This is the counter to the rationale of the beatitude in **vs 23b**, "**... for in the same way their fathers used to treat the *true* prophets.**"

This anti-beatitude also does not add, "**for the sake of the Son of Man,**" since it is addressing unbelievers or even reversionistic believers. It also does not mention any consequence, but we can assume they will be the opposite of the blessings found in **vs. 23**. Therefore, they will have inner turmoil expressed by outward sadness and grief, along with no inheritance or rewards in the eternal state.

The context of this anti-beatitude is "**treat the false prophets,**" PSEUDOPROPHETES, ψευδοπροφήτης. It means, those who taught and lived opposed to or counter to God and His Word. Many times, the "false prophet" would simply counterfeit the things or Word of God, by twisting them just enough to make its application false or untrue. They would do so to gain the acceptance and allegiance of the people who apparently would speak favorably about them. Therefore, those who taught counter to God and His Word were held in high regard by unbelievers and reversionistic believers.

The false prophets also included the priests and priestesses of the ancient pagan religions that would tell the people it was ok to worship in the way of their false gods, which would lead people astray from the One true God, and many times keep them from knowing Him for salvation, as they do today, **Mat 24:11, 24; 2 Peter 2:1; 1 John 4:1**. Even the Pharisees, Sadducees, and Scribes of Jesus' day were considered by Him and God the Father as false prophets, because they did not teach the truth of salvation to the people of Israel or the world, **Mat 7:15**. Yet, they spoke falsely and eloquently so that the people would speak favorably about them.

"The people loved inviting preachers and teachers who would tell them all that their itching ears wanted to hear. The true prophets they rejected, but the false prophets they loved. Beware platforms and popularity. Popularity is sometimes evidence of God's condemnation and a disciple's unfaithfulness rather than God's approval or favor." (Christ-Centered Exposition - Exalting Jesus in Luke.)

Therefore, the wealthy, well-liked person without Jesus is the most doomed person you will ever meet, because as long as they are without Jesus, everything about their life may look wonderful, but He Himself said, “They have no reward. Their future is full of woe.”

In summary, all four of these woes speak of people who appear to enjoy all that the world has to offer, yet there is no life in Christ in their life. They live it up now without Jesus, and receive a warm welcome from all those who also are living without Christ in their lives too. Yet, they are doomed to spiritual and physical poverty, hunger, sorrow, and loneliness in the eternal state, because they rejected Jesus Christ as their Savior. This was the object of the parable our Lord taught in **Luke 16:19-31**, about the rich man and Lazarus.

Yet, for the positive believer, even though they may suffer for a little while here in time, they will have tremendous blessings in time and especially in the eternal estate including their eternal inheritance and BEMA seat rewards.

By way of reminder, **the outline of the Great Sermon on the Plain, vs. 20-49:**

- a. **Vs. 20-26**, Blessings and Woes / Warnings – The beatitudes and anti-beatitudes.
- b. **Vs. 27-36**, Principles of Loving.
- c. **Vs. 37-45**, Principles of Forgiving.
- d. **Vs. 46-49**, Principles of Obeying

b. Principles of Loving within the Great Sermon on the Plain, vs. 27-36.

1) Love your enemies by doing good to those that hate you, **vs. 27.**

2) Love by:

- i. Blessing those who curse you, **vs. 28a.**
- ii. Praying for those who mistreat you, **vs. 28b.**
- iii. Being longsuffering, **vs. 29-30:**
 - i) Continue to offer yourself to serve the one who harms you, **vs. 29a.**
 - ii) Offer them greater opportunities for service, **vs. 29b.**
 - iii) Be ready to give again and again, **vs. 30a.**

IV) Do not demand your belongings back, even if taken illicitly, **vs. 30b.**

3) Love by the principle, “Do unto others,” **vs. 31.**

4) Love by having impersonal / unconditional mental attitude AGAPE love with the physical expression of that love by producing Divine Good Production actions, both verbal and overt, **vs. 32-34.**

The Goal, vs. 32-35a.

- i) Have a mental attitude of love towards all, especially those who hate you or have mistreated you, **vs. 32.**
- ii) Perform physical Divine Good Production, the fruit of the Spirit, by helping the unbeliever or reversionistic believer, **vs. 33.**
- iii) Be a gracious giver / lender, without expectations of repayment or quid pro quo, **vs 34.**

The Encouragement, vs 35b-d.

- i) When you do, you will be blessed in time and eternity by God, **vs. 35b.**
- ii) When you do, you will demonstrate your Royal Family status, **vs. 35c.**
- iii) When you do, you will demonstrate the kindness and grace of God, **vs 35d.**
- iv) When you do, you will be merciful towards the unbeliever and reversionistic believer, just as your heavenly Father is, **vs. 36.**

Vs. 27a, “But I say to you who hear.”

Interestingly, this discourse begins with what Israel would call the “great SHAMA.” SHAMA in Hebrew means, “hear.” In the opening passage the Greek uses the equivalent, AKOUO in the Present, Active Indicative. The Great SHAMA comes from **Deut 6:4**, but was introduced by Moses in **Deut 5:1**, regarding Israel to keep God’s ordinances, the 10 Commandments specifically, which meant to first Love God and then Love each other.

Deut 5:1, “Then Moses summoned all Israel and said to them: "Hear, O Israel, the statutes and the ordinances which I am speaking today in your hearing, that you may learn them and observe them carefully.”

This is then plainly given in **Deut 6:4-9**.

Deut 6:4-5, “Hear, O Israel! The LORD is our God, the LORD is one! ⁵You shall love the LORD your God with all your heart and with all your soul and with all your might.”

Therefore, when our Lord Jesus Christ begins the Great Sermon on the Plain with AKOUO, “hear, listen, and learn.” He is reminding the people of God’s great commandments to first Love God and then to Love their neighbor.

Matthew’s record of the Sermon on the Mount includes similar principles in **Mat 5:38-48**, that begin with the Aorist, Active, Indicative of AKOUO for “**you have heard**,” which is a similar calling back to God’s great commandments.

Luke’s record of the Great Plain Sermon teaches how to “**love**,” AGAPE, in 5 sections:

1) Love your enemies by doing good to those that hate you, vs. 27.

Vs. 27b, “Love your enemies, do good to those who hate you.”

“**Enemies**,” is the Pronominal use of the Adjective ECHTHROS that means, “hated, hostile; an enemy, the enemy meaning Satan himself,” Cf. **Mat 13:39; Eph 6:11; 1 Peter 5:8**. It primarily refers to those who oppose God, meaning the unsaved that are “alienated and enemies,” because of their hostile minds and their evil deeds, **Col 1:21**, as we all were at one time. Notice in the verse prior, **Col 1:20**, Jesus died to, “**Reconcile all things to Himself, having made peace through the blood of His cross; through Him, I say, whether things on earth or things in heaven.**” Jesus even died for Satan!!!! So too, should we lay down our lives, if at all possible, it could save an unbeliever.

“**Hate you**,” is the Present, Active, Participle in the Dative case of the Verb MISEO, μισέω that means, “hate, detest, abhor, or prefer against.” This is the mental attitude of the sinner, (unbeliever or reversionistic believer). It is a malicious feeling by someone who may be antagonist towards you. This mental attitude leads to verbal and overt actions that could harm you. It is the opposite of AGAPE Love. Therefore, we are not to imitate the sinner with hate towards others, but instead imitate God by having AGAPE love for all of mankind.

Yet, we are to always keep in mind **John 7:7**, “**The world cannot hate you, but it hates Me because I testify of it, that its deeds are evil.**” Those who express hatred towards you are really hating Jesus. Therefore, you should be able to Love them as He did.

Rom 12:20, “But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals on his head.” Cf. Prov 25:21-22.

“Do good,” here is the verb POIEO, “do, make, produce, etc.,” with the Adverb KALOS, καλῶς that means, “good(ly), well, correctly, rightly, useful, noble, commendably, or beautifully.” It also means, “fair treatment” or being “well regarded” by others.

Typically, we would think the word AGATHOS, “good of intrinsic value,” would be used here, but it is not. AGATHOS has a greater connotation of overt actions. But, with KALOS, it correlates to “speaking well of others” in vs. 26 above, and the opposite of “casting insults or saying all kinds of evil against someone,” in vs. 22. Therefore, in our verse, it means to continue to speak well of your enemies and those that hate you. As such, because someone has gossiped, maligned, slandered, lied about you, etc., it does not give you the right to do the same back to them in retaliation or revenge. In fact, you should do the opposite of what they have done to you and speak well of them. In other words, “kill them with kindness,” or in this case “kind words.”

As such, you may be able to refrain from hating your enemy, but that is not enough, according to Jesus’ view. You may be able to put up with your enemies, ignore them, or refuse to retaliate, but these also are not enough. Jesus tells us to “love them,” which begins with a mental attitude that results in actionable items, as we will see below. Therefore, as His followers, we do not have to approve of what our enemies do. We do not even have to admire or like them, but we do have to love them.

This love is more than a vague mental attitude; it is a positive reaction towards them, even if they present a negative action towards you. Love is not love, until it acts.

For example, I remember when I was a child and my father was a Selectman in our home town. There was a certain policy that my father favored that came up and a certain other gentleman vehemently fought against it. One was a republican, the other a democrat. They fought bitterly over the policy and appeared to be enemies. Later that day or night, they ran into each other at a local restaurant and my father cordially greeted him and invited him to sit down and treated him with kindness. Well, as the night wore on, they spoke about many things and by night’s end were friends and then went on to be best friends. It was a demonstration of winning a soul, rather than maintaining an enemy. And in fact, a year or so later, my father helped to get him elected also to the board of selectman. Therefore, when we treat others with love, even though they may be an enemy today, tomorrow they could be a close friend or even child of God.

2). Love by:

- i. Blessing those who curse you, vs. 28a.
- ii. Praying for those who mistreat you, vs. 28b.
- iii. Being longsuffering, vs. 29-30:
 - i) Continue to offer yourself to serve the one who harms you, vs. 29a.
 - ii) Offer them greater opportunities for service, vs. 29b.
 - iii) Be ready to give again and again, vs. 30a.
 - iv) Do not demand your belongings back, even if taken illicitly, vs. 30b.

Vs. 28a, “Bless those who curse you.”

i. We are first commanded to “Bless” our enemies, the Present, Active, Imperative of EULOGEO, εὐλογέω that means, “speak well of, praise, extol, or bless.” In the Imperative Mood, it is a command to have the right mental attitude towards the antagonist where you are able to “speak well,” of them by seeing the good and not focusing on the bad, **Rom 12:9-14; 1 Peter 3:9**.

The ones we are to bless, (i.e., have a relaxed mental attitude towards with AGAPE love), are those who “Curse,” us, the Greek Verb KATARAOMAI means, “to will evil against you.” This has the connotation that they have a judgmental mental attitude towards you that wants harm to befall on you that they may carry out themselves either verbally or overtly.

Rom 12:14, “Bless those who persecute you; bless and do not curse.”

1 Peter 3:9, “Not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.”

When we are able to do this, we are fulfilling the 4th Beatitude above, vs. 22, and in turn will be “blessed” MAKARIOS by God.

Vs. 28b, “Pray for those who mistreat you.”

ii. Then we are commanded to “**Pray for them**,” the Present, Active, Imperative of PROSEUCHOMAI, προσεύχομαι. That means we first turn the problem over to God. We give it to Him and ask for a solution to the situation and then look for His answer as to what we should do, if anything, in that situation; all the while trusting in Him and waiting on His timing.

The enemies who curse you are now also “**Mistreating**,” you, EPEREAZO ἐπηρέαζω “insult, treat abusively, revile, or slander.” The enemy’s negative mental attitude towards you is now expressed in verbal sins against you. This word is only used here and in the parallel of **Mat 5:44**, “persecute you,” and **1 Peter 3:16**.

1 Peter 3:16, “And keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.”

Being longsuffering, vs. 29-30;

- i) **Be ready to offer yourself to serve the one who harms you, vs. 29a.**
- ii) **Be ready to offer greater opportunities for service, vs. 29b.**
- iii) **Be ready to give again and again, vs. 30a.**
- iv) **Be ready to forgive debts against you, vs. 30b.**

Vs. 29a, “Whoever hits you on the cheek, offer him the other also.”

- i) Be ready to offer yourself to serve the one who harms you, vs. 29a.

This is where we get the proverbial phrase, “turn the other cheek,” that speaks of longsuffering and forgiveness. In our passage, it also speaks to loving your neighbor by offering service to them, even if they have harmed you.

“**Striking**” is the Verb TUPTO, τύπτω that means, “beat, smite, strike (someone else or oneself), sting, or wound,” and it can be used as a sign of wounding someone’s conscience, **1 Cor 8:12**.

1 Cor 8:12, “And so, by sinning against the brethren and wounding their conscience when it is weak, you sin against Christ.”

So, this “striking” can be a physical hitting or a verbal insult of some kind that offends you or hurts your soul. It is used of Jesus when the Roman soldiers began to spit on Him, mock Him, and “strike” Him, **Mat 27:30; Mark 15:19**. So, we see in Jesus both the physical and verbal abuse.

Mat 27:30-31, “They spat on Him, and took the reed and began to beat Him on the head. ³¹After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him.”

If we are hurt by someone, we are commanded to “**offer**” the other cheek, using the Present, Active, Imperative of the Verb PARECHO, παρέχω that means, “hand over, offer, present; supply, show, cause, or bring about.”

Reflexively, it also means submission or giving oneself up for or to something or someone. In our passage, we are to offer up our other cheek to the one who struck us. In other words, if they have done something against you, do not retaliate, instead continue to be open to them where they may strike you again. We are not to put up walls or repay evil with evil, **Prov 20:22; Rom 12:17**.

Prov 20:22, “Do not say, ‘I will repay evil’; Wait for the LORD, and He will save you.”

Rom 12:17, “Never pay back evil for evil to anyone. Respect/think about what is right/good (KALOS) in the sight of all men.”

And, remember that God is the one who will deal with all evil, **2 Sam 3:29; Psa 28:4; Jer 51:24**.

Vs. 29b, “And whoever takes away your coat, do not withhold your shirt from him either.”

ii) Be ready to offer greater opportunities for service, vs. 29b.

Here, the context is taking or even stealing your coat. If they do, then you should continue in service where they could possibly take your shirt too.

“**Takes away**” is the Verb AIRO, αἶρω that means, “raise, lift up, take up, pick up, bear away, or carry off.” This is the sense of someone taking something from you illicitly, and this case, your outer garment or “**coat**,” HIMATION, ἱμάτιον, “garment, clothing, cloak, or robe.”

“**Do not withhold**” uses the Greek negative ME, “**do not**,” and the Aorist, Active, Subjunctive mood of the Verb KOLUP, κωλύω that means, “stop, hinder, prevent, forbid, restrain, or **withhold**.” The Subjunctive is one of Prohibition, which is a negative command to forbid something from occurring. In this case, the forbidden action is not allowing your shirt to be taken away too. Therefore, we should not refuse to give up our “**shirt**,” CHITON, χιτῶν, “tunic or inner garment,” if it might further the gospel of our Lord Jesus Christ.

Vs. 30a, “Give to everyone who asks of you.”

iii) Be ready to give again and again, vs. 30a.

In this context, we have someone asking us, (AITEO, “ask, request, or demand”), for something that we are able to provide. When they ask, and we have the means or ability to supply what they are asking for, then we are commanded to give it to them, with the Present, Active, Imperative of the Verb DIDOMI, δίδωμι that means, “give, give out, hand over, entrust, give back, give up.” We are not to be cheapskates or withhold what we are able to provide when we are confronted with a request to satisfy someone’s need, whether they are friend or foe.

Vs. 30b, “And whoever takes away what is yours, do not demand it back.”

iv) Be ready to forgive debts against you, vs. 30b.

“**Takes away**” is the Verb AIRO, as in **vs. 29**. The command here uses the Greek Negative ME, “**do not**,” with the Present, Active, Imperative of the Verb APAITEO, ἀπαιτέω that means, “ask for, **demand** (something) **back**, require, or reclaim.” It is only used here and in **Luke 12:20**. This word is also used in the LXX, especially in **Deut 15:3**, regarding the Year of Jubilee when all debts were nullified. At that time, all loans would be forgiven and the debt was freed and cleared. Therefore, our Lord desires that we have a mental attitude, backed up by our actions, of living every day as if it were the Year of Jubilee and forgive any debts that others have towards us, rather than demand payback for wrongs done against us. In this way, we will show the love, grace, and mercy of

God to others, with the hopes of their salvation. Therefore, we have the principle do not demand your belongings back, even if taken illicitly, and forgive those who have sinned against you, **Mat 6:12; Luke 11:4.**

Mat 6:12, “And forgive us our debts, as we also have forgiven our debtors.”

Luke 11:4, “And forgive us our sins, for we ourselves also forgive everyone who is indebted to us.”

3) Love by the principle, “Do unto others,” vs. 31.

Vs. 31, “Treat others the same way you want them to treat you.”

Matthew quotes our Lord’s saying during the Sermon on the Mount in **Mat 7:12, “In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets.”**

This is the often quoted and misquoted “Golden Rule,” “Do unto others as you would have done to you.”

A literal reading of Luke’s passage in the Greek is, “**And, just as you desire that men should do to you, do to them in the same way.**”

“**As you desire,**” uses the Verb THELO, θέλω that means, “to wish to have, desire, to purpose to do, or to be willing.” With this is “**men or people,**” ANTHROPOS, and “**that should do to you,**” which is a complementary HINA, “**that**” clause with the Present, Active, Subjunctive of POIEO, “**do,**” with the Pronoun HUMEIS, “**you.**” It is the compliment to the upcoming command, “**do to them in the same way,**” that uses the Present, Active, Imperative of the POIEO, “**do,**” with AUTOS, “**them,**” with the Adverb HOMOIOS, “**likewise, in the same way,** similarly, etc.”

As such, we have the principle of “do unto others, as you would have them do to you,” but in reverse where our passage first speaks of how we want others to treat us, and then how we should treat others. The command is on “how we treat others,” with the object lesson of “how we desire others to treat us.” Therefore, regardless of how we are treated by others, we should always treat them the way we would desire to be treated. That is AGAPE Love! In other words, we do not reflect the evil actions of others back on to them. Instead, we should reflect the image of God onto them and treat others with kindness, grace, mercy, and love.

“The radical agape-type love (verse 27, agapate, imperative) is not love given in exchange for something. It expects no return. In fact, in the face of violence, theft, ridicule, and mistreatment (verses 28, 29), the disciple must take positive action in direct contradiction to the world’s value system. Such action is the mark of the genuine disciple of Christ.” (Complete Biblical Library Commentary – Luke).

4) Love by having impersonal / unconditional mental attitude AGAPE love with the physical expression of that love by producing Divine Good actions towards others, both verbal and overt, vs. 32-35.

The Goal, vs. 32-35a.

- Have a mental attitude of love towards all, especially those who hate you or have mistreated you, **vs. 32.**
- Perform physical Divine Good Production, the fruit of the Spirit, by helping the unbeliever or reversionistic believer, **vs. 33.**
- Be a gracious giver / lender, without expectations of repayment or quid pro quo, **vs 34.**
- Summarization, **vs. 35a.**

The Encouragement, **vs 35b-d.**

- When you do, you will be blessed in time and eternity by God, **vs. 35b.**
- When you do, you will demonstrate your Royal Family status, **vs. 35c.**
- When you do, you will demonstrate the kindness and grace of God, **vs 35d.**

The Goal, vs. 32-35a.

Matthew's parallel is found in **Mat 5:46-48**, **“For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷If you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸Therefore you are to be perfect, as your heavenly Father is perfect.”**

In Luke's Gospel we are told to:

i) Have a mental attitude of love towards all, especially those who hate you or have mistreated you, vs. 32.

Luke 6:32, “If you love those who love you, what credit is that to you? For even sinners love those who love them.”

Here, AGAPE “**love**” is used four times for impersonal /unconditional love that produces Divine good towards others. It tells us, if we only love those who love us what “credit” is that to you, where “credit,” is the Greek Noun CHARIS that means, “grace, graciousness, kindness, goodwill, a gift, a favor, thanks, or gratitude.” In other words, where is the “grace” in loving only those who love you? There is none! But, when you are able to love those who do not love you, that is true grace and a demonstration of the Christ-like nature in you!

ii) Perform physical Divine Good Production, the fruit of the Spirit, by helping the unbeliever or reversionistic believer, vs. 33.

Luke 6:33, “If you do good to those who do good to you, what credit is that to you? For even sinners do the same.”

Here, “**good**” is AGATHOPOIEO, for “to do good to, or to act correctly.” It is used twice. This is the actionable aspect of our love or the expression of our AGAPE love to others. Again, the object lesson of, “even sinners do good to other sinners” is in view. Therefore, there is no CHARIS, “grace” in that either. But, if you can perform Divine good production, the Fruit of the Spirit, towards those who are antagonistic towards you, you are once again demonstrating the Christ-like nature of Love!

iii) Be a gracious giver / lender, without expectations of repayment or quid pro quo, vs 34.

Luke 6:34, “If you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners in order to receive back the same amount.”

The third object lesson is “**lending**,” DANEIZO, “lend money or borrow,” used only in **vs. 34-35** and **Mat 5:42**. Lending to others with the expectation to receive, ELPIZO, “**hope for or expect**,” with APOLAMBANO, “**receive back**,” is the way of the world, i.e., “**sinners**,” HAMARTOLOS. But, to lend and not expect repayment is not of this world, but of God, who freely gives to all, especially His Son and Salvation through the forgiveness of sins. Therefore, in our Christ-like nature, we should have the mental attitude, followed up by our actions of not desiring repayment if we lend to others. This does not mean ~~me~~ we cannot be repaid or charge interest. It means, we have a mental attitude of forgiving debts against us when necessary, and not holding it over someone's head, i.e., “lording it over them.” In addition, this is part of the “graciousness” policy we should always maintain in our heart. If someone needs money for a specific need, and we have the means to provide the money for it, in grace we should give them the necessary funds.

In addition, this is the lesson on forgiveness of debts against us, as in **vs. 30b**, that is also the object lesson of our Lord's parable in **Mat 18:21-35**.

iv) Summarization, vs. 35a.

Luke 6:35, "But love your enemies, and do good, and lend, expecting nothing in return; ..."

This is the summary of all that Jesus just said, love (AGAPE) your enemies, do good (AGATHOPOIEO), and lend (DANEIZO), expecting nothing in return, (MEDEIS APELAPIZO). APELAPIZO is an hapaxlegomena. It literally means, "without hope" in the Greek language or "to despair." But here, with the negative MEDEIS that can mean, "nothing," it means, "expect nothing in return." Therefore, there is no quid pro quo, or any expectations. If they happen to pay you back, so be it.

This also tells us that we should not hold a loan over someone's head by demanding certain actions or behavior from them towards us. We do not "lord" it over them. We are to treat them as if nothing has occurred.

The Encouragement, vs 35b-d.

- i) When you do, you will be blessed in time and eternity by God, vs. 35b.**
- ii) When you do, you will demonstrate your Royal Family status, vs. 35c.**
- iii) When you do, you will demonstrate the kindness and grace of God, vs 35d.**
- iv) When you do, you will be merciful just as God the Father is, vs. 36.**

Luke 6:35b, "... and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil men."

Matthew's parallel is found in **Mat 5:44-45**, "**But I say to you, love your enemies and pray for those who persecute you, ⁴⁵so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.**"

Here we have three blessings associated with these attitudes and actions:

i) "**You will be rewarded**," MISTHOS as in **23**, that means you will be "rewarded, recompensed, or repaid" by God in time or eternity or both, **Mat 5:12; Luke 6:23; 1 Cor 3:10-15; Rev 2-3**. Whereas in **vs. 32-34**, Jesus commanded us to do good and not base our behavior on the hope of receiving reciprocal treatment, now He promises that in so doing, God will reward us.

1 Cor 15:41, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory."

ii) "**You will be sons of the Most High**." Like **Luke 1:32** regarding Jesus, this means we will "show ourselves to be sons of God the Father," through our love, grace, kindness, and mercy.

Mat 5:9, "Blessed are the peacemakers, for they shall be called sons of God." Cf. Mat 5:45; Gal 4:4-7; Rom 8:14-15.

iii) "**You will be kind to ungrateful** (ACHARISTOS) **and evil men** (PONEROS)," just as our heavenly Father is. It means you will emulate God the Father's character and nature, which also means you are demonstrating the Christ-like nature by being "kind," the Adjective CHRESTOS, χρηστός that means, "good, pleasant, easy, useful, reputable; kind, or loving." Cf. **Rom 2:4; 2 Cor 6:3-10; Gal 5:22-23; Eph 4:32; Col 3:12.**

Rom 2:4, “Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?”

Gals 5:22, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,”

Eph 4:32, “Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.”

Col 3:12, “So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience.”

iv) **“You will be merciful towards the unbeliever and reversionistic believer, just as your heavenly Father is,” vs 36.**

Luke 6:36, “Be merciful, just as your Father is merciful.” “Merciful” is the Adjective OIKTIRMON, οἰκτίμων that means, “compassionate or merciful.” It is only used in this verse twice and **James 5:11** that tells us, **“the Lord is full of compassion and mercy.”** Cf. **Psa 103:8; 111:4.** It means He loves and forgives the sinner of his sins. He has done and does everything necessary to overcome that which separates man from God; our sins. Likewise, we too should have a heart of compassion and mercy and do all that we can to bring the unsaved to salvation. That is why we are commanded to do the things above in love and in this verse to be compassionate towards the sinner. When we do, we are exemplifying the nature of God, and are demonstrating God to the world.

Therefore, the disciple who lives in the “already/not yet” kingdom of God is totally the Lord’s, and you will act out the grace of God which you received by exhibiting Divine love for your enemies, just as God’s Divine love reached out to you although you were an enemy of God, cf. **Rom 12:9-21; Eph 2:3ff., 12, 14-18.**

Rom 12:9-21, “Let love be without hypocrisy. Abhor what is evil; cling to what is good. ¹⁰Be devoted to one another in brotherly love; give preference to one another in honor; ¹¹not lagging behind in diligence, fervent in spirit, serving the Lord; ¹²rejoicing in hope, persevering in tribulation, devoted to prayer, ¹³contributing to the needs of the saints, practicing hospitality. ¹⁴Bless those who persecute you; bless and do not curse. ¹⁵Rejoice with those who rejoice, and weep with those who weep. ¹⁶Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. ¹⁷Never pay back evil for evil to anyone. Respect what is right in the sight of all men. ¹⁸If possible, so far as it depends on you, be at peace with all men. ¹⁹Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “VENGEANCE IS MINE, I WILL REPAY,” says the Lord. ²⁰“BUT IF YOUR ENEMY IS HUNGRY, FEED HIM, AND IF HE IS THIRSTY, GIVE HIM A DRINK; FOR IN SO DOING YOU WILL HEAP BURNING COALS ON HIS HEAD.” ²¹Do not be overcome by evil, but overcome evil with good.”

C. The Associates of His Ministry, Luke 6:12-49.

2. The characteristics of disciples, (The Great Sermon), Luke 6:17-49.

- a. **Vs. 20-26,** Blessings and Woes / Warnings – The beatitudes and anti-beatitudes.
- b. **Vs. 27-36,** Principles of Loving.
- c. **Vs. 37-45,** Principles of Forgiving.
- d. **Vs. 46-49,** Principles of Obeying

c. Principles of Forgiving Vs. 37-45.

We now turn to the third section of the Great Sermon on the Plain that tells us of principles of forgiving in **vs. 37-45.** In fact, these principles on forgiving begin with **vs. 37-38** that continues the message of loving. So, the first two verses are the transition from loving to forgiving, which is the greatest example of loving.

As we know, AGAPE love emphasizes the virtue of the subject rather than the attraction or repulsiveness of the object / person or rapport with a person. AGAPE love is impersonal and unconditional and should be directed toward all mankind, which is the ultimate expression of virtue. It is also the ultimate expression of humility. Impersonal love is a Problem-Solving Device in regards to human relationships. It is the basis for having the capacity for personal love towards a few people. And, it is for all mankind as the ultimate expression of maximum metabolized Bible doctrine circulating in the heart (right lobe) of your soul by means of the Holy Spirit.

In **John 15:12, 17**, we have the commandment to love one another as Jesus loved us.

John 15:12, “This is My commandment, that you love one another, just as I have loved you... ¹⁷This I command you, that you love one another.”

Jesus was saying this first to His apostles, who were believers, after they had been together for almost three years. They had developed personality conflicts, took sides, and were critical of each other. Therefore, our Lord wanted them to put aside their petty issues so that they could serve God by serving people. Yet, they first had to learn how to love each other, their fellow believers, so they could better love and serve unbelievers in the world.

We noted in **Luke 6:35-36**, that **AGAPE** Love functions regardless of sins or offenses, and without expectation of repayment or gratitude. It is having compassion towards all. Therefore, a merciful or compassionate man easily forgets injuries, pardons without being solicited, and does not permit repeated acts of ingratitude to deter him from doing good. Our Lord is obliging us not to withhold AGAPE Love from fear that if we lend, we may lose what we lend. It is obliging us that if we find the circumstances of any that desires us to lend to him for his necessity, (*money or goods as we can spare and we can well enough bear the loss of if the providence of God should render the person unable to repay us*), that we should not be deterred to do so, but give with a resolution to lose it, if God pleases to disable the person to whom we lend, so that he cannot repay us.

Then, in **Luke 6:37-38**, we have four principles of AGAPE Love that also introduce the concept / principles of forgiving, which is itself a very loving act.

Vs. 37

Luke 6:37, “Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned.”

This is paralleled in **Mat 7:1-2**, that leads to the parallel in **Luke 6:41-42**.

1) Do not judge.

In the first use of “**judge**,” in this passage it is in the Present, Active, Imperative of the Verb KRINO, κρίνω that can mean, “separate, distinguish, decide between, judge, determine, give judgment, decide, condemn, punish, etc.” Here, it is linked with the Negative ME for “**do not judge**” that is a command from our Lord. Judging involves finding fault with one’s neighbor. This tells us we are not to pass judgment on other people based on their actions. The second time it is in the Aorist, Passive, Subjunctive that gives the condition; if you do not judge, you will not be judged, but if you do judge others, you will be judged too.

Remember, we have already spoken about righteous judgment; the correct discernment to avoid sin, in civil courts, for church discipline, etc. But here it is unrighteous judgment that is the petty evaluation of someone or their actions that views them as sinful. This was said in the face of the Pharisees who were constantly judging and condemning Jesus and his disciples as we have noted previously in the Gospel of Luke. And, in the context of **Chapter 6**, and this sermon on the Plain, it has to do with our verbal and overt actions that are unloving towards others. It is falsely accusing, gossiping, or slandering someone. We can call this, “character assassination.”

Mat 7:1-2a states, “**Do not judge so that you will not be judged. For in the way you judge, you will be judged...**”

2) Do not Condemn.

This is followed by the command “**not to condemn**,” which is first the Negative ME with the Present, Active, Imperative of the Verb KATADIKAZO, καταδικάζω that means, “condemn, find guilty, or pronounce a sentence against.” It is used here twice and in **Mat 12:7, 37; James 5:6**. It is a compound Verb from the Noun DIKE, “justice,” and Preposition KATA, “against or down.” It is primarily used to convey unjust judgment against someone, especially the innocent, e.g., **James 5:6**, hence “to deprive a man of justice,” **Lam 3:36**. It also means to pass a sentence on someone, so it has to do with gossiping, maligning, ostracizing, etc., that we have previously noted. We are not to convict others by passing a sentence on them that is especially unfair and unjust and then treating them poorly ourselves or portraying them as evil to others.

The second use is preceded by the doubling of the Greek negatives, OUK and ME, which means you “**absolutely will not**,” and followed by the second use of KATADIAZO, which is also in the Aorist, Passive, Subjunctive for the condition that if you do not condemn others, you will absolutely not be condemned yourself.

Therefore, Luke’s context is for the avoidance of self-incrimination and condemnation by not incriminating or condemning others. **Mat 7:2**, states, “**For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.**”

3) Forgiving / Pardoning.

Next, we have the doubling of “**pardoning / forgiving**,” APOLUO, ἀπολύω, “release, let go, send away, dismiss, let die, divorce, or to depart,” first as a command in the Present, Active, Imperative towards others, and then as a third blessing we receive from God in the Future, Passive, Indicative. To “pardon or forgive,” without reference to sin or crime, is probably the best understanding.

Where the first two mandates might have had a connotation of not falsely accusing others, this one includes true crimes or sins against you. In other words, for the person who has been judged rightly to have sinned against you and rightly condemned or sentenced for their actions against you, you now have the obligation to forgive them of their trespasses against you.

Coming right after **vs. 32-35**, it may even mean “releasing” of a debt, the forgiving of a financial debt, as such a use occurs specifically in **Mat 18:27**, and would not violate the ordinary usage of the term.

Mat 18:27, “**And the lord of that slave felt compassion and released him and forgave him the debt.**”

Mat 6:14, “**For if you forgive (APHIEMI) others for their transgressions, your heavenly Father will also forgive (APHIEMI) you.**”

Therefore, regardless of the guilt or innocence of others towards you, you are still obligated by God to forgive them. When you do, God will forgive you of your debt towards Him, experientially. This tells us that God will forgive our debt/sins when we forgive the sins of others towards us, including the sin of defaulting on a loan. But, if we do not forgive the sins of others towards us, we will not be forgiven of our sin by God. The reason we are not forgiven by God is that we carry the sin of unforgiveness in our souls; therefore, we are constantly under sin until we confess the sin and have the repentance of forgiving others.

Therefore, if we do not judge or condemn, we will not be judged or condemn, and if we forgive others, we will be forgiven by God. Here, we have the positive aspects of reaping what you sow. We will see more of this below.

Yet, the unloving actions here are judging, condemning, and not forgiving others. Those sinful actions will bring the consequences of Divine discipline onto us where God will judge us, condemn us, and not forgive our sins.

The loving actions are to not judge, not condemn, and to forgive others. When we do, we will not be judged or condemned by God and we will be forgiven of our sins by God for experiential cleansing and sanctification, **1 John 17-9**. Therefore, AGAPE Love excludes gossiping, maligning, lying, judging, condemning, and unforgiveness.

Vs. 38

Luke 6:38, “Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, and running over. For by your standard of measure it will be measured to you in return.”

Some call this the “law of reciprocity.” Yet, this is more than just monetary giving. It is a compliment to all that we have just seen. It includes, not judging, not condemning, and forgiving, as well as giving, doing good, lending, and treating others well, which are all aspects of “loving your neighbor.”

When you perform those positive mental attitude actions, followed by loving actions that allow you to continue to have fellowship with others, you are actually giving something to the person involved. You are giving them a good reputation, health, and welfare, so far as it depends on you. By not judging and condemning, and forgiving you are allowing the other person to continue to have good relations with you and with others. You have given them freedom to continue to operate freely within the society without harassment or coercion. You have given them the means to have good inner and outer health and welfare.

Therefore, in this verse, AGAPE Love means a heart for giving that results in tremendous rewards and blessings back to the giver in both time and eternity, **Deut 15:10; Prov 19:17; 22:9; 28:8**.

Deut 15:10, “You shall generously give to him, and your heart shall not be grieved when you give to him, because for this thing the LORD your God will bless you in all your work and in all your undertakings.”

Prov 19:17, “One who is gracious to a poor man lends to the LORD, and He will repay him for his good deed.”

Prov 22:9, “He who is generous will be blessed, for he gives some of his food to the poor.”

Prov 28:8, “He who increases his wealth by interest and usury, gathers it for him who is gracious to the poor.”

“**Give**” and “**given**” are the Verb DIDOMI, first in the Present, Active, Imperative for a command to give to others, and then in the Future, Passive, Indicative for the reward the generous person receives in return. It has a third use translated here, “**they will pour**,” in the Future, Active, Indicative, 3rd Personal, Plural, meaning others will generously give to you.

The place of this pouring / giving is “**into your lap**,” the Noun KOLPOS, κόλπος that means, “bosom, breast, chest, or lap,” that front area of the body which is between the arms. Because of the intimate nature of the word as related to the human body, the word came to be used in the NT to express a very close, personal relationship. Therefore, the giver will have close relationships with others as well.

Next, we have four metaphors / descriptions / emphasis of the blessing / reciprocity you will receive, “**a good measure, pressed down, shaken together, and running over.**”

1. **“A good measure,”** uses KALOS, “beautiful, good, excellent, advantageous, or noble,” with METRON, “a measure,” which is the instrument or standard by which something is measured whether of content, space, length, or weight. It means that God will judge us rightly and bless us based on how we have blessed others. It is a headline for the blessings to be received that is further described in the next three Perfect, Passive, Participles.

2. **“Pressed down,”** is the Perfect, Passive, Participle of the Verb PIEZO, πιέζω that is only used here in the NT, and means, “compress, press together, or press down.” If you have a bin of grain and pour it into a barrel, by pressing it down you can fit more into the barrel. As you press down on grapes or olives, out comes the better more useful aspect of the fruit. When you press down a stack of dollar bills to achieve a certain height, you can add more bills to achieve that height. So, pressing down means more abundant and useful than what you gave.

3. **“Shaken together,”** is the Verb SALEUO, σαλεύω that means, “shake or totter.” Similarly, when you have a barrel of grain and you shake the barrel, it will settle down and compact, allowing for more to be added to the barrel. This word is typically used in the NT for agitation in a negative sense, but here in the positive sense so that you can add more and more. It has a combining aspect that means your blessings will come in various forms and from various places by the hand of God.

4. **“Running over,”** is the Verb HUPEREKCHUNNO, ὑπερεκχύνω which means, “pour out over; or passive-to overflow.” This is a rare word in the Greek language and is only used in this passage in the NT. A cognate is used in the LXX of Joel 2:24, **“The threshing floors will be full of grain, and the vats will overflow with the new wine and oil.”** It comes from HUPER, “above or over,” and EK, “from,” CHEO, “to pour.” If you have a barrel of grain that is full, more poured in will overflow the barrel. This is the “superabundant” blessing; more than enough, more than what you gave is given back to you.

Therefore, when we put on the Christ-like nature, we will be blessed justly, rightly, and fairly by God where we will receive blessings that are abundant and useful to us, that come in various forms and from various places, that will be superabundant; more than enough than what we need and in comparison to what we gave.

Then in vs. 38b, it reads, **“For by your standard of measure it will be measured to you in return.”** This is both a positive and negative statement depending on how you operate; either positively or negatively towards others.

Mark 4:24 states, **“And He was saying to them, ‘Take care what you listen to. By your standard of measure it will be measured to you; and more will be given you besides’.”**

Here, we have **“standard,”** which is the Noun METRON and **“measure”** which is the Verb METREO and both mean, “measure,” along with the Verb ANTIMETREO that means, “to measure back in return or to give back reciprocally as compensation.” The latter is only used here and Mat 7:2 in the parallel passage.

Mat 7:2, **“For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.”**

This means that if we are unloving, unforgiving, ungracious, judgmental, condemning, etc., that is what we will also reap. But, if we are loving, forgiving, gracious, kind, and merciful, that is what we will also reap. And, whatever shades or variations lie in between the former and latter, that is how God will treat us too. It is the proverbial “you will reap what you sow,” cf. Prov 11:24; 22:8-9; Hosea 8:7; 2 Cor 9:6.

Prov 11:24, **“There is one who scatters, and yet increases all the more, And there is one who withholds what is justly due, and yet it results only in want.”**

2 Cor 9:6, **“Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully.”**

Therefore, our Lord is powerfully encouraging us to give generously of our time, talent, and treasure; our full self, including our inner most being to have and express God's AGAPE Love to the world, cf. **2 Cor 9:7-11**.

Therefore, our loving and merciful actions will be rewarded by God, either indirectly by stirring up others to be as kind to us as we were to others or directly via His providential administration, **Deut 24:19; Psa 41:1-3; Prov 11:25; 28:27**.

Prov 28:27, "He who gives to the poor will never want, But he who shuts his eyes will have many curses."

Prov 11:25, "The generous man will be prosperous, And he who waters will himself be watered."

By God's Divine Providence, He will see to it that when you act lovingly and mercifully, (not in mere commiseration to human condition, but in just obedience to His will), you will not lose by what you have done. You will be rewarded fully and plentifully, finding again, (though it may be after many days), the bread which you have cast upon the waters, according to His command, **Eccl 11:1**.

In summary, our Lord mentioned 12 (perfect governance) aspects of unconditional love. These actions are not performed naturally by human nature, but require supernatural enabling and are proof of true righteousness:

- Love your enemies, **vs. 27ff**.
- Do good to those who hate you, **vs. 27b**.
- Bless those who curse you, **vs. 28a**.
- Pray for those who mistreat you, **vs. 28b**.
- Do not retaliate **vs. 29**.
- Give freely, **vs. 30**.
- Treat others the way you want to be treated, **vs. 31**.
- Lend to those in need, **vs. 34**.
- Be merciful, **vs. 36**.
- Do not unrighteously judge others, **vs. 37a**.
- Do not condemn others, **vs. 37b**.
- Forgive debts / sins against you, **vs. 37c**.

The application of AGAPE Love makes you distinctive from others, **vs. 32-34, "even sinners..."**), and as having the same characteristics as your heavenly Father, **vs. 35**. Our Lord also teaches us the fundamental principle, **"What you sow is what you will reap," vs. 36-38; cf. Gal 6:7**. And when we operate in our Christ-like nature and apply AGAPE Love, God will bless us richly both in time and eternity, **vs. 38**.

1 John 3:23, "This is His commandment, that we believe in the name of His Son Jesus Christ, and love one another, just as He commanded us."

Having spoken on several principles regarding **"as you want people to treat you, treat them in that way," vs. 31**, i.e., the "golden rule," our Lord then gives a parable in **vs. 39-49**, regarding how people learn from their teachers; either good or bad depending on whether the teacher is teaching truth or false doctrine.

Vs. 39

Luke 6:39, "And He also spoke a parable to them: 'A blind man cannot guide a blind man, can he? Will they not both fall into a pit?'"

Matthew also records our Lord using this analogy in **Mat 15:14**.

Mat 15:14, “Let them alone; they are blind guides of the blind. And if a blind man guides a blind man, both will fall into a pit.”

In that context, Jesus was speaking about the Scribes and Pharisees who were leading the people away from a true relationship with God and Jesus Himself, by teaching false doctrines. Jesus also used the “blind guide,” TUPHLOS HEDEGEO, analogy for the Pharisees in **Mat 23:16-17, 24, 26.**

“**Guide,**” is the Present, Active, Infinitive of the Verb HODEGEO, ὀδηγέω that means, “lead one upon his way, guide, or instruct,” It describes the action of leading someone to a desired result and is used 5 times in **Mat 15:14; Luke 6:39; John 16:13; Acts 8:31; Rev 7:17;** the first two regarding the Pharisees and the last three for leading into the truth of God’s word.

In our passage, it regards the false teacher who teaches false doctrines as the Pharisees were doing. The danger that false teaching brings is described here as “falling into a pit,” EMPIPTO, in the Future, Middle, Indicative that means, “will fall into or be entrapped by,” with the Noun BOTHUNOS that means, “pit, hole, ditch, or cistern.” It is used in **Mat 12:11**, for saving a sheep on the Sabbath if it falls into a pit, and in **Mat 15:14**, and here for this parable on the results of receiving false teaching.

This means they will lead themselves and their students to destroy their spiritual life with or in Christ. For the unbeliever, they will never come to the saving knowledge of Jesus Christ, and will not gain a spiritual life. For the believer, it will destroy or stop them from having a spiritual life in Christ post-salvation.

As Jesus states, both the teacher and the student will fall into the pit, meaning a place of danger regarding their spiritual life. Therefore, it is detrimental to your spiritual life to receive false doctrines from false teachers.

Vs. 40

Luke 6:40, “A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher.”

The warning is further described by our Lord by saying in essence, if you receive false teaching, you will achieve the same lack of spiritual life that your teacher has.

This passage can be applied either positively or negatively, yet given the context of this parable, it is meant as a warning to not get involved with the false teachers of false doctrines.

Here we have the principle, a “**pupil,**” MATHETES, “**is not above**” EIMI OUK HUPER, “**his teacher,**” HO DIDASKALOS. And “**but everyone,**” DE PAS, “**after he has been fully trained,**” the Perfect, Passive, Participle of KATARTIZO, “**will be,**” the Future, Middle, Indicative of EIMI, “**like his teacher,**” HOS HO DIDASKALOS AUTOS.

This idiom means that you are what you learn, and not beyond that. If you learn false doctrine, you will operate by false doctrine.

Vs. 41-42

Here, we have our Lord’s teaching of the “**speck and log in the eye**” that speaks to not judging others based on the presumptions of the false doctrines you have learned. It was also part of the Sermon on the Mount in **Mat 7:1-5**, where the context of unrighteous judging is stated in **vs. 1-2**, as the context for this analogy. In Luke, this context is also applied looking back at **vs. 37.**

Luke 6:41-42, “Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴²Or how 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.”

“**Speck,**” is the Noun KARPPOS, κάρφος that means, “mote, dry stalk, chip of wood, speck, or twig.” It was often used in the Greek language for something that was insignificant. It is only used 6 times in the NT and only in this narrative in **Mat 7:3-5**, and **Luke 6:41-42**. It means the insignificant or inconsequential aspects of life that a self-righteous legalistic and arrogant person would look at or inspect in the life of another person.

This is used in comparison to the “**log in your own eye,**” that uses DOKOS, δοκός for a “beam of wood, **log**, or joist.” It too is only used 6 times and only in this narrative in Matthew and Luke. Extra-Biblical references commonly indicate that this word is generally used to indicate very large beams of wood suitable to provide heavy foundational support for large buildings and construction needs. Therefore, in the context of our passage, it means a very significant issue or failure, in one’s life in comparison to the rather insignificant weakness in someone else’s life.

This analogy also employs ADELPHOS that means “brother, fellow Christian, or neighbor.”

As such, we are not to unrighteously judge our neighbors, especially our fellow Christians, of the sins in their lives, either real or perceived, because we have plenty of our own sins that we need to deal with ourselves. In the full context of this passage, we are not to take the false doctrines of false teachers and use them to judge our fellow Christians, especially the legalistic aspects of self-righteousness.

In regard to judging our neighbor and the golden rule, we would not want others to point out the petty or significant sins in our lives and make an issue out of them to everyone else. Therefore, we are not to do that to others. Instead, we are to give each other grace and for fellow Christians the privacy of the priesthood by not publicly airing the sins of others through gossiping, maligning, slandering, lying, etc. Even when we know about the sins of others, we should not make them public and instead pray about it, and then if God moves us, go to the person, in person and privately, to discuss this issue in exhortation, reproving, or rebuking as necessary, while operating by the filling of the Holy Spirit and in full grace. In that, we are to always be careful that we are not acting out of our own self-righteousness, legalism, or arrogance.

When our Lord states, “**but do not notice the log that is in your own eye,**” he is reminding us that we all have blind spots regarding our spiritual life. Even though we may know much of the Word of God and are a spiritually mature believer, there will be things and sins that we are unaware of, have somehow justified in our lives, or go unnoticed, OUK KATANOEEO, “not perceived, considered, noticed, or observed carefully.” Humility is in the one who recognizes they are a sinner even in spiritual adulthood. Therefore, by way of justification for this principle of “not judging,” our Lord reminds us that we all have sin in our lives that we need to deal with, rather than trying to deal with the sins of everyone else.

You are OUK KATANOEEO, “**not perceiving,**” the sin in your own life, “**when you yourself do not see the log (sin or error) that is in your own eye.**” Yet, if we judge our brother for the sins in his life, our Lord calls us a “**hypocrite,**” HUPOKRITES ὑποκριτής “hypocrite or pretender.” (Which interestingly enough is a judging.)

Our Lord used this term 7 times in **Mat 23:13-29**, regarding the Pharisees in His “**Woes**” towards them, and several other times in Matthew, Mark, and Luke. It is not used in any other books of the Bible. In the Greek language, HUPOKRITĒS was eventually used for actors in the theater; those who pretended to be something or somebody they were not.

Regarding the Pharisees / false teachers of Jesus' day, it shows what spiritual "actors" and "pretenders" these fakes were. They perverted the Law's intent, and their external religiosity was an attempt to conceal their inner corruption. Jesus applied the words of **Isa 29:13**, to them showing that God does not tolerate such pretense.

Isa 29:13, "Then the Lord said, 'Because this people draw near with their words and honor Me with their lip service, but they remove their hearts far from Me, and their reverence for Me consists of tradition learned by rote'."

Luke's usage carries an intimation of the hardness and lack of compassion characteristic of the hypocritical Pharisees, **Luke 12:56; 13:15**. They not only perverted the Law but also prevented others from knowing God, **Mat 23**; cf. **Luke 11**.

Our Lord then states that we should, "**first take the log out of your own eye.**" This means we need to "judge ourselves rightly," as noted in **1 Cor 11:28-29, 31-32**.

1 Cor 11:28-29, "But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. ²⁹For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly."

1 Cor 11:31, "But if we judged ourselves rightly, we would not be judged."

The second half reminds us of **Luke 6:37**, not judging others, so that we too would not be judged by God. But when we do unrighteously judge others, it is sin and God will judge us with Divine discipline, **1 Cor 11:32**.

1 Cor 11:32, "But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world."

Judging yourself includes confession of sin as stated in **1 John 1:9** for experiential sanctification. The combination of "judging ourselves rightly," and "the confession of our sins," is what our Lord is saying in **Luke 6:42**, "**first take the log out of your own eye.**" It means we examine / judge our own lives to determine what sin(s) we have committed. When we find sin we have committed, we then name / confess it to God, HOMOLEGEO, **1 John 1:9**, for cleansing of all unrighteousness that may be in our lives, that is, the unknown sin in our lives due to our own blind spots as noted in **vs. 42**, "**when you yourself do not see the log (sin / unrighteousness) that is in your own eye.**" Even those "blind spots" are cleansed experientially by God for the believer when he confesses his known sins.

In the last part of **vs. 42**, we see that judging has both a bad connotation as it has been used up to this point, and a good connotation. In other words, there is unrighteous judgment that we are warned not to do in this passage, and there is righteous judgment that we can do as states in **vs. 42**, "**and then you will see clearly to take out the speck that is in your brother's eye.**"

This, coupled with other scriptures, means that we can have righteous judgment in our lives towards our brothers, which we typically call "reproving or rebuking." This too, should start with our own self introspection. Once we have done that, we can move to helping our brother or sister overcome their sin with grace and privacy of the priesthood.

The Pastor is to do this through his teaching of true Bible Doctrine, **1 Tim 4:2; 5:20; 2Tim 4:2; Titus 1:12; 2:15**.

We are to do so when our fellow believers are thinking in terms of worldliness rather than Divine viewpoint, **Mat 16:22; Mark 8:32-33**.

We should reprove those who are spiritually mature, because they will understand what you are doing and respond versus the unbeliever or immature believer, **Prov 9:8; 13:1; 17:10; 19:25; 24:25; 27:5; Eccl 7:5.**

Prov 9:8, “Do not reprove a scoffer, or he will hate you, reprove a wise man and he will love you.”

Prov 13:1, “A wise son accepts his father's discipline, but a scoffer does not listen to rebuke.”

Prov 19:25, “Strike a scoffer and the naive may become shrewd, but reprove one who has understanding and he will gain knowledge.”

Eccl 7:5, “It is better to listen to the rebuke of a wise man than for one to listen to the song of fools.”

Prov 27:5, “Better is open rebuke than love that is concealed.”

Later, in **Luke 17**, we will see our Lord's teaching on rebuking fellow believers.

Luke 17:3-4, “Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. ⁴And if he sins against you seven times a day, and returns to you seven times, saying, ‘I repent,’ forgive him.”

“Notice that rebuking and forgiveness must go hand in hand. Sin within the community of believers must be confronted. We are not to merely endure the sinful behavior of one who claims to be a brother or sister. We are to rebuke him or her. Jesus was saying that sin is a community problem. We are responsible both for causing others to sin and for ignoring sin in others. In the community of faith, sin is to be dealt with straightforwardly and openly.

We are wrong when we think the Christian life is involved primarily with the elimination of personal sin. We are to oppose sin wherever it is found, whether in our own lives or in the lives of others. We must be careful, however, to do so with the proper motivation and attitude. If we condemn sin merely as a vindication of our own self-righteousness, we are no better than the Pharisees Jesus had been attacking. If we confront sin motivated by an attitude of loving concern for the offending brother or sister, then we are acting as Jesus desires.

*This attitude of concern must also be accompanied by our hope that the sinning brother or sister will repent. And when they do, we must be ready, willing, and able to forgive him or her. We are not to foster grudges or engage in backbiting. Instead, we are to accept the confession of repentance whenever it is offered to us, i.e., as many as seven times seventy per day, cf. **Mat 18:21-22.**” (Complete Biblical Library Commentary – Luke)*

“If you have ever taken a flight on an airplane, you have heard an illustration of this point. Before takeoff, the attendant reviews the safety instructions, including instructions for putting on oxygen masks in case of an emergency. The attendant tells the passengers they must put on their own mask before helping those around them. So, it is with our sin and the sins of others.” (Christ-Centered Exposition - Exalting Jesus in Luke.)

Vs. 43-45

Continuing His lessons on the “Golden Rule,” vs. 31, (i.e., the way you want to be treated, treat others that way, **vs. 31**), our Lord has also taught us to:

1. Be generous to others, **vs. 37-38.**
2. Be careful whom you follow, **vs. 39-40.**
3. Deal with your own stuff, before you even think about dealing with other people's stuff, **vs. 41-42.**

Now, having a heart of loving, giving and forgiveness, our Lord uses the analogy of good and bad trees producing good and bad fruit, to emphasize that what is truly in your heart is what you will be. In other word, this is His “garbage in, garbage out,” message!

Luke 6:43-45, “For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. ⁴⁴For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. ⁴⁵The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.”

This passage is paralleled in **Mat 7:15-20**, during the Sermon on the Mount, and again in **Mat 12:33-35**, when our Lord was teaching on the “unpardonable sin.” In both of Matthew’s accounts, it is clearly a rebuking of the false teachers of His day; the Pharisees. Luke’s account is also a rebuke against them but presented in an indirect way, regarding the “blind guides” who lead the blind. Remember, Luke was writing to the Gentiles and did not need to get so caught up in the Jewish religion of that day, where Matthew was writing to the Jews and very much needed to.

Mat 7:15-20, “Beware of the false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves. ¹⁶You will know them by their fruits. Grapes are not gathered from thorn bushes nor figs from thistles, are they? ¹⁷So every good tree bears good fruit, but the bad tree bears bad fruit. ¹⁸A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. ¹⁹Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰So then, you will know them by their fruits.”

The parallel in **Mat 12:33-35**, is especially linked to **Luke 6:45**, where in **Mat 12:34b-35**, it is in reverse order.

Mat 12:33-35, “Either make the tree good and its fruit good, or make the tree bad and its fruit bad; for the tree is known by its fruit. ³⁴You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart. ³⁵The good man brings out of his good treasure what is good; and the evil man brings out of his evil treasure what is evil.”

Vs. 43

Luke 6:43, “For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit.”

Coming right after the lesson on not judging your brother, especially when you have “**a log (sin) in your own eye (life)**,” our Lord expands on that theme by noting “what is in a man’s heart will lead his actions.” If his heart to good or truly righteous, then he will not produce bad or evil fruit, and if his heart is truly bad or evil, then he will not be able to produce good or truly righteous fruit.

As mentioned above, this statement also echoes the saying, “blind guides of the blind.” Both are negative assertions of the failure of the religious leaders to effectively achieve the goal of the gospel of Jesus Christ, which in fact brings true righteousness into the life of the believer.

“**Tree**” is the Noun DENDRON that we also noted in **Luke 3:9, “Indeed the axe is already laid at the root of the trees; so every tree that does not bear good fruit is cut down and thrown into the fire.”** This is also paralleled in **Mat 7:19**.

“**Good**” is the Adjective KALOS once again that means, “beautiful, good, excellent, advantageous, or noble.” It is the general term for good compared to AGATHOS that means, “good, perfect, complete, upright, kind, benevolent, useful, acceptable, etc.,” that is used for good of intrinsic value or Divine Good Production, the Fruit of the Spirit as in **vs. 45**. So, here KALOS is used because both the unbeliever and believer can produce some

works, **1 Cor 312-15**. Yet, for the unbeliever it is “bad fruit,” later called PONEROS. For the believer it is “good fruit,” later called AGATHOS.

“**Bad Fruit**” is SAPROS KARPOS. KARPOS means, “fruit, produce, result, outcome, or even offspring.”

SAPROS means, “rotten, corrupt, useless, unsound, worthless.” It can mean something that is disgusting and offensive too. It is only used in Matthew and Luke in the passages we are noting and in **Mat 13:48** and **Eph 4:29**.

Mat 13:48, “**And when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away.**” This is another analogy of “cutting down the bad tree and throwing it into the fire,” **Mat 7:19; Luke 3:9**.

Eph 4:29, “**Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give grace to those who hear.**” This passage is another way of saying the message Jesus is giving in **Luke 6**. We are commanded to use our words righteously to build people up, not tear them down through unrighteous judging and condemning with an unforgiving heart.

In the first scenario, we have a good tree producing bad fruit and in the second, a bad tree producing good fruit. Neither is possible in this scenario. In other words, those who have truth / Bible doctrine circulating through their soul WILL NOT produce that which is useless and worthless; they will produce Divine Good. Likewise, those that do not have truth / God’s Word in their soul WILL NOT produce Divine Good; they will produce human good or evil that is “rotten, corrupt, useless, unsound, and worthless.”

And remember, we can only bear good fruit when we are abiding in our Lord Jesus Christ, **John 15:2, 4-5, 8, 16**, and filled with the Holy Spirit, **Gal 5:22-23**.

Therefore, we see that the distinctive mark of the disciple of Jesus Christ is behavior, especially doing good, loving enemies, showing mercy, giving to those in need, not judging or condemning, and forgiving. As Luke combines **vs. 43** and **44**, the disciple of Jesus is recognizable by these things rather than by allegiance to blind false teaching in religious legalism and hypocrisy, which sets up standards for judging others but ignores its own evil condition.

Vs. 44

Luke 6:44, “**For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush.**”

This is the principle, “you will know them by their fruit,” **Mat 7:16; 12:33**, and in Matthew’s gospel it is explicitly associated with false prophets, **Mat 7:15**.

Mat 7:15, “**Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.**”

Jesus then provides another analogy regarding “**figs**,” which is a good fruit for eating sought after by man, compared to “**thorns**,” which is not sought after and brings pain. This is followed by a similar analogy using “**grapes**” and “**a briar bush**.”

“**Figs**,” SUKON, σῦκον is used only four times in the NT, **Mat 7:16; Mark 11:13; Luke 6:44; James 3:12**. Except of Mark, it is used to discern the fruit that one produces. In Mark, it was the “fig tree” that Jesus cursed in analogy for Israel because of her rejection of the Messiah. As a result, she would no longer produce any good fruit.

“**Grapes**” STAPHULE, σταφυλή can mean “a grape or a bunch of grapes.” It is only used in this narrative in **Mat 7:16; Luke 6:44** and **Rev 14:18**. In this narrative, it too means, “good fruit production,” that does not come from that which would unnaturally produce it.

Rev 14:18, “Then another angel, the one who has power over fire, came out from the altar; and he called with a loud voice to him who had the sharp sickle, saying, ‘Put in your sharp sickle and gather the clusters from the vine of the earth, because her grapes are ripe’.” This speaks of the impending gathering of the unbelieving nations that are ripe for God’s judgment upon them during the Tribulation.

“**Thorns**,” is the Noun AKANTHA, ἄκανθα meaning, “thorn or briar.”

“**Briar bush**” is the Noun BATOS, βάτος that means, “thornbush or briar-shrub.” Used 5 times in the NT, this is the only use of an unfruitful bush. In all the others, **Mark 12:26; Luke 20:37, Acts 7:30, 35**, it refers to the “burning bush” that our Lord spoke to Moses through.

In the analogy of our passage, they both typify the cares of life and the riches that seduce people, **Mat 13:7**, that illustrates the inability of the ungodly to bring forth good fruit. Jesus condemned the hypocrisy of the Pharisees with this illustration. As such, even the unrighteous can be identified by their unspiritual fruit.

In addition, thorns remind us of the suffering of Jesus, they recall that He carried the results of the curse which befell the earth because of sin, compare **Gen 3:18** with **Mat 27:29; John 19:2**.

The first “gather” is the Verb SULLEGO, συλλέγω that means, “collect or gather.” In all of its uses in the NT, it appears in contexts involving the separation of the good from the bad. It is only used here by Luke and then by Matthew in the parallel of **Mat 7:16** and in **Mat 13:28-30, 40-41, 48**, which speaks to the gathering of unbelievers for eternal condemnation versus believers to be brought to the Kingdom of God.

This is linked with the Greek negative OUK to say “not gathered.” In other words, one who is a “bad tree,” (i.e., thorns or briar bushes), cannot produce Divine Good, (i.e., figs or grapes).

The second “gather” translated “pick,” is the Verb TRUGAO, τρυγάω that means, “gather ripe fruit, harvest.” It is only used here and **Rev 14:18-19**, the battle of Armageddon. Luke utilizes the term in a metaphoric sense to speak of the fruit of a person’s heart in this unnatural scenario.

These unnatural analogies tell us of the spiritual realities, that only those who are in Christ and filled with the Holy Spirit can produce Divine Good. The one who is not can at best produce human good and evil, which is worthless and will be burnt up, **1 Cor 3:10-15**.

Vs. 45

Luke 6:45, “The good man out of the good treasure of his heart brings forth what is good; and the evil man out of the evil treasure brings forth what is evil; for his mouth speaks from that which fills his heart.”

As we noted above, the first half of this verse is also noted in **Mat 12:35**, and the second half is noted in the second half of **Mat 12:34**.

Here, the “good man,” is AGATHOS ANTHROPOS, and “good treasure” is AGATHOS THESAUROS, “treasury, storehouse, etc.”

The place that stores the storehouse of treasures is your “heart,” KARDIA, the right lobe of your soul where you store, retain, and apply Bible Doctrine. When you have the truth of God’s Word resident within your soul, it is a

treasure trove of information for you to apply to life, i.e., “**brings forth what is good,**” which is Divine Good Production, the Fruit of the Spirit.

Yet, the heart may be a source of good or evil. The Word of God resides in the hearts of men and women, **Luke 8:12, 15**, but the heart is also the location for evil intentions, **Luke 5:22; 9:47**. Nevertheless, God knows the hearts of men, **Luke 16:15**.

On the flip side, we have the second half of this verse that reads in the Greek, “**and the evil, out from evil, produces the evil.**” Given the context of the first half of this verse, we can associate the three evils used here and say, “**and the evil man out of the evil treasures of his heart brings forth evil.**” The only thing the NASB did not add was “of his heart.”

“**Evil man,**” is the Adjective PONEROS, πονηρός that means, “bad, wicked, evil, or depraved.” The type of fruit this evil produces is given in the last portion of this verse, “**for his mouth speaks from that which fills his heart.**”

“**Fills the heart,**” uses KARDIA for “heart” once again, and the Noun PERISSEUMA, περίσσευμα which means, “abundance or what is left over.” It is used synonymously here for “treasures or store house” used above. It suggests the dual capacity of the heart, as it is used positively in **Mark 8:8; 2 Cor 8:14**, but, here and in **Mat 12:34**, negatively for the evil speech that comes from the evil heart; speech like, slander, gossip, maligning, lying, verbal abuse, judging, condemning, and that is unforgiving.

Therefore, it is the inner reservoir or storehouse that serves as an abundant source of all an individual’s evil judgments and spoken words. The point Jesus is making to the Pharisees is clear: “your malicious judgments come from the treasure-house of your malicious nature.”

The influence of the heart upon the spoken word is also noted in **Mark 7:14-22; James 3:10-12**. In comparison between the good man and the evil man, we see that based on what is in the heart of their soul determines what comes out and is evident to the world. Later in **Luke 12:31-34**, our Lord encourages us to seek the good of intrinsic value to produce Divine good of intrinsic value.

Luke 12:31-34, “But seek His kingdom, and these things will be added to you. ³²Do not be afraid, little flock, for your Father has chosen gladly to give you the kingdom. ³³Sell your possessions and give to charity; make yourselves money belts which do not wear out, an unfailing treasure in heaven, where no thief comes near nor moth destroys. ³⁴For where your treasure is, there your heart will be also.”

As Jesus said, a bad tree brings forth bad fruit because the tree is bad. A thorn or bramble bush cannot produce figs or grapes. Applying this to people, the point is the same one Jesus taught Nicodemus: “You must be born again.” Therefore, to bring forth good fruit there must be a change in a person’s nature. Reform is not enough. Rebirth is essential. As such, the “good man” must be a man of good words and good deeds. The Christian must avoid becoming influenced by “man’s” ways and learn how to live in grace demonstrated by love.

“The fruit we produce actually comes from our hearts. The invisible things of the heart are revealed by the visible actions and audible words of a person. We do not see into another person’s heart, but that does not mean the heart never reveals itself. The words and actions tell us what lies beyond natural sight in the heart.” (Christ-Centered Exposition - Exalting Jesus in Luke.)

This entire section is moving toward **vs. 46**: The crux of the issue is the danger of falling prey to the legalistic and judgmental pressures of religiosity, and thereby be blinded from seeing the Christ and truly living righteously in Him.

By way of reminder, the outline of the Great Sermon on the Plain, **vs. 20-49**:

- a. **Vs. 20-26**, Blessings and Woes / Warnings – The beatitudes and anti-beatitudes.
- b. **Vs. 27-36**, Principles of Loving.
- c. **Vs. 37-45**, Principles of Forgiving.
- d. **Vs. 46-49**, Principles of Obeying.
- d. **Vs. 46-49, Principles of Obeying.**

Vs. 46-49

Here, Our Lord is giving His final challenge of the Sermon on the Plain to follow Him rather than the blind guides of **vs. 39**. His first illustration, **vs. 39-42**, speaks to the absurdity of judging and criticizing others, using a negative example to say that all disciples, especially those in leadership, should “judge themselves rightly,” i.e., be self-critical. Now, in this illustration, we will see the issue of obedience, **vs. 46-49**, to our Lord Jesus Christ, i.e., His teaching / the Word of God. As such, we are exhorted by our Lord to learn God’s Word / Bible doctrine from our spiritual leaders, so that we all can judge ourselves rightly in order to serve our Lord, as we strive for obedience to Him and His Word. Bible Doctrine in the heart of your soul is the “good,” AGATHOS, “useful, beneficial, or pure,” that is within the good person who has Divine Good Production in his words and deeds.

Vs. 46

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

The parallel is found in **Mat 7:21**, “**Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter.**”

Matthew gives the context of entrance into the Kingdom of Heaven when someone truly believes in Jesus Christ as the Messiah/Savior, which is demonstrated by “doing the will of the Father.” Therefore, as citizens of heaven we should be taking in and applying God’s Word.

Luke’s context is emphasizing the Divine Good Production that is either done by the faithful obedient believers or not done by the unbeliever or reversionistic believer.

“**Lord, Lord,**” is the Vocative use of KURIOS, κύριος that is doubled here, a typical style of Luke, and means, “Lord, master, ruler, owner, or supreme controller.” The title “Lord” honored someone having both power and authority, and the doubling of the title when calling to someone emphasizes the emotion, strongly implying complete devotion. It is the Greek equivalent of the title for God, YHWH, in the Hebrew Bible. It also is used to translate both ADHON and BA’AL, to mean, “Lord.” Of the 700 times it is used in the NT, it is used 200 times in Luke’s writings.

Remember too, that the backdrop to “Lord, Lord,” is the “blind guides” that lead their disciples to destruction, i.e., the pit. Here, our Lord is noting that disciples are not following Him as they should and too will fall into destruction.

The goal of this exhortation is to encourage the believer to place every aspect of his life under the Lordship of Christ, not for salvation but for Divine Good Production, and glorification of God. True disciples heed their Teacher’s words and then faithfully apply them. Their examinations, as Jesus will note, comes in the form of trials.

1 Peter 3:15, “But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence.”

To confess Christ as Lord, one must be willing to faithfully carry out His perfect will. Yet, any distortion of His commands results in catastrophe.

“Why do you call me ‘Lord, Lord’ and not do what I say.” This is first addressing those who do not believe in Jesus as the Messiah / Savior, who are rebellious towards His teaching, especially what He has noted in this Sermon on the Plain, vs. 20-49. For those who do not listen to and obey our Lord’s teaching, (i.e., the mind of Jesus Christ, 1 Cor 1:10), Luke then follows with the calamitous results. Matthew speaks of non-entrance into the Kingdom of God and then the calamitous results. To call Jesus “Lord,” and not do what He says is to make the word Lord meaningless.

Vs. 47-49

Our Lord’s second parable is found in vs. 47-49, that is paralleled in Mat 7:24-27, **“Therefore everyone who hears these words of Mine and acts on them, may be compared to a wise man who built his house on the rock. ²⁵And the rain fell, and the floods came, and the winds blew and slammed against that house; and yet it did not fall, for it had been founded on the rock. ²⁶Everyone who hears these words of Mine and does not act on them, will be like a foolish man who built his house on the sand. ²⁷The rain fell, and the floods came, and the winds blew and slammed against that house; and it fell—and great was its fall.”**

Vs. 47-48

This is the example of the positive believer who is consistently taking in and applying God’s Word to his/her life.

Vs. 47

Luke 6:47, “Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like:”

In this passage, we have the principles of **“coming,”** ERCHOMAI, to Jesus, **“hearing”** AKOUO, His Words, and **“doing,”** POIEO, applying His Words. This is the principle of the intake and application of Bible Doctrine in your life. The intake is through the ear gate as you learn God’s Word from a prepared Pastor/Teacher who is teaching the truth of God’s Word, followed by the application of that in your life towards God and mankind.

“I will show you,” uses the Verb HUPODEIKNUMI, ὑποδείκνυμι that means, “show plainly, point out, give direction, warn, set forth, inform.” We previously noted this word in parallels of **Luke 3:7** and **Mat 3:7**, as it is also used only by Luke in **Luke 12:5; Acts 9:16; 20:35**. Jesus is about to give them an object lesson of this principle for both those who learn and apply His Word to their life and for those who do not.

Vs. 48

Luke 6:48, “He is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built.”

This first object lesson is the positive believer who builds up his soul with Bible Doctrine consistently within his life, and then, when the problems and difficulties of life come in, he is able to stand firm by applying what he has previously learned.

“Building” is the Greek Verb OIKODOMEO, οἰκοδομέω that means, “build (a home or building), erect, edify, encourage.” The most common meaning of OIKODOMEO in Greek literature is “to build or to erect a structure,” such as a house or a temple. It is equivalent to the Hebrew BANAH. Metaphorically, the historian Philo used

OIKODOMEO to describe the function of the heart upon which the whole-body rests and by which it is built up, which is equivalent to our Lord's usage here.

It describes the activity of spiritual growth within the community of believers. It denotes the content and purpose of the Church's life, as the Church is also, **"being built into a spiritual house...offering spiritual sacrifices acceptable to God through Jesus Christ," 1 Peter 2:5.**

This is where we get the idea of the "Edification Complex of the Soul," (ECS). That is, the building up of your soul through the intake and application of Bible Doctrine that leads to spiritual adulthood.

This ECS is called a "house," OIKIA, "house, dwelling, household." Cf. **2 Cor 5:1, "For we know that if the earthly tent which is our house is torn down, we have a building from God, a house not made with hands, eternal in the heavens."**

The process of building your ECS is described by our Lord as **"who dug deep and laid a foundation on the rock."**

"Dug," is the Aorist, Active, Indicative of the Verb SKAPTO, σκάπτω that means, "dig or dig up" referring to cultivating the ground to plant. It is only used here and **Luke 13:8; 16:3.** This is our consistent intake of God's Word by learning from our right Pastor/Teacher.

"Deep," is the Aorist, Active, Indicative of the Verb BATHUNO, βαθύνω that is only used here in the NT. It means, "to deepen or make deep." It is an idiomatic translation of a phrase which literally means, "dug and deepened (EBATHUNEN)." This is the emphasis of not just, "willy nilly" learning, which means inconsistent, not extensive, not seriously, and taking it for granted. "Digging deep" is what all believers should be doing with the Word of God, digging deep into it.

Next is **"laid a foundation on the rock,"** which is the obvious metaphor for our Lord Jesus Christ, who is the great corner stone and His Word that we should have resident within our souls. **"Laid a foundation,"** is TITHEMI THEMELIOS, where THEMEMILIOS, **"foundation,"** is first used in the NT and reminds us of **1 Cor 3:10-12; Eph 2:20; 1 Tim 6:19; 2 Tim 2:19; Heb 6:1,** as Jesus is the "rock" PETRA by which, the Church is built upon, **Mat 16:18; Rom 9:33; 1 Cor 10:4.**

1 Cor 3:10-12, "According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. ¹¹For no man can lay a foundation other than the one which is laid, which is Jesus Christ. ¹²Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw."

Eph 2:20-22, "Having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone, ²¹in whom the whole building, being fitted together, is growing into a holy temple in the Lord, ²²in whom you also are being built together into a dwelling of God in the Spirit."

1 Tim 6:18-19, "Instruct them to do good, to be rich in good works, to be generous and ready to share, ¹⁹storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed."

2 Tim 2:17-19, "And their talk will spread like gangrene. Among them are Hymenaeus and Philetus, ¹⁸men who have gone astray from the truth saying that the resurrection has already taken place, and they upset the faith of some. ¹⁹Nevertheless, the firm foundation of God stands, having this seal, 'The Lord knows those who are His,' and, 'Everyone who names the name of the Lord is to abstain from wickedness'."

Heb 6:1-2, “Therefore leaving the elementary teaching about the Christ, let us press on to maturity, not laying again a foundation of repentance from dead works and of faith toward God, ²of instruction about washings and laying on of hands, and the resurrection of the dead and eternal judgment.”

Rom 9:33, “Just as it is written, ‘Behold, I lay in Zion a stone of stumbling and a rock of offense, and he who believes in Him will not be disappointed’.”

1 Peter 2:8, “‘A stone of stumbling and a rock of offense;’ for they stumble because they are disobedient to the word, and to this doom they were also appointed.”

Then we have the pressures, problems, difficulties, trials, temptations, sorrows, cares of life, etc., coming into play, where the one who has a solid foundation in Christ Jesus, i.e., His Word, will be able to withstand them. **“And when a flood occurred,”** uses the noun PLEMMURA, πλήμυρα “a flood, high water.” It too is only used here in the NT and is used metaphorically, although a literal flood can be part of the pressures of life.

Then we have **“the torrent burst against that house,”** where **“torrent”** is the Noun POTAMOS that can mean, “flood, river, torrent, or stream,” and **“burst,”** is PROSREGUMI, “burst upon, break against,” that is used only here and in **vs. 49**. It speaks to the suddenness or onslaught of a calamity like the flooding of a river in this analogy, where all that water pounded against, **“that house,”** OIKIA. This is the house built upon the mind of Jesus Christ / Bible Doctrine.

So, the term for “torrent” literally means “river” and this torrent is an unusual, cataclysmic event that pictures end-time devastation. People, even stupid people, do not build their houses in rivers, just as no one wants to build their home in hell. Yet, those who reject Jesus Christ and His Word are building their home in hell.

Then we have, **“and could not shake it,”** which uses the Aorist, Active, Indicative of the Verb ISCHUO that means, “be strong, able, forceful, to prevail, power or might.” It speaks to the power or ability one possesses, the strength to overcome, **Acts 19:20; Phil 4:13.**

Acts 19:20, “So the word of the Lord was growing mightily and prevailing.”

Phil 4:13, “I can do all things through Him who strengthens me.”

In this case, it is the power of Bible Doctrine resident within your soul. The power of God’s Word is stronger than any pressure or calamity that Satan’ world can throw at you. The “armor of God” is stronger than any temptation Satan can throw at you, **Eph 6:10-18.**

In fact, persevering under pressure is by itself Divine Good Production, as you apply God’s Word to the difficult situations and temptations of life, **Luke 8:15.**

Luke 8:15, “But the seed in the good soil, these are the ones who have heard the word in an honest and good heart, and hold it fast, and bear fruit with perseverance.”

With this is the Greek negative OUK, **“not,”** and the Aorist, Active, Infinitive of the Verb SALEUO, σαλεύω, **“shake** or totter,” which we noted in **vs. 38**. Combined, they figuratively mean to not be able to produce instability or agitation within a person, that is, to be unshakable or permanent.

The reason this person will not be overcome by the pressures of life is **“because it (his house / heart) had been well built,”** DIA AUTOS KALOS OIKODOMEO, once again meaning, “build, erect, or edify.”

This person had built their Edification Complex of the Soul.

Vs. 49

This is the example of the unbeliever or negative believer who is NOT coming to, consistently taking in, or applying God's Word to his/her life.

Luke 6:49, "But the one who has heard and has not acted accordingly, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great."

This begins with the Contrasting Conjunction DE for "but, moreover, yet in fact, etc." This is the contrast to the believer who has built their ECS. This could be an unbeliever or reversionistic believer. These people did not learn God's Word / Bible Doctrine, and therefore cannot apply it or its strength to their lives. Instead, they built up their soul with the things of this world, as noted here, "**on the ground,**" that uses the Noun GE that means, "earth, ground, or soil," "**without any foundation,**" CHORIS THEMELIOS. CHORIS translated "**without**" here, actually means, "separately, without, apart from, or besides." It is called an "improper preposition," because it does not form compound words with verbs. It identifies Genitive nouns as "Genitives of Separation," as THEMELIOS is here.

Eph 2:12, "Remember that you were at that time separate from Christ, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world."

Therefore, these people have separated themselves from Christ, and do not have Him in their life as power to overcome the pressures or calamities of life. Instead, they have built their house, edified their soul, with the "ground/earth" meaning Satan's cosmic system of sin, human good, and evil that is foundationless.

As a result, when the pressures or calamities of life come, i.e., "**the torrent burst against it,**" because it had not foundation in Christ, "**immediately it collapsed, and the ruin of that house was great.**"

"**Immediately it collapsed,**" is EUTHUS, "**immediately,**" and SUMPIPTO, συμπίπτω, "fall together, **collapse,** fall," in the Aorist, Active, Indicative. This verb is also only used here in the NT. This term takes its meaning from the Preposition SUN, "together," and the Verb PIPTŌ that Matthew uses that means, "fall down." Many nuances of meaning are associated with this term in Greek literature: "fall in with" (especially with accidents or misfortunes). Also, figuratively, in the Septuagint (LXX) and the Apocrypha, it is used of the collapse of a person's emotional state. Therefore, both are in view. This fall is one that is combined with the fall of Satan's cosmic system and the earth that has thorns and briar bushes because of sin coming into the world. It also leads to the individual's fallen emotional state, as they are overcome by the pressures and calamities of life and sin inside of Satan's cosmic system.

The extent of this fall or being overcome by life is noted in the last phrase, "**and the ruin of that house (OIKIA) was great (MEGAS),**" where Luke uses the Noun RHEGMA, ῥήγμα that means, "ruin, collapse, wreck, or fracture." It too is only used here in the NT, a hapaxlegomena. In classical Greek, it is used to describe a break in a dam, the destruction of buildings, and in similar ways to denote collapse and ruin. It was used in the LXX in **1 Kings 11:30-31**, for the dividing of the kingdom of Israel. Therefore, in our passage, it means a life built on anything other than the words of Jesus Christ is destined for destruction.

Therefore, we are given the mandate to listen to Jesus, by learning His Word and applying it in our lives so that when the pressures or temptations of life come at us, we are able to withstand them as we are anchors on the "Rock of our Salvation," thereby being overcomers.

If we are disciples of Jesus, then we must obey Him. It is hypocritical to call ourselves Christians and not do what He says. Worse than that, our disobedience proves we do not, in fact, love him. So, Jesus says:

John 14:15, “If you love me, you will keep my commands.”

John 14:21, “The one who has my commands and keeps them is the one who loves me.”

John 14:24, “The one who does not love me will not keep my words.”

John 15:10, “If you keep my commands you will remain in my love, just as I have kept my Father’s commands and remain in His love.”

John 15:14, “You are my friends if you do what I command you.”

Our obedience does not earn God’s forgiveness or acceptance. No one will obey their way to heaven. God saves sinners by grace alone through faith alone. But saving faith is never alone; it is accompanied by an obedience that comes from faith, **Rom 1:5; James 1:22.**

Rom 1:5, “Through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake.”

James 1:22, “But prove yourselves doers of the word, and not merely hearers who delude themselves.” See also, **James 1:23-25; 2:14-20.**

“Ultimately, Jesus describes the difference between heaven and hell. Heaven belongs to those who believe the gospel and obey Jesus. Hell is the ruin that awaits those who reject the gospel and do not obey the Lord’s words. You have to decide if Jesus is a liar, a lunatic, or your Lord. If he is telling the truth—and he is—then the only sane thing to do is accept him as Lord and follow his teachings all the days of your life.” (Christ-Centered Exposition - Exalting Jesus in Luke.)

Therefore, it is not enough just to hear the gospel; it is necessary to obey it too. Therefore, the heart of Christianity starts in the church sanctuary when the Bible is taught. But, real Christ-following occurs during the week, when the church building is miles away and we are in our home, on the road, at the office, or in cyberspace. That is where disciples genuinely follow Christ, where heavenly citizens willingly obey the King, and where leaders truly lead.

“For Jesus, discipleship involved far more than passing on knowledge from teacher to students or merely training a group of successors to continue what He had started. For Him, disciples are people called out of the present world order to become Christ-like citizens of a completely new kingdom. Christian discipleship, therefore, is the process of introducing the citizens of King Jesus to a completely foreign culture in which everything is different—governance, the role of the law, the economy, even the system of jurisprudence. What the world calls foolish is wise in the new kingdom life Jesus offers. Mercy replaces retribution. Grace supplants justice. Sacrificial giving drives the economy—not earning, borrowing, lending, buying, and hoarding (Luke 6:20-38).” (Swindoll's Living Insights New Testament Commentary - Luke.)