SMITH FOR CHRIST

TEACHING THE WORD · WATCHING THE TIMES



DEEP DIVE

Luke

Chapter Six, Verses 1–49

Merciful as Your Father Is Merciful — grain on the Sabbath, a withered hand, a night of prayer, and the sermon on the level place

NASB 1995 | VERSE BY VERSE | FOUR VOICES | WITH DIAGRAMS

Hungry disciples pick grain on the Sabbath and a man's withered hand is restored while critics seethe; Jesus prays all night, names twelve apostles, and comes down to a level place to pronounce blessings and woes, command love for enemies, and end with two houses and one storm. Read through four teachers — **David Guzik**, **R.C. Sproul**, **C.H. Spurgeon** and **Matthew Henry** — with the Greek behind Luke's key words.

THE PASSAGE

Luke 6:1–49

Sabbath · twelve · blessed · love · rock

THE METHOD

Verse by Verse

Color-coded by teacher

WHAT'S INSIDE

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Five movements from the grainfields to the house on the rock

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"Be merciful, just as your Father is merciful." — Luke 6:36

SECTION I · THE PASSAGE

Luke 6:1–49

Merciful as Your Father Is Merciful — The Lord of the Sabbath names His twelve and tells His disciples how the kingdom lives

† How to Read This Study

This study walks Luke 6 in 5 movements, in Luke's own order. Each movement opens with the full NASB 1995 text of those verses, marked with the Berean colors and shapes; then the Greek behind the key words; then the teachers, each in his own color — **David Guzik**, the pastor who walks the text verse by verse; **R.C. Sproul**, the theologian who presses every word for its doctrine; **C.H. Spurgeon**, the preacher who turns the doctrine into a call to the heart; and **Matthew Henry**, the Puritan commentator who gathers it into plain, practical counsel. The figures draw the passage so you can see where Luke is going. Read the Scripture first; then let each voice add its angle.

DAVID GUZIK · Enduring Word — R.C. SPROUL · Ligonier · St. Andrew's
C.H. SPURGEON · Metropolitan Tabernacle — MATTHEW HENRY · Commentary on the Whole Bible

HOW THIS STUDY IS MARKED — God — His character & actions; Command / instruction; Key repeated word; Sin / warning; Promise / blessing; Time / place / contrast

KEY VERSE · LUKE 6:36

"Be merciful, just as your Father is merciful."

† Before the Passage

Luke 5 ended with questions from the Pharisees — who can forgive sins, why Jesus eats with sinners, why His disciples do not fast — and with a warning that new wine will not fit old wineskins. Chapter 6 brings the sharpest question yet: the Sabbath. Two Sabbath scenes (vv. 1–5, 6–11) end with the scribes and Pharisees "filled with rage" and plotting "what they might do to Jesus" (v. 11). The new wine has burst its first skins.

The Sabbath was God's gift from creation (Genesis 2:3) and the fourth commandment: "Remember the sabbath day, to keep it holy" (Exodus 20:8). The Law allowed a hungry traveler to pick grain by hand from a neighbor's field (Deuteronomy 23:25), but the Pharisees' oral tradition counted plucking as reaping and rubbing as threshing — work forbidden on the Sabbath. Sproul notes that by Jesus' day the rabbis had added more than a thousand rules to the day God had given for rest.

Then Luke slows down. Jesus spends a whole night in prayer on a mountain and at daybreak chooses twelve apostles from the wider crowd of disciples (vv. 12–16). He comes down with them to "a level place" where people have come from Judea, Jerusalem and the coast of Tyre and Sidon (v. 17). What follows (vv. 20–49) is often called the Sermon on the Plain. It shares much with Matthew 5–7 — beatitudes, love for enemies, the

speck and the log, two builders — but is shorter and adds four woes. Some teachers take it as a separate sermon, others as Luke's version of the same one; Guzik calls it the Sermon on the Plain, while Sproul treats it as a segment of the Sermon on the Mount.

The sermon is addressed to "His disciples" (v. 20) with the crowds listening. It turns the world's values upside down: the poor, hungry, weeping and hated are blessed; the rich, full, laughing and praised are warned. Its center is the command to love enemies, rooted in the character of God: "He Himself is kind to ungrateful and evil men" (v. 35). Its end is a question every listener must answer: "Why do you call Me, 'Lord, Lord,' and do not do what I say?" (v. 46).

I
MOVEMENT

LUKE 6:1–11

Lord of the Sabbath

Grain in the fields, bread in the house of God, and a withered hand restored

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. 2 But some of the Pharisees said, "Why do you do what is not lawful on the Sabbath?" 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, 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?" 5 And He was saying to them, "The Son of Man is Lord of the Sabbath." 6 On another Sabbath He entered the synagogue and was teaching; and there was a man there whose right hand was withered. 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. 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. 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?" 10 After looking around at them all, He said to him, "Stretch out your hand!" And he did so; and his hand was restored. 11 But they themselves were filled with rage, and discussed together what they might do to Jesus.

LUKE 6:1–11

"For in six days the LORD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the LORD blessed the sabbath day and made it holy."

EXODUS 20:11

ἔξεστιν

EXESTIN · "IT IS LAWFUL" · G1832

An impersonal verb, "it is permitted, it is right." It frames both scenes: the Pharisees ask, "Why do you do what is not lawful?" (v. 2); Jesus answers with David eating bread "not lawful for any to eat except the priests" (v. 4); then He turns the question on them: "is it lawful to do good or to do harm on the Sabbath?" (v. 9). The argument is not over God's Law but over who interprets it — and Jesus claims to be its Lord (v. 5).

ξηρά · ἀνοίας

XĒRA · "WITHERED" · G3584 · ANOIA · "RAGE" · G454

Xēros means dry, dried up — the word for dry land (Hebrews 11:29). Luke the physician notes it was the man's *right* hand (v. 6), his working hand. The leaders' reaction in verse 11 is *anoia*: literally "no-mind," senseless fury. It occurs only here and in 2 Timothy 3:9, of false teachers whose "folly will be obvious to all." The KJV has "filled with madness." Henry: "Anger is a short madness, malice is a long one."

DAVID GUZIK · Enduring Word

Guzik says plainly, "There was nothing wrong with what they did": the Law allowed a hungry man to pick grain by hand; the Pharisees objected to the day, not the deed. Jesus' answer from David shows that "human need is more important than religious ritual," and His last word goes further: "This was a direct claim to Deity." In the synagogue the leaders watched Him — "The religious leaders watched Jesus closely, but with no heart of love for Him." "There is never a wrong day to do something truly good," and their plotting and rage "were far greater violations of the Sabbath than the healing of the man's withered hand."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Jesus as Lord of the Sabbath" (22 July 2012) insists, "By no means were Jesus and His disciples breaking the law of God" — they broke the Pharisees' added rules. David's eating of the showbread shows genuine need outweighing ceremony. But the heart of the sermon is verse 5. Sproul traces "Son of Man" to Daniel 7, and he notes that the Sabbath "was instituted at creation." So "Only the Creator can be Lord of the Sabbath day," and "This is a clear declaration of the deity of Christ." He adds that the church worships on the first day because the Lord of the Sabbath rose on it.

MATTHEW HENRY · Commentary on the Whole Bible

Henry reads the first scene as Christ standing up for His people: "Jesus Christ will justify his disciples when they are unjustly censured." From David he learns that "Ceremonial appointments may be dispensed with, in cases of necessity," and "Works of necessity are particularly allowable on the sabbath day." In the synagogue he notes that "Christ's patient was one of his hearers," and that Jesus "was neither ashamed nor afraid to own the purposes of his grace." Of the critics: "No wicked men are such absurd and unreasonable men as persecutors are." "Anger is a short madness, malice is a long one."

II
MOVEMENT

LUKE 6:12–19

A Night of Prayer and Twelve Names

The mountain, the morning choice, and power for the crowds on the level place

12 *It was at this time that He went off to the mountain to pray, and* ◷ *He spent the whole night in prayer to God*.
13 *And when day came, He called His disciples to Him and* △ *chose twelve of them, whom He also named as apostles*: 14 *Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew;* 15 *and Matthew and Thomas; James the son of Alphaeus, and Simon who was called the Zealot;* 16 *Judas the son of James, and* ⚠ *Judas Iscariot, who became a traitor*. 17 *Jesus came down with them and* ◷ *stood on a level place; and there was a large crowd of His disciples, and a great throng of people from all Judea*

> *and Jerusalem and the coastal region of Tyre and Sidon,* [18] *who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured.* [19] *And all the people were trying to touch Him, for* △ *power was coming from Him and healing them all*.
>
> LUKE 6:12–19

FIGURE · THE TWELVE

THE TWELVE · LUKE 6:14–16 · THREE GROUPS OF FOUR

GROUP 1 · led by Simon	GROUP 2 · led by Philip	GROUP 3 · led by James
Simon (Peter)	**Philip**	**James son of Alphaeus**
Andrew his brother	Bartholomew	Simon the Zealot
James	Matthew	Judas son of James
John	Thomas	Judas Iscariot
fishermen of the lake	*Matthew — Levi of 5:27*	*"who became a traitor"*

After a whole night in prayer (v12), from the larger band of disciples, "He … chose twelve" (v13)

Luke's list falls into three groups of four, each headed by the same man in every Gospel list (Peter, Philip, James son of Alphaeus) — and it ends with the traitor.

διανυκτερεύων

DIANYKTEREUŌN · "SPENT THE WHOLE NIGHT" · G1273

From *dia*, through, and *nyx*, night: to pass the whole night through. It appears nowhere else in the New Testament. Luke adds "in prayer to God" — literally "in the prayer of God." Right after the Pharisees plotted against Him (v. 11), Jesus did not strategize; He prayed till daybreak, then chose. Guzik: "Jesus was God; yet He did not simply use His infinite knowledge to pick the apostles."

ἀπόστολος · δύναμις

APOSTOLOS · "APOSTLE" · G652 · DYNAMIS · "POWER" · G1411

Apostolos, from *apostellō*, to send out: an envoy who carries the authority of the one who sends him. Luke uses the title far more than the other Gospels, and here notes that Jesus Himself "named" the Twelve so (v. 13). Sproul: "The role of an Apostle was one of great significance and great authority." In verse 19 *dynamis* — power, ability — "was coming from Him" and healing them all; it is the same word as "the power of the Lord" in 5:17.

DAVID GUZIK · Enduring Word

Guzik sees in the all-night prayer a man depending on the Father at a critical moment, for these men would carry on His work: "Jesus was God; yet He did not simply use His infinite knowledge to pick the apostles." The list is humbling — "We really do not know much about most of these men" — and ordinary: "Jesus wasn't looking for an edgy person to make scandal or controversy." He chose Judas knowing what he would do. With Morris, Guzik reminds us that a first-century disciple followed a teacher, not just a subject, and "Disciples never belong to any man; they only belong to Jesus."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "The Twelve Apostles (Part 1)" (29 July 2012) calls this "a very short passage, but one that has great historical significance." Jesus prayed all night over the choice, even knowing that one of the men would betray Him. Sproul separates disciples from apostles: "A disciple is a student," and "Jesus had many more disciples than the Twelve." From that larger band, He chose twelve for an office. An apostle is one sent with the sender's authority, so "The role of an Apostle was one of great significance and great authority," and the church still stands on the apostles' foundation, with Christ the cornerstone.

MATTHEW HENRY · Commentary on the Whole Bible

Henry holds up the night on the mountain as a pattern for private prayer, "by which we must keep up our communion with God daily," and he adds, "we are never less alone than when we are thus alone." The choosing of the Twelve after such a night teaches the church: "Ministers are to be ordained with prayer more than ordinarily solemn." The crowds who came from Judea, Jerusalem and the coast to hear Him shame lazy hearers: "Those that have not good preaching near them had better travel far for it than be without it."

III
MOVEMENT

LUKE 6:20–26

Blessed Are You … Woe to You

Four blessings, four woes, and the kingdom that turns "now" upside down

20 *And turning His gaze toward His disciples, He began to say, "*☆ *Blessed are you who are poor, for yours is the kingdom of God*. 21 *"*🔁 *Blessed are you who hunger now, for* ☆ *you shall be satisfied*. 🔁 *Blessed are you who weep now, for* ☆ *you shall laugh*. 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.* 24 *"But* 🔁 *woe to you who are rich, for* ⚠ *you are receiving your comfort in full*. 25 *"*🔁 *Woe to you who are well-fed now, for you shall be hungry.* 🔁 *Woe to you who laugh now, for you shall mourn and weep.* 26 *"*⚠ *Woe to you when all men speak well of you, for their fathers used to treat the false prophets in the same way.*

LUKE 6:20–26

"For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich."

2 CORINTHIANS 8:9

FIGURE · BLESSINGS AND WOES

FOUR BLESSINGS · FOUR WOES · NOW AND THEN (6:20–26)

"BLESSED ARE YOU …"	"WOE TO YOU …"
who are poor (v20) → yours is the kingdom of God	**who are rich (v24)** → receiving your comfort in full
who hunger now (v21) → you shall be satisfied	**who are well-fed now (v25)** → you shall be hungry
who weep now (v21) → you shall laugh	**who laugh now (v25)** → you shall mourn and weep
when men hate you (v22) → your reward is great in heaven	**when all men speak well (v26)** → so they treated false prophets

Read across: each blessing has its mirror-image woe. "Now" is not the last word — the kingdom reverses it.

Read each row across: every blessing on the left has a matching woe on the right, and the "now" of today is reversed by what is coming.

μακάριοι · οὐαί

MAKARIOI · "BLESSED" · G3107 · OUAI · "WOE" · G3759

Makarios is more than "happy": it is the condition of one on whom God's favor rests — in the Greek Old Testament it renders the "How blessed" of Psalm 1:1 and 32:1. *Ouai* is a cry of grief and doom, the prophets' "Woe!" (Isaiah 5:8–22; 6:5). Luke sets four of each side by side. Sproul: "The idea of blessedness contains the idea of happiness, but it is so much deeper." And these are not wishes but pronouncements — God's verdict now on what will be revealed then.

ἀπέχετε τὴν παράκλησιν

APECHETE TĒN PARAKLĒSIN · "RECEIVING … COMFORT IN FULL" · G568, G3874

Apechō was a business word stamped on receipts: "paid in full." The rich have already been paid; nothing more is owed them. Their payment is *paraklēsis* — comfort, consolation — the same word Luke used of old Simeon "looking for the consolation of Israel" (2:25). Those who seek comfort in riches get exactly that and no more; those who wait for God's consolation receive Christ.

DAVID GUZIK · Enduring Word

Guzik reads the blessings and woes as a spiritual reversal of the world's values, not a program of social revolution: "Jesus turned upside-down (rather, right-side-up) their perception of the Kingdom of God." The poverty that opens the kingdom is a sense of need, and "Poverty of spirit cannot be artificially induced by self-hatred." Hatred for the Son of Man's sake came quickly: "It did not take long for these words of Jesus to become true of His followers." The woes name the danger in comfort: "Riches, no sense of need, and continual excitement and good times are a genuine obstacle to the kingdom."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul preached these verses twice. In "The Beatitudes" (19 Aug 2012) he hears Old Testament oracles of weal and woe, and says blessedness means basking in God's face — "Our promise for the future is the beatific vision, where we will see Him as He is." Because Luke omits "in spirit," he weighs real poverty too, and warns, "Woe unto us when we assume that anybody who's poor is in that economic condition because they're lazy." In "Blessings & Curses" (26 Aug 2012) he reads the poor and hungry spiritually and the "now" as temporary: "Mourning is not the final chapter of the human experience." "Jesus was not saying, if you are wealthy, you are doomed" — but "Watch out for the person of whom everyone speaks well."

MATTHEW HENRY · Commentary on the Whole Bible

Henry reads the blessings as comfort to disciples who have given up the world to follow Christ: "Christ's poor are rich in faith." Persecuted believers are told not only to endure it: "Do not only bear it, but triumph in it." Present tears are an investment — "They that now sorrow after a godly sort are treasuring up comforts for themselves." The woes expose a common folly: "It is the folly of carnal worldlings that they make the things of this world their consolation," and Henry sees the rich man and Lazarus as the parable of these verses.

IV
MOVEMENT

LUKE 6:27-38

Love Your Enemies

The other cheek, the golden rule, and a measure pressed down and running over

27 *"But I say to you who hear, love your enemies, do good to those who hate you,* 28 *bless those who curse you, pray for those who mistreat you.* 29 *"Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either.* 30 *"Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back.* 31 *"Treat others the same way you want them to treat you.* 32 *"If you love those who love you, what credit is that to you? For even sinners love those who love them.* 33 *"If you do good to those who do good to you, what credit is that to you? For even sinners do the same.* 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.* 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.* 36 *"Be merciful, just as your Father is merciful.* 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.* 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."*

LUKE 6:27-38

"If your enemy is hungry, give him food to eat; And if he is thirsty, give him water to drink;"

PROVERBS 25:21

> *"For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life."*
>
> ROMANS 5:10

ἀγαπᾶτε · χάρις

AGAPATE · "LOVE" · G25 · CHARIS · "CREDIT" · G5485

Agapaō here is a command (present imperative: keep on loving), and Jesus defines it by four verbs: love, do good, bless, pray (vv. 27–28). It is a choice that acts, not a feeling that waits. Then three times He asks, "what credit is that to you?" (vv. 32–34). The word is *charis* — grace, favor, thanks. Loving those who love you earns no thanks from God; even sinners do it. The love Jesus commands looks like the grace He gives.

οἰκτίρμονες

OIKTIRMONES · "MERCIFUL" · G3629

From *oiktos*, pity: compassionate, full of tender mercy. It is used only here (twice) and in James 5:11, "the Lord is full of compassion and is merciful." Matthew's parallel says "perfect, as your heavenly Father is perfect" (5:48); Luke shows what that perfection looks like — mercy. The Father is the pattern: "He Himself is kind (*chrēstos*, G5543) to ungrateful and evil men" (v. 35).

DAVID GUZIK · Enduring Word

Guzik stresses that this love acts whatever it feels: "The love for our enemies is a love that does something for them, quite apart from how we might feel about them." He guards against two misreadings. Turning the cheek is personal, not a rule for governments: "It is wrong to think Jesus meant evil should never be resisted." And loving people does not mean approving everything: "We really can love people who do things that should not be approved of." In giving, Jesus frees us from fear: "Jesus encouraged the freedom to give without fearing that we will become the loser in our giving," because "you can't out-give God."

R.C. SPROUL · Ligonier · St. Andrew's

Sproul's "Love Your Enemies" (2 Sep 2012) says Jesus restored the Law's full meaning: "Jesus didn't add new content to the Ten Commandments," but the Pharisees had shrunk "neighbor" to fellow Jews. "Here, as almost everywhere in the Scriptures, love is defined more by a verb than a noun." The root is God's own way with us: "We, who are by nature the enemies of God, constantly receive His beneficence and benevolent love." "If there is a core meaning to these exhortations, it's this: mercy, not vengeance." In "Judge Not..." he adds that verse 37 is no ban on discernment; it means "giving our neighbor the benefit of the doubt," and "if I want to be forgiven, I must be forgiving."

MATTHEW HENRY · Commentary on the Whole Bible

Henry calls these verses a standard of love above ordinary decency, for "it is no thanks to us to love those that say and do just as we would have them." Believers should give, forgive and lend, because God is kind to the unthankful: "Those that are merciful as God is merciful, even to the evil and the unthankful, are perfect as God is perfect." On judging, "We ought to be very candid in our censures of others, because we need grains of allowance ourselves," and "They that are merciful to other people's names shall find others merciful to theirs." "Whom God recompenses he recompenses abundantly."

V
MOVEMENT

LUKE 6:39–49

Fruit and Foundation

Blind guides, a log in the eye, a tree known by its fruit, and two houses in one storm

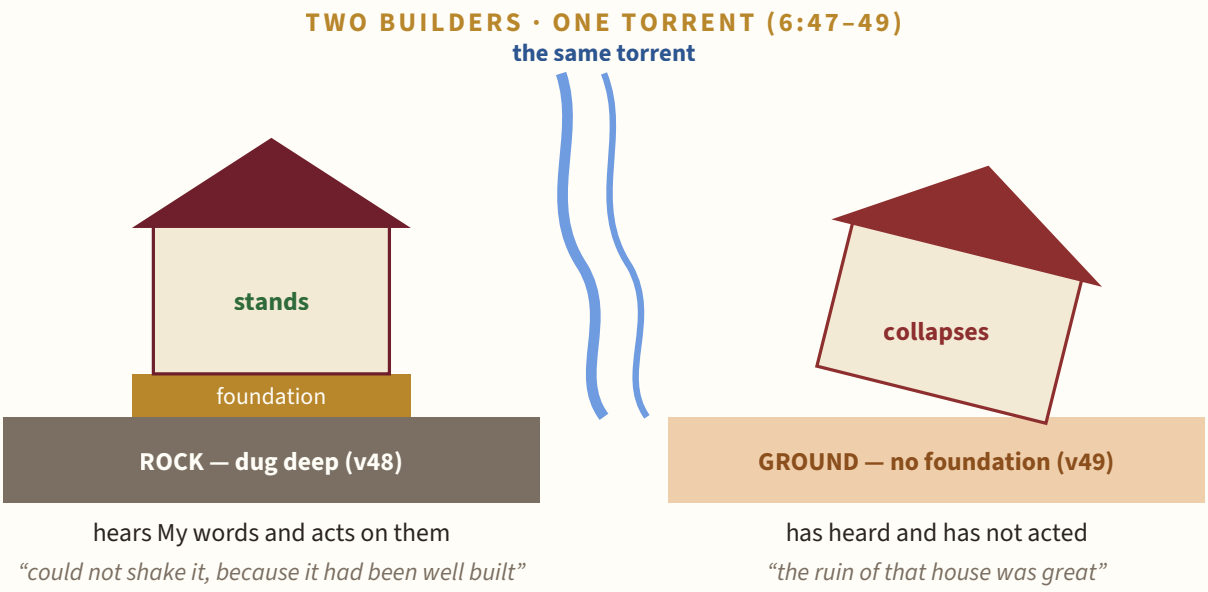
39 *And He also spoke a parable to them: "A blind man cannot guide a blind man, can he? Will they not both fall*
into a pit? 40 *"A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his*
teacher. 41 *"Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your*
own eye? 42 *"Or 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. 43 *"For there is no good tree which*
produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. 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. 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. 46 *"⚠ Why do you call Me, 'Lord,*
Lord,' and do not do what I say? 47 *"Everyone who comes to Me and hears My words and acts on them, I will*
show you whom he is like: 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. 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."

LUKE 6:39–49

"But prove yourselves doers of the word, and not merely hearers who delude themselves."

JAMES 1:22

FIGURE · TWO BUILDERS



Both men built a house and both houses met the same flood; the only difference was the hidden foundation — doing what Jesus says.

κάρφος · δοκός

KARPHOS · "SPECK" · G2595 · DOKOS · "LOG" · G1385

Karphos is a dry twig, a bit of straw or chaff that blows into an eye. *Dokos* is a beam — a roof timber. Both words occur only in this saying (Matthew 7:3–5; Luke 6:41–42). The picture is meant to be absurd: a man with a rafter sticking out of his face offering eye surgery. The word for what he is: *hypokritēs* (G5273), originally a stage actor playing a part behind a mask.

πέτρα · θεμέλιον

PETRA · "ROCK" · G4073 · THEMELION · "FOUNDATION" · G2310

Petra is bedrock, a mass of solid rock, not a loose stone. The wise man "dug deep" to reach it (v. 48) — Luke's detail; Matthew only says he built on the rock. *Themelios* is a foundation stone. Paul uses both ideas: "no man can lay a foundation (*themelios*) other than the one which is laid, which is Jesus Christ" (1 Corinthians 3:11). Luke's flood is a *potamos*, a river in spate — the flash flood that roars down a dry wadi.

DAVID GUZIK · Enduring Word

Guzik warns that "some supposed leaders are blind – beware of them," and since a pupil becomes like his teacher, "We will become like those we follow, so we must decide to choose good teachers to follow." The log and speck show "that we are generally far more tolerant to our own sin than we are to the sin of others," and "Our words say more about us than we think." Of the builders: "Merely hearing God's word isn't enough to provide a secure foundation," and "The real foundation of life is usually hidden and is only proven in the storm." Yet no one does these words perfectly, which keeps us leaning on our Savior.

R.C. SPROUL · Ligonier · St. Andrew's

Sproul preached this section in three sermons. In "Judge Not..." he warns, "We usually reserve best-case analysis to evaluate our own activity." In "Good & Bad Fruit" (23 Sep 2012) he sets an either-or — "A rotten tree does not produce good fruit" — though "Only God can read the heart," and he quotes Luther: "justification is by faith alone, but not by a faith that is alone." In "Build on the Rock" (30 Sep 2012): "Anyone can say that they love Jesus, but the proof of the pudding is obedience." Our works do not save — "What we do will not get us into the kingdom of God" — but they show what we are built on.

C.H. SPURGEON · Metropolitan Tabernacle

Spurgeon's "The Two Builders and Their Houses" (27 Feb 1870, MTP 16) is preached on Matthew's parallel (7:24–27), and it fits Luke's "dug deep." The two builders look alike: both feel need, both work, both finish. The difference is hidden in the ground. Hasty conversions build fast on sand: "Superficial repentance always leads to careless living," and "Faith without contrition is a dead and worthless faith." A true foundation is real repentance and faith resting on Christ alone. "Outward appearance is everything with men, but nothing with God," and in the end "mere formal religion and hypocrisy in the end become a very difficult affair to maintain."

MATTHEW HENRY · Commentary on the Whole Bible

Henry warns that "Those that are led by the common opinion, course, and custom, of this world, are themselves blind." The fault-finder is a fool: "It is very absurd for any to pretend to be so quick-sighted as to spy small faults in others," and "Those are altogether unfit to help to reform others whose reforming charity does not begin at home." At the end, "It is putting an affront upon him to call him Lord, Lord," and do nothing; and "It is putting a cheat upon ourselves if we think that a bare profession of religion will save us."

VI
THEME

CROSS-REFERENCES

The Passage in the Whole Bible

From the seventh day of creation to the foundation of the apostles

> *"Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made."*
>
> GENESIS 2:3

> *"I kept looking in the night visions, And behold, with the clouds of heaven One like a Son of Man was coming, And He came up to the Ancient of Days And was presented before Him."*
>
> DANIEL 7:13

> *"'You shall not take vengeance, nor bear any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD."*
>
> LEVITICUS 19:18

> *"He will be like a tree firmly planted by streams of water, Which yields its fruit in its season And its leaf does not wither; And in whatever he does, he prospers."*
>
> PSALM 1:3

> *"But the LORD said to Samuel, "Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.""*
>
> 1 SAMUEL 16:7

> *"and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;"*
>
> 1 PETER 2:23

> *"For no man can lay a foundation other than the one which is laid, which is Jesus Christ."*
>
> 1 CORINTHIANS 3:11

> *"having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the corner stone,"*
>
> EPHESIANS 2:20

R.C. SPROUL · Ligonier · St. Andrew's

Sproul ties verse 5 to Daniel 7 and to creation — the Sabbath "was instituted at creation," so only its Creator can be its Lord — and ties verse 48 to Ephesians 2:20: the church's foundation is the apostles and prophets, and "We attend church to be instructed by the Apostolic Word."

SECTION II · STUDY HELPS

At a Glance

Four voices, one chapter

Four teachers, one chapter. Guzik walks the text and guards against misreadings; Sproul presses the doctrine — the deity of Christ, apostolic authority, mercy rooted in God, faith that bears fruit; Spurgeon, on the Matthew parallel, digs at the foundations; Henry turns each line into counsel. They differ on the poor in verse 20 — Guzik and Henry read spiritual need, Sproul weighs material poverty as well — and on whether this is the Sermon on the Mount or a separate sermon on the plain.

THE MOVEMENT	GUZIK · the text	SPROUL · the doctrine	SPURGEON · the heart	HENRY · the counsel
I · Lord of the Sabbath	Nothing wrong with what they did; a direct claim to Deity.	Only the Creator can be Lord of the Sabbath — Christ is God.	— (no Spurgeon sermon on these verses sourced here)	Necessity allowed; anger a short madness, malice a long one.
II · Prayer and the Twelve	He prayed instead of just choosing; disciples belong only to Jesus.	A disciple is a student; an apostle carries great authority.	— (no Spurgeon sermon on these verses sourced here)	Never less alone than when alone with God; travel far to hear.
III · Blessings and woes	Right-side-up kingdom; comfort is an obstacle.	Blessed means the face of God; mourning is not the final chapter.	— (no Spurgeon sermon on these verses sourced here)	Christ's poor are rich in faith; worldlings choose their consolation.
IV · Love your enemies	Love that acts whatever it feels; you can't out-give God.	Love is a verb; mercy, not vengeance; forgiven people forgive.	— (no Spurgeon sermon on these verses sourced here)	No thanks for easy love; merciful as God is merciful.
V · Fruit and foundation	We follow who we become; foundations show in the storm.	Faith alone, but not a faith that is alone; obedience proves it.	Both houses look alike; repentance and Christ are the rock.	A bare profession is a cheat upon ourselves.

LUKE 6:1–49 · A COMPARATIVE READING

† Key Insights to Carry

- **The day was God's; the rules were men's.** Sproul: "By no means were Jesus and His disciples breaking the law of God." Guzik: "There was nothing wrong with what they did." The clash was over tradition. SPROUL
- **Only the Creator rules the Sabbath.** The Sabbath began at creation (Gen 2:3). Sproul: "Only the Creator can be Lord of the Sabbath day." Verse 5 is a claim to deity. SPROUL
- **Rage on the Sabbath.** The healing restored a hand; the critics left "filled with rage" — *anoia*, senseless fury. Guzik: their plotting was the real Sabbath violation. THE GREEK
- **He prayed before He chose.** A whole night in prayer (*dianyktereuō*, only here) came between the plot of v11 and the choice of v13 — and He still chose Judas. THE TEXT
- **Paid in full.** *Apechō* (v24) is a receipt word. The rich have already been paid their comfort; there is nothing more coming. THE GREEK
- **Mourning is not the last chapter.** Sproul: "Mourning is not the final chapter of the human experience." Every "now" in vv21, 25 is reversed by what is coming. SPROUL
- **Love is a verb.** Love, do good, bless, pray (vv27–28). Sproul: "love is defined more by a verb than a noun." Guzik: it does something "quite apart from how we might feel." GUZIK

- **"What credit?" is "what grace?"** Three times (vv32–34) Jesus uses *charis*. Loving lovers is what sinners do; loving enemies looks like God's grace to us (Rom 5:10). THE GREEK
- **Merciful, like the Father.** Matthew says "perfect"; Luke says "merciful" (*oiktirmōn*). Henry: those merciful to the evil and unthankful "are perfect as God is perfect." HENRY
- **The foundation is hidden until the flood.** Guzik: "The real foundation of life is usually hidden and is only proven in the storm." Sproul: "the proof of the pudding is obedience." GUZIK

† Questions for the Table

1 **The Pharisees watched Jesus "closely" to find fault. When I watch other people, am I looking for something to accuse or someone to help?**

They watched Jesus closely, but with no heart of love for Him (Guzik).

6:7–11

2 **Jesus spent the whole night praying before a big decision. What decision in front of me have I not really prayed about yet?**

We are never less alone than when we are thus alone (Henry).

6:12–13

3 **Which of the four woes is the one I most need to hear — comfort, fullness, laughter, or everyone speaking well of me?**

Watch out for the person of whom everyone speaks well (Sproul).

6:24–26

4 **Name one enemy — someone who has hurt me. What would it look like this week to do good to him, bless him, and pray for him?**

Love is defined more by a verb than a noun (Sproul).

6:27–28, 35; Rom 5:10

5 **What is the "log" in my own eye that I keep stepping around while I point at other men's specks?**

We are far more tolerant of our own sin than of others' (Guzik).

6:41–42

6 **If a flood hit my life tomorrow, what would it show my foundation to be — hearing Jesus, or doing what He says?**

The real foundation is only proven in the storm (Guzik).

6:46–49; Jas 1:22

Luke 6 begins with a Lord who rules the Sabbath and ends with a Lord whose words are the only rock to build on. Between them He prays, chooses, blesses, warns — and commands the hardest thing: love your enemies, because your Father was kind to you when you were His enemy. Don't just call Him Lord. Dig deep and do what He says.

Teaching the Word. Watching the Times. — Smith For Christ

† Sources

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