SMITH FOR CHRIST PUBLISHING · BEREAN DASHBOARD STUDY

Luke 6

Merciful as Your Father Is Merciful — O·I·A, integrated with the Deep Dive

OBSERVATION · INTERPRETATION · APPLICATION · 2026-11-10 · NASB 1995

"Seeking God diligently — examining the Scriptures daily to see whether these things were so." — Acts 17:11

CHAPTER THEME

Jesus is Lord of the Sabbath and Lord of my life, and He calls His disciples to a kingdom that turns the world's values upside down. The heart of it is mercy — love for enemies like the Father's kindness to me — and the test of it is whether I actually do what He says.

00 The Text

LUKE 6 (NASB95), MARKED

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

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.

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.

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.

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."

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.”

Marked in the text

- **v5** “The Son of Man is Lord of the Sabbath” — God — His character & actions
- **v9** “is it lawful to do good or to do harm on the Sabbath, to save a life or to destroy it?” — Time / place / contrast
- **v10** “Stretch out your hand!” — Command / instruction
- **v10** “his hand was restored” — God — His character & actions
- **v11** “they themselves were filled with rage” — Sin / warning
- **v12** “He spent the whole night in prayer to God” — Time / place / contrast
- **v13** “chose twelve of them, whom He also named as apostles” — God — His character & actions
- **v16** “Judas Iscariot, who became a traitor” — Sin / warning
- **v17** “stood on a level place” — Time / place / contrast
- **v19** “power was coming from Him and healing them all” — God — His character & actions
- **v20** “Blessed are you who are poor, for yours is the kingdom of God” — Promise / blessing
- **v21** “you shall be satisfied” — Promise / blessing
- **v21** “you shall laugh” — Promise / blessing
- **v23** “your reward is great in heaven” — Promise / blessing
- **v24** “you are receiving your comfort in full” — Sin / warning
- **v26** “Woe to you when all men speak well of you” — Sin / warning
- **v27** “love your enemies, do good to those who hate you” — Command / instruction
- **v28** “bless those who curse you, pray for those who mistreat you” — Command / instruction
- **v31** “Treat others the same way you want them to treat you” — Command / instruction
- **v35** “you will be sons of the Most High” — Promise / blessing
- **v35** “He Himself is kind to ungrateful and evil men” — God — His character & actions
- **v36** “Be merciful, just as your Father is merciful” — Command / instruction
- **v37** “Do not judge” — Command / instruction
- **v38** “Give, and it will be given to you” — Promise / blessing
- **v42** “You hypocrite, first take the log out of your own eye” — Sin / warning
- **v44** “each tree is known by its own fruit” — Time / place / contrast
- **v45** “his mouth speaks from that which fills his heart” — Time / place / contrast
- **v46** “Why do you call Me, ‘Lord, Lord,’ and do not do what I say?” — Sin / warning
- **v48** “laid a foundation on the rock” — Promise / blessing
- **v49** “immediately it collapsed” — Sin / warning
- **v1** “Sabbath” — Key repeated word (every occurrence)
- **v20** “Blessed” — Key repeated word (every occurrence)
- **v24** “woe” — Key repeated word (every occurrence)

01 Observation

WHAT DOES THE TEXT SAY?

KEY VERSE · LUKE 6:5

"And He was saying to them, "△ The Son of Man is Lord of the Sabbath."

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.

Setting. On a Sabbath Jesus' disciples pick and rub grain in the fields, and the Pharisees object (vv1–5). On another Sabbath, in a synagogue, He heals a man's withered right hand while the scribes and Pharisees watch for a charge (vv6–11). He spends the whole night praying on a mountain and at daybreak chooses twelve apostles (vv12–16). He comes down to a level place, where crowds from Judea, Jerusalem, Tyre and Sidon are healed (vv17–19), and He teaches His disciples (vv20–49).

Structure:

- vv1–11 — **Lord of the Sabbath:** grain in the fields — "Why do you do what is not lawful?" (vv1–2); David and the consecrated bread (vv3–4); "The Son of Man is Lord of the Sabbath" (v5); the withered hand — "Get up and come forward!"; "is it lawful to do good or to do harm …?"; "Stretch out your hand!" — restored (vv6–10); filled with rage (v11).
- vv12–19 — **prayer and the Twelve:** the whole night in prayer (v12); twelve chosen, named apostles (vv13–16); a level place, a great throng, power coming from Him (vv17–19).
- vv20–26 — **blessings and woes:** blessed are the poor, the hungry, the weeping, the hated (vv20–23); woe to the rich, the well-fed, the laughing, the praised (vv24–26).

- vv27–38 — **love your enemies:** love, do good, bless, pray (vv27–28); cheek, coat, giving (vv29–30); the golden rule (v31); "what credit is that to you?" ×3 (vv32–34); sons of the Most High; be merciful as your Father (vv35–36); do not judge, condemn — pardon, give; good measure (vv37–38).
- vv39–49 — **fruit and foundation:** blind guides; pupil and teacher (vv39–40); speck and log (vv41–42); good and bad trees, the heart's treasure (vv43–45); "Lord, Lord" — two builders, one torrent (vv46–49).

Repeated words, with counts:

- "good" ×11 — vv9, 27, 33 (×2), 35, 38, 43 (×2), 45 (×3); "do good" ×5 — vv9, 27, 33 (×2), 35.
- "Sabbath" ×6 — vv1, 2, 5, 6, 7, 9; "lawful" ×3 — vv2, 4, 9.
- "love" ×6 — vv27, 32 (×4), 35; "enemies" ×2 — vv27, 35.
- "eye" ×6 — vv41 (×2), 42 (×4); "speck" ×3 and "log" ×3 — vv41, 42 (×2).
- "judge / judged / condemn / condemned / pardon / pardoned" ×6 — all in v37.
- "Blessed" ×4 — vv20, 21 (×2), 22; "Woe" ×4 — vv24, 25 (×2), 26.
- "now" ×4 — vv21 (×2), 25 (×2).
- "sinners" ×4 — vv32, 33, 34 (×2); "credit" ×3 — vv32, 33, 34.
- "hand" ×4 — vv6, 8, 10 (×2).
- "disciples" ×4 — vv1, 13, 17, 20.
- "hear / hears / heard" ×4 — vv18, 27, 47, 49; "acts / acted" ×2 — vv47, 49.
- "house" ×5 — vv4, 48 (×2), 49 (×2); "foundation" ×2 — vv48, 49.
- "evil" ×5 — vv22, 35, 45 (×3).
- "measure / measured" ×3 — v38; "give / given" ×3 — vv30, 38 (×2).
- "tree(s)" ×3 and "fruit" ×3 — vv43 (×2), 44; "heart" ×2 — v45.
- "Lord" ×3 — vv5, 46 (×2); "Son of Man" ×2 — vv5, 22.
- "pray / prayer" ×3 — vv12 (×2), 28; "merciful" ×2 — v36; "reward" ×2 — vv23, 35.

Contrasts: Not lawful ⟷ Lord of the Sabbath (vv2, 5). Do good ⟷ do harm; save ⟷ destroy (v9). Restored ⟷ filled with rage (vv10–11). Disciples ⟷ apostles (v13). Blessed ⟷ woe; now ⟷ then (vv20–26). Lovers ⟷ enemies; sinners ⟷ sons of the Most High (vv32–35). Speck ⟷ log (vv41–42). Good tree ⟷ bad tree; good treasure ⟷ evil treasure (vv43–45). Saying "Lord" ⟷ doing (v46). Rock ⟷ ground; stood ⟷ collapsed (vv48–49).

Shape of the chapter: two controversies (vv1–11) lead to a night of prayer and the founding of the Twelve (vv12–19), then the sermon on the level place: blessing and woe, the command of mercy, and a closing call to build on His words.

Chapter theme (my words): The Lord of the Sabbath gathers a new people and tells them how His kingdom lives — upside down from the world, merciful like the Father, and built on actually doing what He says.

02 Interpretation

WHAT DOES THE TEXT MEAN?

KEY VERSE · 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."

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.

Did the disciples break the Law? No. Deuteronomy 23:25 let a hungry man pick grain by hand. Sproul: "By no means were Jesus and His disciples breaking the law of God"; they broke the Pharisees' hundreds of added rules. Guzik: the problem was the day, not the deed. David's example shows "human need is more important than religious ritual."

What does "Lord of the Sabbath" claim? Sproul: the Sabbath "was instituted at creation," so "Only the Creator can be Lord of the Sabbath day" — "a clear declaration of the deity of Christ." Guzik: "This was a direct claim to Deity." Sproul also explains why the church gathers on the first day: the Lord of the Sabbath rose on it.

Why did healing make them furious? Guzik: "There is never a wrong day to do something truly good," and their rage and plotting were the real Sabbath violation. Henry: "Anger is a short madness, malice is a long one." Jesus' question in v9 exposes them: refusing to do good is doing harm.

Why pray all night, and why choose Judas? The night came right after the plot (v11) and before the choice (v13). Guzik: Jesus did not simply use His infinite knowledge; He prayed as a man who depended on the Father. Sproul: He prayed knowing one would betray Him. Choosing Judas was not a mistake; it was part of the Father's plan (Luke 22:22).

Sermon on the Plain or on the Mount? Guzik calls it the Sermon on the Plain; Sproul treats it as a segment of the Sermon on the Mount. Luke says "a level place" (v17) — possibly a plateau on the mountainside. Jesus surely taught these things more than once; the substance is the same either way.

Who are "the poor"? Here our teachers lean differently. Guzik: a spiritual reversal, not social revolution; poverty of spirit is the entry point. Henry: "Christ's poor are rich in faith." Sproul, in one sermon, weighs real material poverty too, since Luke omits "in spirit," and warns against assuming the poor are lazy; in the next, he reads poor and hungry spiritually. I hold both: God cares for the literally poor, and the blessing rests on the poor who look to Him. The rich are not doomed (Sproul) — but they are "paid in full" if riches are their comfort.

Blessings now or later? The "now" of vv21 and 25 points forward: "your reward is great in heaven" (v23). Jesus speaks to disciples living between His first coming and His kingdom. Sproul: "Mourning is not the final chapter." I believe that kingdom will come in fullness when Christ returns and reigns.

Does "turn the other cheek" mean never resist evil? Guzik: "It is wrong to think Jesus meant evil should never be resisted" — this is personal ethics, not the state's duty. Sproul: "mercy, not vengeance"; vengeance belongs to God. Love acts: "love is defined more by a verb than a noun."

Does "Do not judge" forbid discernment? Sproul: "Our Lord was not saying … that we are to do away with discernment between good and evil." It forbids a harsh, fault-finding spirit — give your neighbor "the benefit of the doubt." Then deal with your own log first.

Faith and works in the two builders. Sproul: "What we do will not get us into the kingdom of God," yet "the proof of the pudding is obedience" — "justification is by faith alone, but not by a faith that is alone." Guzik: none of us does these words perfectly, which keeps us dependent on our Savior. Spurgeon: the rock is real repentance and faith on Christ alone.

Word study (Greek):

- **lawful — *exesti* (G1832):** permitted (vv2, 4, 9).
- **withered — *xēros* (G3584):** dried up; his right hand.
- **rage — *anoia* (G454):** senseless fury; Luke 6:11; 2 Tim 3:9.
- **spent the whole night — *dianyktereuō* (G1273):** only here in the NT.
- **apostles — *apostolos* (G652):** envoys carrying the sender's authority.
- **power — *dynamis* (G1411):** power coming from Him (v19; 5:17).
- **blessed — *makarios* (G3107) / woe — *ouai* (G3759):** God's favor / a cry of doom.
- **receiving in full — *apechō* (G568):** "paid in full"; **comfort — *paraklēsis* (G3874).**
- **love — *agapaō* (G25):** keep on loving, by action.
- **credit — *charis* (G5485):** grace, thanks (vv32–34).
- **merciful — *oiktirmōn* (G3629):** compassionate; Luke 6:36; Jas 5:11. **kind — *chrēstos* (G5543).**
- **speck — *karphos* (G2595) / log — *dokos* (G1385):** a straw / a beam; **hypocrite — *hypokritēs* (G5273).**
- **rock — *petra* (G4073) / foundation — *themelios* (G2310):** bedrock / foundation stone.

Key insights to carry (from the Deep Dive):

1. **The day was God's; the rules were men's** (Sproul, Guzik).
2. **Only the Creator rules the Sabbath** — v5 claims deity.
3. **Rage on the Sabbath** — *anoia*, senseless fury.
4. **He prayed before He chose** — and still chose Judas.
5. **Paid in full** — *apechō* (v24).
6. **Mourning is not the last chapter** (Sproul).
7. **Love is a verb** — love, do good, bless, pray.
8. **"What credit?" is "what grace?"** — *charis*.
9. **Merciful, like the Father** — Luke's "perfect."
10. **The foundation is hidden until the flood** (Guzik).

Cross-references: Gen 2:3; Exod 20:8–11; Lev 19:18; Deut 23:25; 1 Sam 16:7; 21:1–6; Ps 1:1–3; Prov 25:21; Isa 5:8–22; Dan 7:13–14; Matt 5–7; 12:1–14; Mark 2:23–3:19; Luke 2:25; 22:22; Rom 5:10; 12:14–21; 1 Cor 3:11; 2 Cor 8:9; Eph 2:20; Jas 1:22; 5:11; 1 Pet 2:23.

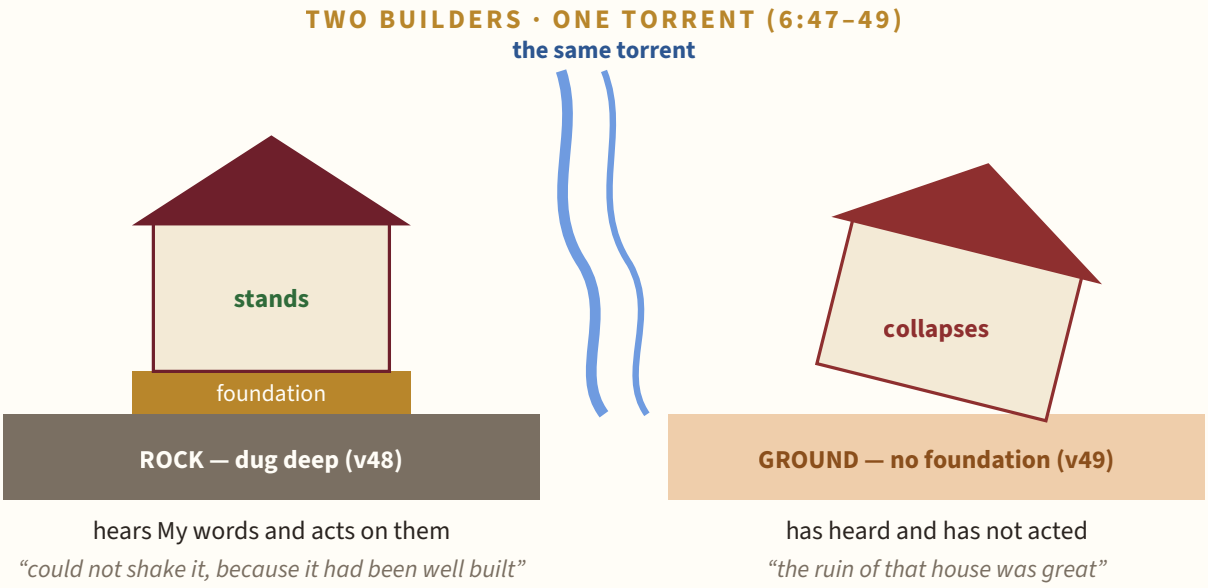
03 Application

HOW DOES IT CHANGE ME?

KEY VERSE · LUKE 6:46

"Why do you call Me, 'Lord, Lord,' and ⚠ do not do what I say?"

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.

Command to obey — "love your enemies." Jesus didn't leave it vague: do good to them, bless them, pray for them (vv27–28). Some of the men I sit with have real enemies — the man who testified against them, the family member who walked out, the guy on the block. I have mine too. This week I will pray by name, every day, for one person who has hurt me, and do one good thing for him if I can.

Sin to confess — the log in my own eye. I am quick to see other men's specks and slow to see my beam. I give myself the best-case reading and give others the worst (Sproul). I confess the hypocrisy of correcting my brother while I step around my own sin. First the log, then I can see clearly.

Promise to trust — "your reward will be great, and you will be sons of the Most High." When I love enemies and lend expecting nothing, I am not losing. Guzik: "you can't out-give God." And for the man who weeps now, hungers now, is hated now for Jesus' sake — the "now" is not the last word. "Your reward is great in heaven."

Example to follow — Jesus on the mountain. The Pharisees were plotting against Him, and He spent the night praying, then made the most important choice of His ministry. Before my next big decision — a job, a move, a relationship, a confrontation — I will take real time to pray before I choose.

Warning to heed — "Lord, Lord." It's easy to say the words in group and in chapel. Jesus asks why I call Him Lord and don't do what He says. The storm is coming for every man; the only question is the foundation. I will pick one thing Jesus said in this chapter and do it this week, not just agree with it.

Questions for the table (from the Deep Dive):

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? (6:7–11) *They watched Jesus closely, but with no heart of love for Him (Guzik).*
2. Jesus spent the whole night praying before a big decision. What decision in front of me have I not really prayed about yet? (6:12–13) *We are never less alone than when we are thus alone (Henry).*
3. Which of the four woes is the one I most need to hear — comfort, fullness, laughter, or everyone speaking well of me? (6:24–26) *Watch out for the person of whom everyone speaks well (Sproul).*
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? (6:27–28, 35; Rom 5:10) *Love is defined more by a verb than a noun (Sproul).*
5. What is the "log" in my own eye that I keep stepping around while I point at other men's specks? (6:41–42) *We are far more tolerant of our own sin than of others' (Guzik).*
6. If a flood hit my life tomorrow, what would it show my foundation to be — hearing Jesus, or doing what He says? (6:46–49; Jas 1:22) *The real foundation is only proven in the storm (Guzik).*

Worship. The Son of Man is Lord of the Sabbath — the Creator who rested on the seventh day stood in a synagogue and restored a withered hand. He prayed all night for the men He would send, power went out from Him to heal them all, and He spoke blessing over the poor. He is kind to ungrateful and evil men — He was kind to me — and His word is the rock that no flood can shake.

Prayer. Lord Jesus, You are Lord of the Sabbath and Lord of me. Forgive me for calling You "Lord, Lord" and not doing what You say. Take the log out of my eye. Teach me to love my enemies — to do good, to bless, to pray for the ones who hurt me — because You loved me when I was Your enemy. Make me merciful, as my Father is merciful. Help me dig deep and build on You before the storm comes. Amen.

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