

**Second Baptist Church of Doylestown**  
**Bible Study Notes**  
**2-5-25**

**Luke 6**

**Disciples Are Accused Of “Harvesting” On The Sabbath – Verses 1-2**

**<sup>1</sup> One Sabbath Jesus was going through the grainfields, and his disciples began to pick some heads of grain, rub them in their hands and eat the kernels. <sup>2</sup> Some of the Pharisees asked, “Why are you doing what is unlawful on the Sabbath?”**

**6:1-2** Jewish legal tradition had 39 categories of activities forbidden on the Sabbath, and harvesting was one of them. The teachers of the law even went so far as to describe different methods of harvesting. One method was to rub the heads of grain between the hands, as the disciples were doing here. God’s law said farmers were to leave the edges of their fields unplowed so travelers and the poor could eat from this bounty (Deuteronomy 23:25); thus, the disciples were not guilty of stealing grain. Neither were they breaking the Sabbath by doing their daily work on it. In fact, though they may have been violating the Pharisees’ rules, they were not breaking any divine law.

**Jesus Responds To The Accusation With Two Important Principles – Verses 3-5**

**<sup>3</sup> Jesus answered them, “Have you never read what David did when he and his companions were hungry? <sup>4</sup> He entered the house of God, and taking the consecrated bread, he ate what is lawful only for priests to eat. And he also gave some to his companions.” <sup>5</sup> Then Jesus said to them, “The Son of Man is Lord of the Sabbath.”**

**6:3-5** Each week 12 consecrated loaves of bread, representing the 12 tribes of Israel, would be placed on a table in the temple. This bread was called the bread of the Presence. After its use in the temple, it was to be eaten only by priests. Jesus, accused of Sabbath-breaking, referred to a well-known story about David (1 Samuel 21:1-6). On one occasion, when fleeing from Saul, David and his men had eaten this consecrated bread. Their need had been more important than ceremonial regulations. Jesus was appealing to the same principle: Human need is more important than human regulations and rules. By comparing himself and his disciples with David and his men, Jesus was saying, “If you condemn me, you must also condemn David.”

**6:5** When Jesus said that he was Lord of the Sabbath, he meant that he had the authority to overrule the Pharisees’ traditions and regulations because he had created the Sabbath. The Creator is always greater than the creation.

**Jesus Sees The Man With The Withered Hand – Verses 6-8**

**<sup>6</sup> On another Sabbath he went into the synagogue and was teaching, and a man was there whose right hand was shriveled. <sup>7</sup> The Pharisees and the teachers of the law were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal on the Sabbath. <sup>8</sup> But Jesus knew what they were thinking and said to the man with the shriveled hand, “Get up and stand in front of everyone.” So he got up and stood there.**

**6:6-7** According to the tradition of the religious leaders, no healing could be done on the Sabbath. Healing, they said, was practicing medicine, and a person could not practice his or her profession on

the Sabbath. The religious leaders were more concerned about protecting their laws than freeing a person from painful suffering. The religious leaders were more concerned with negatives: what rules should not be broken, what activities should not be done. Jesus was positive: doing good and helping those in need.

**6:6-8** Which would an objective observer say is more characteristic of your Christianity— the positives or the negatives? Are you more concerned about what people shouldn't be doing than you are about advancing God's kingdom? Is your way of being a Christian the only way? And what about your church? The Pharisees thought their religious system had all the answers. They could not accept Jesus because he did not fit into their system. Beware of thinking that you or your church has all the answers. No religious system is big enough to contain Christ completely or to fulfill perfectly all his desires for the world. Christianity is the most positive force to ever hit this planet. Make sure you don't let it degenerate into a bunch of negatives.

### **The Lord Of The Sabbath Heals On The Sabbath – Verses 9-11**

**<sup>9</sup> Then Jesus said to them, "I ask you, which is lawful on the Sabbath: to do good or to do evil, to save life or to destroy it?" <sup>10</sup> He looked around at them all, and then said to the man, "Stretch out your hand." He did so, and his hand was completely restored. <sup>11</sup> But the Pharisees and the teachers of the law were furious and began to discuss with one another what they might do to Jesus.**

**6:9-11** Jesus' enemies were furious. Not only had he read their minds; he also had flouted their laws and exposed the hatred in their hearts. Ironically, their hatred, combined with their zeal for the law, drove them to plot murder— an act that was clearly against their law.

### **Jesus Chooses The Twelve – Verses 12-16**

**<sup>12</sup> One of those days Jesus went out to a mountainside to pray, and spent the night praying to God. <sup>13</sup> When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles: <sup>14</sup> Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew, <sup>15</sup> Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot, <sup>16</sup> Judas son of James, and Judas Iscariot, who became a traitor.**

**6:12** The Gospel writers note that before every important event in Jesus' life, he would take time to go off by himself and pray. This time Jesus was preparing to choose his inner circle, the 12 apostles. Make sure that all your important decisions are grounded in prayer.

**6:13** Jesus had many disciples (learners), but he chose only 12 apostles (messengers). The apostles were his inner circle; he gave them special training and sent them out with his own authority. These were the men who started the Christian church. In the Gospels these 12 men are usually called the disciples, but in the book of Acts they are called apostles.

**6:13-16** Jesus selected "ordinary" men with a mixture of backgrounds and personalities to be his disciples. Today, God calls "ordinary" people together to build his church, teach salvation's message, and serve others out of love. Alone we may feel unqualified to serve Christ effectively, but together we make up a group strong enough to serve God in any way. Ask for patience to accept the diversity of people in your church, and build on the variety of strengths represented in your group.

**6:14-16** The disciples are not always listed by the same names. For example, Peter is sometimes called Simon or Cephas. Matthew is also known as Levi. Bartholomew is thought to be the same person as Nathanael (John 1: 45). Judas the son of James is also called Thaddaeus.

## **Blessings And Woes – Verses 17-19**

**<sup>17</sup> He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coastal region around Tyre and Sidon, <sup>18</sup> who had come to hear him and to be healed of their diseases. Those troubled by impure spirits were cured, <sup>19</sup> and the people all tried to touch him, because power was coming from him and healing them all.**

**6:17-19** Once word of Jesus' healing power spread, crowds gathered just to touch him. For many, he had become a magician or a symbol of good fortune. Instead of desiring God's pardon and love, they only wanted physical healing or a chance to see spectacular events. Some people still see God as a cosmic magician and consider prayer as a way to get God to do his tricks. But God is not a magician— he is the Master. Prayer is not a way for us to control God; it is a way for us to put ourselves under his control.

## **Blessings To The Poor-Hungry & Weeping – Verses 20-23**

**<sup>20</sup> Looking at his disciples, he said: “Blessed are you who are poor, for yours is the kingdom of God. <sup>21</sup> Blessed are you who hunger now, for you will be satisfied. Blessed are you who weep now, for you will laugh. <sup>22</sup> Blessed are you when people hate you, when they exclude you and insult you and reject your name as evil, because of the Son of Man. <sup>23</sup> “Rejoice in that day and leap for joy, because great is your reward in heaven. For that is how their ancestors treated the prophets.**

**6:20-21** These verses are called the Beatitudes, from the Latin word meaning “blessing.” They describe what it means to be Christ's follower, give standards of conduct, and contrast kingdom values with worldly values, showing what Christ's followers can expect from the world and what God will give them. In addition, they contrast fake piety with true humility. They also show how Old Testament expectations are fulfilled in God's kingdom.

**6:22-23** Some believe that the hunger about which Jesus spoke is a hunger for righteousness (Matthew 5: 6). Others say this is physical hunger. In any case, in a nation where riches were seen as a sign of God's favor, Jesus startled his hearers by pronouncing blessings on the hungry. In doing so, however, he was in line with an ancient tradition. The Old Testament is filled with texts proclaiming God's concern for the poor and needy. 1 Samuel 2:5; Psalm 146:7; Isaiah 58:6-7; and Jesus' own mother's prayer in Luke 1:53.

## **Strange Woes – Verses 24-26**

**<sup>24</sup> “But woe to you who are rich, for you have already received your comfort. <sup>25</sup> Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep. <sup>26</sup> Woe to you when everyone speaks well of you, for that is how their ancestors treated the false prophets.**

**6:24** If you are trying to find fulfillment only through riches, wealth may be the only reward you will ever get— and it does not last. We should not seek comfort now at the expense of eternal life.

**6:26** Many false prophets lived during Old Testament times. They were praised by kings and crowds because their predictions— prosperity and victory in war— were exactly what the people wanted to hear. But popularity is no guarantee of truth, and human flattery does not bring God's approval. Sadness lies ahead for those who chase after the crowd's praise rather than God's truth.

## Love For Enemies – Verses 27-31

**27** “But to you who are listening I say: Love your enemies, do good to those who hate you, **28** bless those who curse you, pray for those who mistreat you. **29** If someone slaps you on one cheek, turn to them the other also. If someone takes your coat, do not withhold your shirt from them. **30** Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. **31** Do to others as you would have them do to you.

**6:27-31** The Jews despised the Romans because they oppressed God’s people, but Jesus told the people to love these enemies. Such words turned many away from Christ. Jesus wasn’t talking about having affection for enemies; he was talking about an act of the will. You can’t “fall into” this kind of love— it takes conscious effort. Loving our enemies means acting in their best interests. We can pray for them, and we can think of ways to help them. Jesus loves the whole world, even though the world is in rebellion against God. Jesus asks us to follow his example by loving our enemies. Grant your enemies the same respect and rights as you desire for yourself.

## Loving After The Pattern Of God’s Love – Verses 32-36

**32** “If you love those who love you, what credit is that to you? Even sinners love those who love them. **33** And if you do good to those who are good to you, what credit is that to you? Even sinners do that. **34** And if you lend to those from whom you expect repayment, what credit is that to you? Even sinners lend to sinners, expecting to be repaid in full. **35** But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be children of the Most High, because he is kind to the ungrateful and wicked. **36** Be merciful, just as your Father is merciful.

**6:32-34** If you love those who love you, what credit is that to you? We should regard it as no matter of virtue, and no imitation of Jesus, if we merely return the love that is given to us. Remember, Jesus here taught the character of the citizens of His kingdom. We should expect that character to be different from the character seen in the world. There are many good reasons why more should be expected from Christians than others:

**6:35-36** This is an example — that we also are to love our enemies and bless them if we can. In doing so we show ourselves to sons of the Most High. “We are made sons by regeneration, through faith in the Son; but we are called to make our calling and election sure — to approve and vindicate our right to that sacred name. We can only do this by showing in word and act that the divine life and principles animate us.”

## Judging Others – Verses 37-38

**37** “Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. **38** Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”

**6: 37-38** A forgiving spirit demonstrates that a person has received God’s forgiveness. Jesus used the picture of measuring grain in a basket to ensure the full amount. If we are critical rather than compassionate, we will also receive criticism. If we treat others generously, graciously, and compassionately, however, these qualities will come back to us in full measure. We are to love others, not judge them.

## Illustrations Centered Around The Idea Of Seeing – Verses 39-42

<sup>39</sup> He also told them this parable: “Can the blind lead the blind? Will they not both fall into a pit? <sup>40</sup> The student is not above the teacher, but everyone who is fully trained will be like their teacher. <sup>41</sup> “Why do you look at the speck of sawdust in your brother’s eye and pay no attention to the plank in your own eye? <sup>42</sup> How can you say to your brother, ‘Brother, let me take the speck out of your eye,’ when you yourself fail to see the plank in your own eye? You hypocrite, first take the plank out of your eye, and then you will see clearly to remove the speck from your brother’s eye.

**6:39-40** Make sure you’re following the right teachers and leaders, because you will go no farther than they do. Look for leaders who will show you more about faith and whose guidance you can trust.

**6:41** Jesus doesn’t mean we should ignore wrongdoing, but we should not be so worried about others’ sins that we overlook our own. We often rationalize our sins by pointing out the same mistakes in others. What kinds of specks in others’ eyes are the easiest for you to criticize? Remember your own “planks” when you feel like criticizing, and you may find that you have less to say.

**6:42** We should not be so afraid of the label hypocrite that we stand still in our Christian life, hiding our faith and making no attempts to grow. A person who tries to do right but often fails is not a hypocrite. Neither are those who fulfill their duty even when they don’t feel like doing it. Often it is necessary and good to set aside our desires in order to do what needs to be done. It is not hypocrisy to be weak in faith. A hypocrite is a person who only puts on religious behavior in order to gain attention, approval, or admiration from others.

## A Tree and Its Fruit – Verses 43-45

<sup>43</sup> “No good tree bears bad fruit, nor does a bad tree bear good fruit. <sup>44</sup> Each tree is recognized by its own fruit. People do not pick figs from thornbushes, or grapes from briars. <sup>45</sup> A good man brings good things out of the good stored up in his heart, and an evil man brings evil things out of the evil stored up in his heart. For the mouth speaks what the heart is full of.

**6:43-45** Jesus reminds us that our speech and actions reveal our true underlying beliefs, attitudes, and motivations. The good impressions we try to make cannot last if we are being deceptive. What is in your heart will come out in your speech and behavior.

## The Wise And Foolish Builders – Verses 46-49

<sup>46</sup> “Why do you call me, ‘Lord, Lord,’ and do not do what I say? <sup>47</sup> As for everyone who comes to me and hears my words and puts them into practice, I will show you what they are like. <sup>48</sup> They are like a man building a house, who dug down deep and laid the foundation on rock. When a flood came, the torrent struck that house but could not shake it, because it was well built. <sup>49</sup> But the one who hears my words and does not put them into practice is like a man who built a house on the ground without a foundation. The moment the torrent struck that house, it collapsed and its destruction was complete.”

**6:46-49** Why would people build a house without a foundation? Perhaps to save time and avoid the hard work of preparing the stone. Possibly because the waterfront scenery is more attractive or because beach houses have higher social status than cliff houses. Perhaps because they want to join their friends who have already settled in sandy areas. Maybe because they haven’t heard about the violent storms coming, because they have discounted the reports, or because they think disaster can’t happen to them. Whatever their reason, those with no foundation are shortsighted, and they will be sorry. Obeying God is like building a house on a strong, solid foundation that stands firm when storms come. When life is calm, our foundations don’t seem to matter. But when crises come, our foundations are tested. Be sure your life is built on the solid foundation of knowing and trusting Jesus Christ.