

Luke 6

ASVh with Comments

Summary. In this chapter, the Lord Jesus appoints His twelve apostles, ministers to great multitudes, and heals those who come to Him. **Luke 6:1-11.** The Lord Jesus teaches that the Son of Man is the Lord of the Sabbath and shows mercy on the Sabbath day by healing a man with a withered hand. **Luke 6:12-16.** The Lord Jesus prays to the Father, then calls His disciples and chooses from them His twelve apostles. **Luke 6:17-49.** The Lord Jesus stood on a level place, and He ministered to great multitudes of disciples and people from various regions who came to Him. His teachings provide guidelines for those who follow Him. **A)** (verses 21-23). This paragraph shows the blessings of the kingdom of God for those who open their hearts to accept the teachings and serve the beloved Son of God. **B)** (verses 24-26). This paragraph gives the woes and warnings related to those who ignore and blaspheme against the teachings of the beloved Son of God and go out and teach others to do the same. Open your eyes and your heart and pay attention to all these warnings. These warnings are proof of the love of the Father through the beloved Son of God. **C)** (verses 27-36). Show love and do good to all, including your enemies; this is the rule the Father expects all humans to do to one another, as the Father Himself has shown love to all humans by sending His own Son to save all humans. **D)** (verses 37-38). The Lord teaches us not to judge and condemn; also, we are to forgive and help those who ask for help from us. **E)** (verses 39-49). The Lord speaks four parables: the parable of the blind guiding the blind, the parable of the hypocrite brother, the parable of the good tree and the bad tree, and the parable of building the house on the rock.

¹ Now it came to pass on a Sabbath, that **He** was going through the grainfields; and **His** disciples **were plucking and were eating the heads of grain**, rubbing in their hands.

Comments 6:1. For verses 1 to 5, see Comments Matthew 12:1-8 and Comments Mark 2:23-28.

² But certain of the Pharisees said, Why do **Ye** that which it is not lawful to do on the Sabbath day?

Comments 6:2. In Matthew 12:2 it says, “And the Pharisees, having seen, said to Him, Behold, Thy disciples ...”; in Mark 2:24 it says, “And the Pharisees said to Him, Behold, why do they ...”; and here in Luke it says, “But certain of the Pharisees said, Why do Ye ...”

Because the beloved Son of God is the master of them all, this question has been addressed to the master first but will also include the disciples. Each gospel may use different terms, but the meaning is all the same. The disciples are considered under Him, so He takes responsibility for them all. When they talk to the master, the master's responsibility is towards the disciples as well; even though they may talk with the master, but they have included the disciples in it, and each gospel has recorded a different angle of the question.

³ And **Jesus** answering them said, Have **you** not read even this, what David did, when he was hungry, and **those who** were with him;

⁴ how he entered into the house of **God**, and took and ate the bread of **presence**, and gave also to **those** with him; which it is not lawful to eat **except only** for the priests?

⁵ And **He** said to them, The **Son of Man** is **Lord** of the Sabbath.

Comments 6:1-5. The religious leaders try to impose their traditions, which are men-made rules, on the people. The beloved Son of God is the true Lord of the Sabbath, and He has come to show them that they should follow the rules of the Lord, not their own traditions as the rules of the Lord.

Q: Why does the Lord Jesus call Himself in this verse the Son of Man and not the Son of God? **A:** The “Man” in this place does not mean male, but it means the human race. The beloved Son of God has come down as a human, and His whole body is completely human. What humans would feel as suffering or gladness, the beloved Son of God in His human body also experiences those. The beloved Son of God has told all humans that He Himself is a human who is the true Lord of the Sabbath. It is He, the beloved Son of God Himself, the only human who is the Lord of the Sabbath.

⁶ And it came to pass on another Sabbath, that **He** entered into the synagogue and taught; and there was a man there, and his right hand was withered.

Comments 6:6. For verses 6 to 11, see Matthew Comments 12:9-14 and Mark Comments 3:1-6.

⁷ And the scribes and the Pharisees watched **Him** closely, whether **He** would heal on the Sabbath; that they might find a reason to accuse **Him**.

⁸ But **He** knew their thoughts; and **He** said to the man having the withered hand, **Arise** and stand in the midst. And he arose and stood.

⁹ And **Jesus** said to them, **I** ask you, Is it lawful on the Sabbath to do good, or to do harm, to save a soul, or to destroy?

¹⁰ And **He** looked around on them all, and said to him, Stretch out your hand. And he did, and his hand was restored.

¹¹ But they were filled with fury, and discussed with one another what they might do to **Jesus**.

Comments 6:6-11. In Comments Mark 3:1-6, we give a detailed comparison analysis of this healing as presented in each gospel. Here, the Lord shows His mercy towards this man with the withered hand by healing him, and the leaders try to find reasons to accuse Him of doing good on the Sabbath.

¹² And it came to pass in those days, **He** went out into the mountain to pray, and **He** spent the whole night in prayer to **God**.

Comments 6:12. For verses 12 to 16, see Comments Matthew 10:2-4 and Comments Mark 3:16-19.

¹³ And when it was day, **He** called **His** disciples, and **He** chose out from them twelve, whom also **He** named 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, and James Alphaeus, and Simon who was called Zealot,

¹⁶ and Judas of James, and Judas Iscariot, who became the betrayer.

Comments 6:12-16. In Comments Mark 3:13-19, we give a detailed comparison analysis of the Bible passages from Matthew 10:2-4, Mark 3:16-19 and Luke 6:12-16 related to the Lord calling the twelve apostles. Note that Judas of James is not a brother of James Alphaeus.

¹⁷ And **He** came down with them, and stood on a level place, and a great multitude of **His** disciples, and a great number of the people from all Judea and Jerusalem, and the seacoast of Tyre and Sidon, who came to hear **Him**, and to be healed of their diseases.

¹⁸ And they that were troubled with unclean spirits were healed.

Comments 6:17-18. “And He came down with them, and stood on a level place ...” These verses show that the beloved Son of God has seen things ahead. He has already seen the people that will come to Him in this place. They all come from different areas, and they are coming to search to meet the Lord. These people have heard the good news that the Lord has come down from heaven, and they have come now with all their problems to meet Him.

When the Lord came down to the level place, He did not need to stop, but He did stop because He cared for those who came to hear Him and for those who came to be healed from their diseases. The people who have come to Him: some have difficulties, but they are all there to hear the Lord, and they all expect to receive mercy.

¹⁹ And all the multitude sought to touch **Him**; because power went out from **Him** and healed them all.

Comments 6:19. Here in this place, it shows that by touching Him, the Lord’s mercy has come through and everyone that touched Him has received mercy according to their needs.

²⁰ And **He** lifted up **His** eyes on **His** disciples, and said, Blessed are you poor, for yours is the kingdom of **God**.

Comments 6:20. The teaching given by the Lord Jesus in Luke 6: 20-49 is different from the teaching given in Matthew chapters 5, 6, and 7. Here, the Lord stood on a level place, not on the mountain, as shown in Matthew. The Bible makes the difference clear; we can notice it by the terms the Bible uses.

In this place where people stay, there is more than one group. The disciples that He has chosen are one group, and another group are people who heard about the Lord and came, but also, in that place, there were just spectators as well. In this verse, the Lord Himself looks directly to those that He called to be His disciples; and when the Lord speaks, all will hear as well, but the attention of the Lord here was upon His disciples.

“Blessed are you poor, for yours is the kingdom of God.” The “poor” here refers to “poor in spirit”. This saying is the same as the saying in Matthew 5:3 (see Matthew Comments 5:3).

²¹ Blessed are **you** that hunger now, for **you** shall be filled. Blessed are **you** that weep now, for **you** shall laugh.

Comments 6:21. “Blessed are you that hunger now, for you shall be filled.” In this place, hunger is a hunger for knowledge to understand the Word that the Lord is teaching, and when you are hungry for the Word, the Lord will give you understanding to fill up the empty shell you have.

“Blessed are you that weep now, for you shall laugh.” Pay attention here, to weep for what? When you weep for those who ignore the Lord’s teaching, when the end time comes, you will laugh for joy because your weeping has made those you wept for turn and caused them to be saved; that is why you will laugh for joy. The point here is that we should weep for the lost and pray for them.

²² Blessed are **you**, when **people** shall hate you, and when they **shall exclude** you, and **shall insult** you, and **shall** cast out your name as evil, **on account of** the **Son of Man**.

Comments 6:22. This verse has a similar meaning to Matthew 5:11. This saying tells us that when you are being mistreated by others because you have faith in the beloved Son of God, the time for you will be hard on this earth, but the reward will be great on the last day, in the judgment time. Because you have suffered on this earth for the sake of the beloved Son of God, your reward will be great in heaven (see verse 23).

²³ Rejoice in that day, and leap for joy; for behold, your reward is great in heaven; for in the same manner did their fathers **to** the prophets.

Comments 6:23. As this verse says, their forefathers have done the great sin; that is why they will do the same to all that glorify the beloved Son of God, as their forefathers have done, but rejoice, your reward is great; as the verse says your reward is great in heaven.

²⁴ But woe **to** you **who** are rich, for **you are** receiving your **comfort**.

Comments 6:24. This verse just tells us to let humans know that what you have received on this earth is all that you will get because it is not the same as what you will get in another life; if you receive much here on this earth, but if you do not use them to build up treasures for heaven, you will rejoice those riches only on this earth.

²⁵ Woe **to** you, **who** are full now, for **you will** hunger. Woe **to those laughing** now, for **you will** mourn and weep.

Comments 6:2a. “Woe to you, who are full now, for you will hunger.” This part of the verse is a warning for all: to be full now is not related to the physical body only because when you are concerned just about feeding the physical body, your soul will be in a state of hunger; feed not only the physical body but feed the spiritual soul with the Word of God and then you will not be hungry.

“Woe to those laughing now, for you will mourn and weep.” The meaning of this portion of the verse is very similar to the first part; the difference is in the word laugh. Are you laughing because you have everything you need at this time? But there will come a time, on the judgment day, that what you have now will not give you any pleasure; that is when the mourning and the weeping will come.

²⁶ Woe **to** you, when all **people** speak well of you, for in the same manner did their fathers to the false prophets.

Comments 6:26. “Woe to you, when all people speak well of you.” In this woe, all, when reading, should think twice about when someone comes to you and praises you more than the truth in it. In your heart, you yourself know that what they say about you is not true because they have another purpose in their hearts: to talk well to you, to gain your trust.

“For in the same manner did their fathers to the false prophets.” Also, we can think in this way: when people talk well about you, but you yourself know in your heart that you did nothing good to anyone, this is the same way as their forefathers have talked well about the false prophets in the old times and lifted those false ones as true ones because in their hearts they agree with the false prophets that have talked well about them, but the true prophet of God will glorify first the God Almighty and tell the people what the Lord wants them to do, not what people want them to do to others. So that is why when all people speak well of you, you should think twice and seek the Lord’s advice. (See, for example, 1 Kings 22:13).

²⁷ But I say to you that hear, Love your enemies, do good to them that hate you,

Comments 6:27. The meaning here is straightforward. The beloved Son of God Himself has come down to do good for all humans, even for those who will crucify Him. The Lord did not come to curse them but to point out the right way for them to follow; this is when you do good for those who hate you. Be a good example for them to see and follow, as the beloved Son of God has come, and He was good to them to point out the way to be saved. (See also Comments Matthew 5:48).

²⁸ bless those that curse you, pray for those that insult you.

Comments 6:28. “Bless those that curse you.” When you know someone has talked bad about you, but you do not know what their life is like; maybe they have cursed you out of anger at their own situation they are in. But you do not suffer the same way as them, and maybe in their hearts, they do not hate you. “Bless” in this place does not mean to give them something, but to go to the Lord and ask mercy for them, and that is considered to be blessing them. The point is that when you curse them, you judge them, but there is only one judge who can do that, and that is God alone.

“Pray for those that insult you”. When someone insults you, do it for them as the Lord has done for you, but ask the Lord to change them to be gentle to the others that they will meet; even if they did bad to you, but you ask and pray that they are good for someone else they will meet later. You gain nothing from doing good for them but keep doing good for them because your reward is not on this earth. Or some Bible translations use “despitefully use you”; think in human terms here: use you without payment to you, as you gain nothing for doing good for them. But because your reward is not of this earth, keep doing good to them.

²⁹ To the one that strikes you on the cheek, offer also the other; and from the one that takes away your mantle, withhold not the coat also.

Comments 6:29. “To the one that strikes you on the cheek, offer also the other.” This part of the verse relates to attacks on who you are, including your faith as well. This attack does not refer to the physical body attack but to the attack of the inner human being. When they attack on one thing, do not fight back but turn your heart and soul to get the shield from the Lord. Ask for the shield of protection from the Lord to cover all your physical and mental; that is the best protection you have.

“And from the one that takes away your mantle, withhold not the coat also.” For this part of the verse, the enemy will try to attack your faith in the beloved Son of God but do not fight with bad thoughts back to them, but seek what their real need is and help them by providing what they lack, as long as that lack does not go against your faith you have in the beloved Son of God; that is why the word says, withhold not your coat also. The lack in this place goes both ways, the outside lacking and the inner lacking. You, as a believer, if you can help, help as you can. The mantle here is the faith, but instead of fighting, share your faith with them, and that is why it says to withhold, not the coat.

³⁰ Give to everyone that asks you; and from the one that takes away your goods ask not back.

Comments 6:30. “Give to everyone that asks you.” The Bible teaches all believers to give to the one who asks. When they lack something and are asking for help, that is when you should not turn away from helping them.

“And from the one that takes away your goods ask not back.” To take away your goods in this place has two meanings: things that are important for living or things that are for showing off. If they take it for their living, do not ask them to return it back, but interpret it as a price to give back to yourself; this is the help for the one in need for living. But in another case, which is not for living, but for showing off to having it, in human terms, we can say lend it to them for a period of time without charging them anything in return.

For verses 29 to 30, see also Matthew Comments 5:39.

³¹ And as **you desire** that **others** should do to you, do to them likewise.

³² And if **you** love them that love you, what **credit is it to you**? For even sinners love those that love them.

³³ And if **you** do good to them that do good to you, what **credit is it to you**? For even sinners do the same.

³⁴ And if **you** lend of whom **you** hope to receive **back**, what **credit is it to you**? Even sinners lend to sinners, to receive again as much.

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** is kind to the **ungrateful** and evil.

³⁶ Be **you** merciful, even as your **Father** is merciful.

Comments 6:31-36. See also Comments Matthew 5:48. This portion of the Bible tells all humans what the Father's heart's wish is for humans to do. This is the rule the Father expects all humans to do to one another; the Father Himself has shown love to all humans by sending His own Son to save all humans, so in the same way, we need to be kind and do good to all.

³⁷ And judge not, and **you will** not be judged; and condemn not, and **you will** not be condemned; **forgive**, and **you will** be **forgiven**.

Comments 6:37. In this verse, we can clearly see, as we have been told before, these are the things the Lord has told us to do: judge not and condemn not; keep in mind what the Lord has commanded and think before doing these.

"And judge not." There is only one judge, and you are human. No one has the right to condemn anyone since you are human and are the same, a sinner. Between humans on earth, according to human law, humans can judge one another, but in this place, the judging is according to the law of God. When someone commits sin in our eyes, we cannot judge the person to be saved or not; that is the duty of God; instead, we should always use the Word to point out to them that they will be judged when their action is against the teaching of the living Word.

"And you will not be judged." The unfairness of judgment that you have used to judge someone is a fact the Lord will use to judge you. Because when you do that, you do not take His teaching to use, the Lord will judge you according to your heart: when your heart is not right with God, and you use your mouth to judge someone, then it turns out to be condemnation.

"And judge not, and you will not be judged." "Judge" here relates only to salvation; only God can judge whether someone is saved or not. In the same terms, they can judge you as well; you cannot judge someone, and someone else cannot judge you; the only one who can judge is God alone. As long as you can find the Living Word to support your actions, that is considered as you are trying to save them, but if you cannot find support by the Living Word, those actions will be used to judge you.

"And condemn not, and you will not be condemned." "Condemn" in this place refers to the heart of a true believer who has a feeling of unfairness and feels angry and wants to take revenge, but they forget to think that first they should go and pray and seek guidance from the Lord before making any decision to seek revenge. Regardless of physical revenge or mental revenge, the result will turn back as condemnation when you seek repayment from anger without using the mercy of God to help. In the same way, between two people, one will be the right one, and another one will be accused not as the right one; the one who has been accused not as the right one in this place has received condemnation.

"Forgive, and you will be forgiven." As the verse says, what you want to receive, also do it to others: forgive, and you will receive forgiveness as well. The Lord wants all believers to keep in their hearts forgiveness, because when you forgive, you will also receive forgiveness from the Lord.

³⁸ Give, and it **will** be given to you; good measure, pressed down, shaken together, running over, **shall be put into your lap**. For with what measure **you measure out** it **will** be measured to you again.

Comments 6:38. Give what you have been asked; if someone comes and asks you to give them, if you have, regardless of who that person is, even your own enemy, if they come and ask, give them. What you give in the same way you will receive. If you give without delay, you will receive without delay; think of the first

portion as well, as it relates together. The way you think when you give it shouldn't be earthly only because when you give on this earth, in the Lord's eyes, you have built up treasures in heaven, and that treasure will be given back to you on the judgment day.

³⁹ And **He** spoke also a parable to them, Can a blind guide a blind? Will not both fall into a ditch?

Comments 6:39. "Can a blind." Because the Lord wants to use this parable for teaching, it has a deeper meaning: the blind in this place is not the physical eye that is blind, but the spiritual eye of the heart that is blind; it is blind in receiving the beloved Son of God.

"Guide a blind." When the blind of the spiritual heart meets another heart that is blind, both will walk alongside, and no one can lead anyone.

"Both fall into a ditch." The ditch in this place is not a hole in the road, but it is a trap from the dark side that they have laid around to trap those who are blind at heart to fall into it. This ditch would be so deep but covered on the surface with many, many flowers to trap the blind at the heart to fall into it.

⁴⁰ The disciple is not above his teacher; but everyone completely trained will be like his teacher.

Comments 6:40. "The disciple is not above his teacher." The person who went to the school of the world teaching, teaching the meaning of the Word in the Holy Bible, and the teacher who taught them believes that they are above the God Almighty, who has given them the Holy Bible and tries to lift themselves up to be above the true teacher, but no student is above the true teacher, the student can be successful but cannot be above the true teacher.

"But everyone completely trained will be like his teacher." Everyone in this place refers only to the person who comes with a sincere and humble heart to the beloved Son of God. That person will receive the love and the place from the Father, not the same as the beloved Son of God has, but to be below Him. Imagine a platform with levels: the beloved Son of God is at the top, but the rest will be on the levels below Him.

⁴¹ And why behold you the chip that is in your brother's eye, but consider not the beam that is in your own eye?

Comments 6:41. "And why behold you the chip that is in your brother's eye." When we can see someone else's fault, even though that fault is small and done in secret, but we find out, we act like the most selfish humans who search for someone else's mistake, but this someone is our own brother in faith; therefore, look for helping not to find fault for your brother.

"But consider not the beam that is in your own eye." The meaning of the verse is clear: but also look at yourself and your actions; even what the Holy Word has told you not to do, you yourself do it, and you do not think it is wrong.

⁴² Or how can you say to your brother, Brother, let me cast out the chip that is in your eye, when you yourself behold not the beam that is in your own eye? You hypocrite, cast out first the beam out of your own eye, and then will you see clearly to cast out the chip that is in your brother's eye.

Comments 6:42. "Or how can you say to your brother ..." This verse has a clear meaning in itself. You yourself are making mistakes, but you cannot admit to yourself you are doing wrong. But you can see your brother in the Lord doing wrong, even when the wrong done by your brother is a small little thing compared to your own, but you see it and make it known to all that your brother has done wrong.

"You hypocrite, cast out first the beam ..." First, look at your own actions before you look at someone else's actions. When you do something wrong, but you cannot see it as wrong, but the same wrong thing that you do when someone else does it, you can identify to others that your brother does the wrong thing, but not to yourself, then you are the hypocrite as the verse says.

⁴³ For there is no good tree that bears bad fruit; nor again a bad tree that bears good fruit.

Comments 6:43. See Comments Matthew 7:17. The good tree here refers to true believers in the beloved Son of God, and the bad tree refers to those who have received the beloved Son of God and afterward blasphemed against Him.

"Tree" refers to humans, "good fruit" refers to faith in the Lord Jesus, while "bad fruit" refers to the unfaithfulness of those who turn away after they have received the Lord Jesus. The unbelievers have not yet received the beloved Son of God; they can still receive Him. But the "bad fruit" we have clearly told refers to those who turn away after they have already received the beloved Son of God.

⁴⁴ For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

Comments 6:44. Figs and grapes here represent good fruit, and thorns and bramble bushes represent bad trees (see Comments Luke 6:43).

⁴⁵ The good **person** out of the good treasure of his heart **brings out** that which is good; and the **wicked** out of the **wicked brings out** that which is **wicked**: for out of the abundance of **his** heart his mouth **speaks**.

⁴⁶ And why call you **Me, Lord, Lord**, and do not the things which **I** say?

Comments 6:46. This verse tells the conclusion of the teachings from verses 43 to 45. This verse talks about those who have known the beloved Son of God, but because of their own evil thoughts, they never have followed what the beloved Son of God has taught, even after they have read the Holy Word of God. They acknowledge in their hearts the Bible as the true book, but the evil thoughts in them make them read to find mistakes and twist the word of God, and they fight the teaching of the beloved Son of God.

⁴⁷ **Everyone who comes to Me**, and **hears My** words, and **does** them, **I** will show you to whom he is like;

Comments 6:47. For verses 47 to 49 see Matthew Comments 7:24-27.

⁴⁸ he is like a man building a house, who **dug** and went deep, and laid a foundation upon the rock; **then** a flood **having come**, the stream **burst** against that house, and could not shake it: because it had been well **built**.

Comments 6:48. “House” here refers to faith. Build your faith and keep your faith firm by reading and practicing the Word of God. A house without the Bible cannot be a house.

“Who dug and went deep.” “Dug” means studying, and “went deep” refers to meditating and practicing.

“Rock” here refers to the bodily resurrection of the Lord Jesus. He rose up in the body, not in the spirit. His material body has risen: the same flesh that was crucified rose from the grave.

“Laid a foundation upon.” Building a foundation means building your faith in the beloved Son of God and continuing your life following that faith as it builds upon the rock.

“Then a flood having come.” The flood arising in this place means when the true believer goes out in the world and hears many talks against the beloved Son of God, then when the ear hears, but if the heart does not stay firm yet on the built faith, those talks can interrupt the growth of faith.

“Stream burst against that house.” “Stream” here means an attack on the heart that has received the beloved Son of God. The faith is shaken because of many talks around, and that person needs to go back again and meditate more on the Word of God to strengthen their faith of heart.

“Could not shake it” also means that when the person goes back and meditates on the Word of God, the faith will be strengthened, and those floods cannot shake that faith, the faith that is deep in the soul of a true believer, “because it had been well built.”

⁴⁹ But **the one** that **hears**, and **does** not, is like a man that built a house upon the earth without a foundation; against which the stream **burst**, and **immediately** it fell; and the ruin of that house was great.

Comments 6:49. “But the one that hears, and does not” means the one that hears the Word of God and does not follow.

“Is like a man that built a house upon the earth without a foundation.” The one who builds their own faith without truly and fully accepting the beloved Son of God according to what the Holy Word tells us is like they have faith but do not find the place to hold the faith in their soul. They believe in the Bible but do not believe in the Son of God, and that is like “without a foundation” because they choose to believe in the verses that they can benefit from, but by believing in the beloved Son of God, they cannot benefit the things of this earth.

“Against which the stream burst, and immediately it fell ...” This verse says that when the person tries to fight against the wrong information (enemy of the faith) that comes their way, but they have no right foundation, they will not succeed, and their faith will collapse.

Life and Faith Applications. 1) As a Christian, there is only one rule to follow: the teaching of the Lord, not the teaching of any person or ruler. 2) This chapter tells us that the Lord stood on a level place and taught the disciples and the multitudes. Read and meditate on the teachings the Lord delivered and apply all His guidelines to your Christian life.