LUKE 6

Merciful as Your Father Is Merciful

grain on the Sabbath, a withered hand, a night of prayer, and the sermon on the level place

> *“Be merciful, just as your Father is merciful.”*
> LUKE 6:36

A SMITH FOR CHRIST STUDY · FOUR VOICES: GUZIK · SPROUL · SPURGEON · HENRY

Where we are in Luke

1. 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.

2. 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).

3. 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).

Lord of the Sabbath

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

LUKE 6:10

After looking around at them all, He said to him, "Stretch out your hand!" And he did so; and his hand was restored.

DAVID GUZIK

Nothing wrong with what they did; a direct claim to Deity.

R.C. SPROUL

Only the Creator can be Lord of the Sabbath — Christ is God.

MATTHEW HENRY

Necessity allowed; anger a short madness, malice a long one.

ἔξεστιν

EXESTIN · "IT IS LAWFUL"

An impersonal verb, "it is permitted, it is right."

A Night of Prayer and Twelve Names

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

LUKE 6:12

It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God.

DAVID GUZIK

He prayed instead of just choosing; disciples belong only to Jesus.

R.C. SPROUL

A disciple is a student; an apostle carries great authority.

MATTHEW HENRY

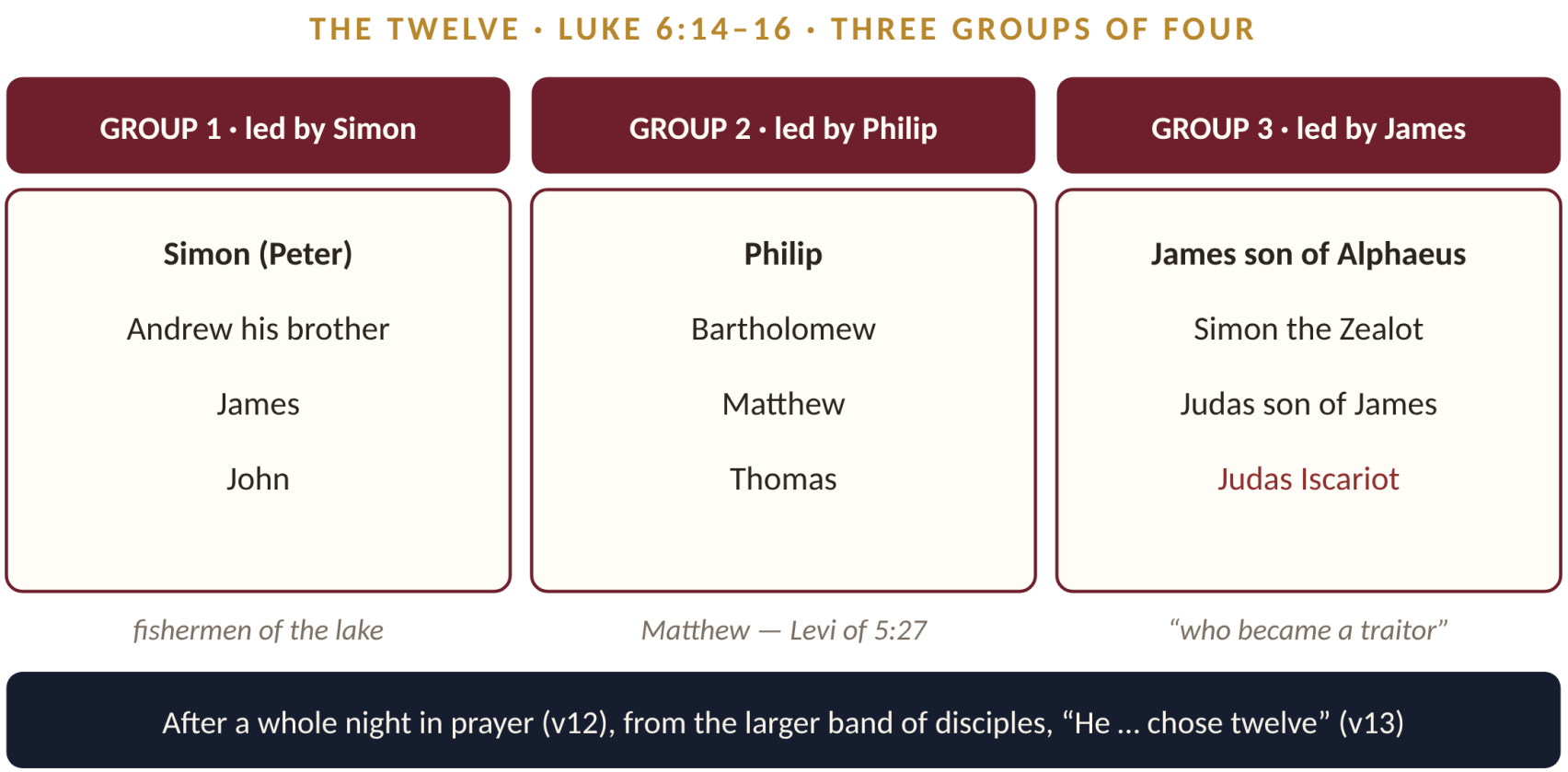
Never less alone than when alone with God; travel far to hear.

διανυκτερεύων

DIANYKTEREUŌN · "SPENT THE WHOLE NIGHT"

From dia, through, and nyx, night: to pass the whole night through.

The Twelve



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.

Blessed Are You … Woe to You

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

LUKE 6:20

And turning His gaze toward His disciples, He began to say, "Blessed are you who are poor, for yours is the kingdom of God.

DAVID GUZIK

Right-side-up kingdom; comfort is an obstacle.

R.C. SPROUL

Blessed means the face of God; mourning is not the final chapter.

MATTHEW HENRY

Christ's poor are rich in faith; worldlings choose their consolation.

μακάριοι · οὐαί

MAKARIOI · "BLESSED"

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.

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.

Love Your Enemies

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

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.

DAVID GUZIK

Love that acts whatever it feels; you can't out-give God.

R.C. SPROUL

Love is a verb; mercy, not vengeance; forgiven people forgive.

MATTHEW HENRY

No thanks for easy love; merciful as God is merciful.

ἀγαπᾶτε · χάρις
AGAPATE · "LOVE"

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).

Fruit and Foundation

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

LUKE 6:42

"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.

DAVID GUZIK

We follow who we become; foundations show in the storm.

R.C. SPROUL

Faith alone, but not a faith that is alone; obedience proves it.

C.H. SPURGEON

Both houses look alike; repentance and Christ are the rock.

MATTHEW HENRY

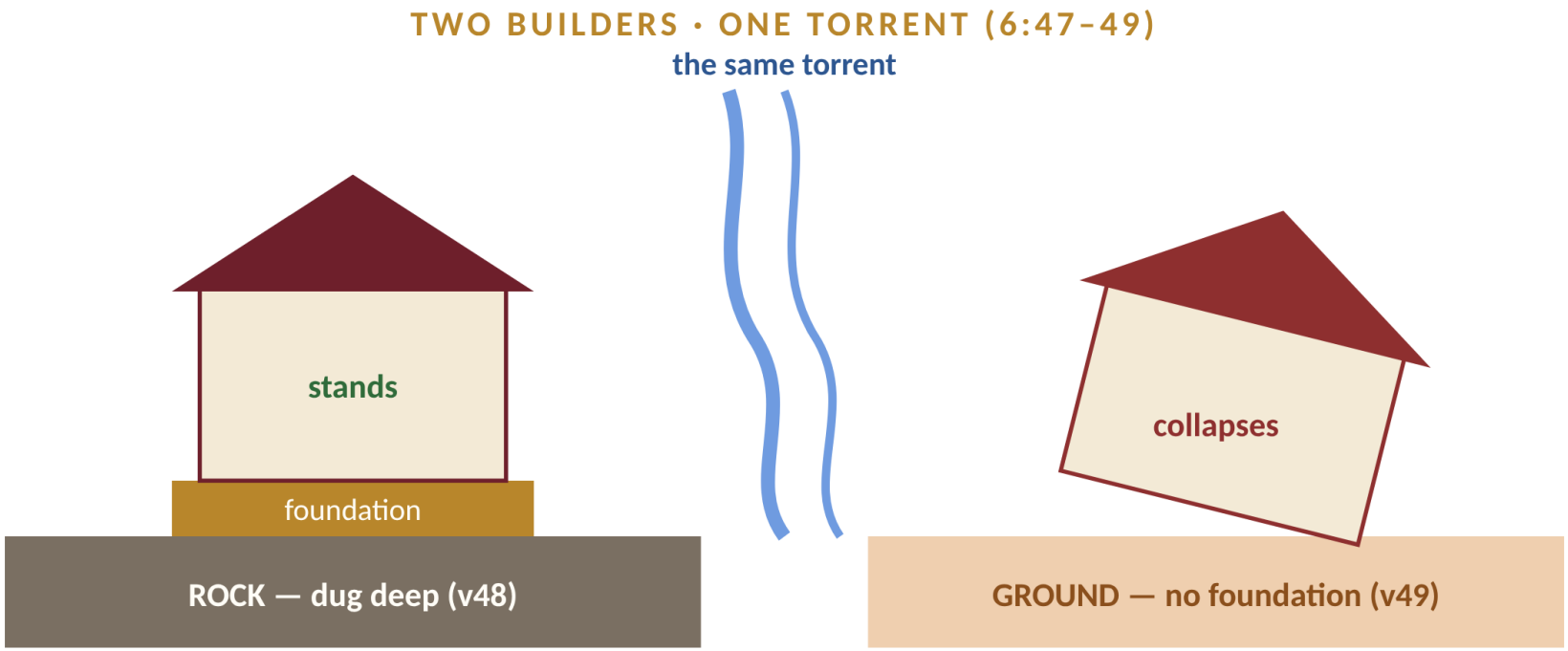
A bare profession is a cheat upon ourselves.

κάρφος · δοκός

KARPHOS · "SPECK"

Karphos is a dry twig, a bit of straw or chaff that blows into an eye.

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.

What to carry from this chapter

1

The day was God's; the rules were men's.

Sproul: "By no means were Jesus and His disciples breaking the law of God."

2

Only the Creator rules the Sabbath.

The Sabbath began at creation (Gen 2:3).

3

Rage on the Sabbath.

The healing restored a hand; the critics left "filled with rage" — anoia, senseless fury.

4

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.

More to carry

5

Paid in full.

Apechō (v24) is a receipt word.

6

Mourning is not the last chapter.

Sproul: “Mourning is not the final chapter of the human experience.”

7

Love is a verb.

Love, do good, bless, pray (vv27–28).

8

“What credit?” is “what grace?”

Three times (vv32–34) Jesus uses charis.

Talk it through

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?

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

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

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?

5. What is the “log” in my own eye that I keep stepping around while I point at other men’s specks?

CLOSING

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

Full Deep Dive, O·I·A study and reflection journal: see the Luke study page.