

[Sunday, April 23, 2017] Luke Series, Luke chapter 6, verses 39-49 – Craig Thurman

First, in the last lesson we called attention to the presence of three groups of people about our Lord. There were the great multitudes that had come to Christ to hear His message and to be healed of their diseases. (cf. Lk.6.17) There were the disciples that He had called to come to Him after spending the night in prayer. And there were the twelve that He *chose* to serve as apostles. (Lk.6.12, 13)

Second, we considered another kind *election*. Being elected to service is not the same as election to salvation. Men may be removed from an office, but not from salvation. I hope that we understand that.

Third, we considered a portion of the Sermon on the Mount. In this the Lord Jesus is addressing His disciples. (Mt.5.1; Lk.6.20) Luke's account opens with four positive statements countered with four negative statements.

vss.20-26, poor vs rich, hungry vs. full, the weeping vs laughing, and the rejected vs the accepted

These are followed by seven imperatives for the *hearer* (v.27).

vss.27-31, seven imperatives: love, do, bless, pray, offer (or, turn, singular), give (singular), do

Obedience to these are proofs of *grace*, χάρις.

vss.32-34, original to Luke, *what thank have ye*

Verse 35 begins with the conjunction *but*, translated from the Greek πλήν, which extends or expands the previous thoughts: *love, do good, lend*. As a capstone to this sermon our Lord commands us (vss.36-38) to *Be [merciful], judge [not], condemn [not], forgive, give* (all plural imperatives).

39 And

What follows, in my opinion, is the conclusion of the Sermon on the Mount. Make no mistake about it, the Lord knows them that are His. (2Ti.2.19) He is fully aware of the conflict from within and without His disciples. He knows their susceptibility to despair and deception. The following serves to encourage the genuine disciple to prove himself a child of God. All others he commands His disciples to do what He is doing: *let them alone*. (Mt.15.14) The truth of the Word of God will lead all of the elect of God to Christ, plus or minus nothing.

he spake a parable unto them,

pararble, παραβολήν, acc. **sing.** of παραβολή, παρά by, beside + βολή, βάλλω, to cast; to cast beside – the truth this lesson; παραβολή, KJV, *parable, comparison, proverb, figure*; the verb, KJV, *compare, arrive*.

A singular parable, not a number of parables. The parable divides between those who are His disciples and those which are not. Luke's account has combined into one chapter what Matthew has salted in several chapters. Yet they are agreed.

Matthew (10.2, 24, 25), like Luke, agrees that these things were after the calling of the twelve to the apostolic office, and so gives instruction about the importance of the disciple-master relationship. (Lk.6.13, 40) Matthew (7.17-27), like Luke, closes the Sermon on the Mount with the illustrations of the good and corrupt trees, and the wise and unwise builders. Mt.15.14 warns the disciples against the hypocrisy of the scribes and Pharisees, *can the blind lead the blind*, which things Luke says in light of their recent contradiction for healing on the Sabbath day. (Lk.6.7)

Can the blind lead the blind? shall they not both fall into the ditch?

ditch, βόθυνον, acc. **sing.** of βόθυνος; KJV, *pit (1), ditch (2)*.

We are not left to wonder what our Lord means. This is explained in Mt.15.12-20.

Mt 15:12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

*14 **Let them alone:** they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.*

How confusing this must be to today's Arminian evangelist. Jesus Christ concerned not himself with trying to dissuade anyone from their false doctrines and deceptions. It is only the declaration of the truth of Christ crucified, died, buried and risen again that draws souls to Him. Christ spent no time trying to reform the religious system of the Pharisees, Saducees, or the Scribes at all. Souls that are brought to life come to Christ, not a religious system.

*15 Then answered Peter and said unto him, **Declare unto us this parable.***

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

*18 But **those things which proceed out of the mouth come forth from the heart; and they defile the man.***

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

When you hear and see these things in a man it is because that is what is in his heart.

*20 **These are the things which defile a man: but to eat with unwashen hands defileth not a man.***

The Pharisees made a point of washing hands as a means for holiness. If they ate with unwashed hands they thought that they were defiled. But that was untrue. The defilement wasn't concerned with external things, but with the heart. What is going on in the heart? The Pharisees came to Jesus to condemn His disciples for eating with unwashed hands. By their

tradition, which overlooked the most serious issue of the heart, they were defiled by man's standard. The truth is, the Pharisees had unwashed hearts. They were defiled by God's standard. These religious leaders were blind to the truth. The end to which they shall come shall be the same for those which follow them. Jesus said to his disciples, **let them alone!**

let ... alone, ἀφίετε, 2nd pl. aor. imper. act. of ἀφίημι, to send off; nine times in the KJV, to let, let alone, suffer. (Mt.13.30; 15.14; 19.14; Mk.10.14; 14.6; 15.36; Lk.18.16; Jn.11.44; 18.8)

So the parable is written for the disciples benefit. It is not here recorded for any other's benefit. It is to us as if a question, Where are we? Are we following such teachers? Are we blind followers?

39 Εἶπεν δὲ παραβολὴν αὐτοῖς Μήτι δύναται τυφλὸς τυφλὸν ὀδηγεῖν οὐχὶ ἀμφοτέρω εἰς βόθυνον πεσοῦνται

40 The disciple is not above his master: but every one that is perfect shall be as his master.

*that is perfect, κατηρτισμένος, nom. sing. masc. part. perf. pass. of καταρτίζω, κατά + ἀρτίζω [ἄρτιος, perfect; also see ἐξαρτίζω]; καταρτίζω, KJV, to mend [nets], perfect [praise], **fit** [to destruction], perfectly join together, **restore** [such an one], prepare a body, **frame** [the worlds], make perfect [in every good work].*

The importance of disciples considering what men say is because it has affect upon them. Disciples of Christ are not immune to being affected badly on account of their poor judgment.

1Co 15:33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.

(Read Mt.10.24, 25)

Mt.10.24 The disciple is not above his master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

'If a man will hear unsound instruction, we cannot expect him to become otherwise than unsound in the faith himself.' (cf.1Th.5.21; 1Jn.4.1)
Expository Thoughts, Luke, vol.1, p.189

I think that many of the disciples of Christ were infected with the doctrines of these false teachers in Israel. They needed to examine for themselves whether they were followers of them or of Him. To whom will we be conformed?

40 οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον αὐτοῦ κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ

41 And

The thought continues.

why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

mote, κάρφος, only found in the Sermon on the Mount (Mt.7, 3-5 [3 times]; Lk.6.41, 42 [3]; total of six times, the number for man; LXX, **Ge.8.11 sprig**.)

beam, δοκὸν, acc. sing. of δοκός; same as the *mote* above; LXX, always translated *beams* (Gen.-2Chron.) and **synonymous to tree** (2Ki.6.5 [4Ki.6.5])

perceivest, κατανοεῖς, 2ps. pres. ind. of κατανοέω, κατά down, as, according to + νοῦς, noun *mind*, νοέω, verb *think*; , KJV, *consider, perceive, behold, discover*.

The mote contrasted to the beam; a sprig to a tree. Proof of the doctrinal error is in this practice of judging others while not judging themselves. Disciples of Christ are to be guarded against this evil conduct. It must be so, that some relished correcting the faults of others to the neglect of their own.

*Lu 18:11 The Pharisee stood and prayed thus with himself, **God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.***

This Pharisees' prayer is abominable. He is deceived. This would not be what would be expected of a disciple of Christ's prayer. But how close does ours come to this?

41 Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς

42 Either how canst thou say to thy brother, Brother,

ἄφες ἐκβάλω
let me pull out the mote that is in thine eye,
forgive, I should cast out
1ps. aor. subj. act.

This says something equivalent to, Brother, forgive me, but you've got a real problem and I am going to help you get rid of it.

when thou thyself beholdest not the beam that is in thine own eye?

The hurtfulness and hypocrisy by those who would presume to correct others in such a state is undeniable.

 ἔκβαλε
Thou hypocrite, cast out first the beam out of thine own eye,
2ps. aor. imper. act

διαβλέψεις ἐκβαλεῖν

and then shalt thou see clearly to pull out the mote that is in thy brother's eye.
pres. infin. act.

shalt thou see clearly, διαβλέψεις, 2ps. fut. ind. of διαβλέπω, διά by, through + βλέπω, to see (Mt.7.5); lit. **see through**.

Christ teaches His disciples to do other than what they have seen their religious leaders do. The truth is that the predominate features of a Christian's life should be forgiveness, forbearance, longsuffering and patience. These should prevail over times of correction. This church doesn't need spiritual *policemen*. We need a membership which will pursue after peace. *Blessed are the peacemakers: for they shall be called the children of God. Mt.5.9*

42 ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ἀδελφέ ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων ὑποκριτὰ ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου

γάρ

43 For

Therefore

The conclusion is

As the case stands

There is the connection to the previous thought. The law of nature in trees is used to teach a great truth.

a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

But fruit they do bring forth. Judge which it is, then you shall know the kind of tree.

43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν οὐδὲ δένδρον σαπρὸν ποιοῦν καρπὸν καλόν

γάρ γινώσκεται ἐκ γὰρ ἐξ
44 For every tree is known by his own fruit. For of thorns men
3ps. pres. ind. pass. from from thorn bushes

[οὐ] συλλέγουσιν ἐκ τρυγῶσιν
do not gather figs, nor of a bramble bush gather they grapes.
from

gather they, τρυγῶσιν, 3ppl. pres. ind. of τρυγάω; this is only three times in the N.T. and always with a typical reference to gathering grapes. (cf. Re.14.18, 19).

(Read Mt.7.15-20, Beware of false prophets; examine the fruit.)

*Mt 7:15 **Beware of false prophets**, which come to you in sheep's clothing, but inwardly they are ravening wolves.*

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

The tree is proved whether it will provide fruit good fruit or not by being dunged.

Lu.13.6 ¶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

It is not by adding the pleasant sweetness to the roots. It is by introducing an unfavorable element *to the roots* that proves whether the tree is good or not. This is so in life. It isn't the prosperity; it isn't the mountain experience; it isn't joy; it is the unfavorable element which proves the life of the disciple. Trial proves the joy of the Lord; difficulty proves assurance the faithfulness of God; chastening proves resolute holiness; storms prove the inexplicable peace of God. Without it we would not know the things we have in Christ. We need proof of the Spirit's presence!

Ro.5.1 ¶ Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

*3 And not only so, but **we glory in tribulations** also: **knowing that tribulation worketh patience;***

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

2Co.12.9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

*10 Therefore **I take pleasure in infirmities**, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.*

The tree is known by its fruit.

Mt 12:33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάρου τρυγῶσιν σταφυλὴν

ἐκ

45 A good man out of the good treasure of his heart bringeth forth that which is from

ἐκ

good; and an evil man out of the evil treasure of his heart bringeth forth that from

ἐκ γὰρ

which is evil: for of the abundance of the heart his mouth speaketh.
for from

For those who have no other principle of life than that which was received from Adam there is no alternative. He has an evil treasure from which he draws. But those who have the principle of life received from God in the new birth there is that good treasure which we can resort to. Again, it is the difficult experience which will cause a man to manifest the secret things of the heart. From these we judge the kind of life which reveals itself to others.

45 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ πονηρόν ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ

ποιεῖτε

46 And why call ye me, Lord, Lord, and do not the things which I say?

2^{pl.} pres. ind.

Notice the ye. Again, the assumption is that there are disciples that are not genuine followers of Christ. Remember the four woes Luke's account of the Sermon on the Mount? (Lk.6.24-26) This is not what a disciple of Christ should do.

46 Τί δέ με καλεῖτε Κύριε κύριε καὶ οὐ ποιεῖτε ἃ λέγω

πρός με ποιῶν
47 Whosoever cometh to me, and heareth my sayings, and doeth them,

ὑποδείξω ὑμῖν τίτι ἐστὶν ὅμοιος
I will shew you to whom he is like:
demonstrate to you

I will show, ὑποδείξω, 1ps. pres. ind. of ὑποδείκνυμι, ὑπό by, from, under + δείκνυμι, to display, show, reveal [see this with the prepositions ἀπό [to set forth, demonstrate] and ἐπί [to shew]; ὑποδείκνυμι, KJV, shew (3), warn (2), forewarn (1).

47 πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτοῦς ὑποδείξω ὑμῖν τίτι ἐστὶν ὅμοιος

ἔσκαψεν καὶ ἐβάθυνεν
48 He is like a man which built an house, and digged deep,
to a man which builds KJV marg. *and deepened*

built, οἰκοδομοῦντι, dat. sing. masc. part. pres. act. of οἰκοδομέω, οἶκος a house + δέμω, to build.

digged, ἔσκαψεν, 3ps. aor. ind. of σκάπτω; KJV, to dig (3); the noun, σκαφή, a boat (English transliteration, skiff) which is a *hallowed out* vessel.

deep, ἐβάθυνεν, 3ps. aor. ind. act. of βαθύνω; verb is found only here; the noun, βαθύς, Lk.24.1, *very early* (meaning *deep* in the morning); Jn.4.11, the well is *deep*; Acts 20.9, and being fallen in a *deep* sleep.

ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν πλημμύρας δὲ γενομένης
and laid the foundation on a rock: and when the flood arose,
placed the rock but when was come a flood
set

laid, ἔθηκεν, 3ps. aor. ind. act. of τίθημι; *lay, purpose, set, ordain.*

flood, πλημμύρας, gen. sing. of πλήμυρα; only this once; cf. to πλήθω, KJV, *filled* [with the Holy Spirit, a sponge, a wedding *furnished, accomplished*]. The picture could be like a sponge dipped in water and *fills up* completely, so the earth by trial suddenly fills up and ...

when ... arose, γενομένης, gen. sing. fem. part. aor. of γίνομαι, to be.

προσέρρηξεν ὁ ποταμὸς
the stream beat vehemently upon that house,
burst against -

beat vehemently upon, προσέρρηξεν, 3ps. aor. ind. of προσρήγνυμι, πρὸς toward + ῥήγνυμι, KJV, *rend, burst, tear, throw, break forth*; **v.49 against ... did beat vehemently.**

καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτήν τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν
and could not shake it: for it was founded upon a rock.
prevailed not to shake it

could, ἴσχυσεν, 3ps. aor. ind. of ἰσχύω; KJV, *able, avail, could, prevail, strength.*

shake, σαλεῦσαι, aor. infin. act. of σαλεύω; KJV, *moved (1), stirred (1), shake (14)*; the noun, σάλος, *waves (1, Lk.21.25)*

it was founded, τεθεμελίωτο, 3ps. pluperfect pass. of θεμελιόω; KJV, *founded (Mt.7.25), grounded (Eph.3.17; Col.1.23), settled (1Pe.5.10).*

Col 1:23 If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister ...

1Pe 5:10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

48 ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν πλημμύρας δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῆ οἰκίᾳ ἐκείνῃ καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν

ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίός ἐστιν ἀνθρώπῳ
49 But he that heareth, and doeth not, is like a man

both ἀκούσας and ποιήσας are nom. sing. masc. part. aor. act.

οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου
that without a foundation built an house upon the earth;
that built an house upon the earth without a foundation
that built, οἰκοδομήσαντι, dat. sing. masc. part. aor. of οἰκοδομέω.

εὐθέως
against which the stream did beat vehemently, and immediately it fell;

immediately, εὐθέως, KJV, straightway, immediately, forthwith, anon, as soon as, by and by, shortly; not necessarily the speed with which it fell, not the fact of instant, but could not prevail to remain.

and the ruin of that house was great.

The initial cost of the first is greater than the last, but the cost for the last is far greater than the first in the end.

What a warning we have!

*1Co 3:10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man **take heed how he buildeth thereupon.***

Like the tree, both the good and the corrupt tree had an unfavorable element added to it. And here, men, whether wise or foolish will endure the storm that is coming. It will be a sudden catastrophe. The one it will be an opportunity gained, and the other an opportunity lost. Along the way of life both invested something of their time. The wise man dug, and dug deep. He invested his living into the faithful application of the Word of God through all of the trials of life and in that day of the coming judgment, his life stood the test of God's judgment.

But in the foolish man he did nothing but built upon the surface of this present life. He glided along without a care and without preparation for the coming flood that had long been prophesied and published throughout time to every corner of the earth. And great was the loss. His life is lost.

Which are we? This message was to His disciples. It was taught by Christ to separate the genuine from the false. And he knew who they were.

49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὁμοίος ἐστὶν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου ἣ προσέρρηξεν ὁ ποταμός καὶ εὐθέως ἔπεσεν καὶ ἐγένετο τὸ ρῆγμα τῆς οἰκίας ἐκείνης μέγα