The Mote & The Beam ~ Luke 6:39-45

In this parable Christ will direct his comments primarily towards religious leaders, highlighting the absolute necessity for religious leaders to have a clear perception and understanding of the foundation principles of the gospel message, which are to be seen in their lives.


1. Who are the blind leaders, and who are the blind being referred to in this verse?

2. What was the paradox Christ saw in the lives of the people he was addressing?

3. The word for blind in the Greek, is the Strong’s number 5185 and comes from 5187.
   a. What is the Strong’s definition for these two words?

   b. According to Strong’s and Vines (or any other reference tools you may have), what is this symbolic of?

   c. Where else is this same word used by Christ that may be of particular relevance? Note what these passages tell us.

   d. In 2Pet. 1:5-9 what things does Peter say are lacking in the life of someone that is spiritually blind?

“Unto you it is given to know the mysteries of the Kingdom of God”
e. What does Isa. 56:10-12 say are the characteristics of the spiritually blind?

f. What first-century ecclesia is condemned for its blindness, and what are the things they were specifically condemned for?

4. The word “fall into” is the strong’s number 1706. What is the Strong’s definition for this word?

5. The following passages mention the danger of “falling into” various things. In each passage what are these people in danger of falling into, and therefore, what specific qualities are to be looked for in a leader?
   a. 1 Timothy 3:6
   b. 1 Timothy 3:7
   c. 1 Timothy 6:9

6. In Heb. 10:31, what specifically does Paul exhort us to do so as not to fall into the hands of the living God? Tie this into the lessons learned from the parable of the two builders.
7. What specific lessons or warning come out of this verse for:
   a. The religious leaders in Christ’s day?
   b. The common people looking to serve God in Christ’s day?
   c. Us today?

8. Who ultimately is the master and who are the disciples referred to in this verse?

9. What relationship is the relationship between disciples and the master supposed to emulate? (John 13:16)

10. Was this the case in Israel in Christ’s day, and is it the case in the majority of churches today?

11. How has the Roman Catholic Church completely gone against this teaching? (2Thess. 2:4)
12. Look up the word ‘perfect’ in other versions or in Strong’s. What does this word mean, and how are we to understand the phrase, “everyone that is perfect”?

13. What significant message does this verse have for the religious leaders both in Christ’s day and in our day in reference to leaders ruling over their disciples? (In your answer, consider what mindset leaders must always have towards their disciples)

The Mote & The Beam (Luke 6:41-42)

14. How does Strong’s define each of the following words and what does each represent?
   a. Mote (2595)
   b. Beam (1385)

15. Vines says that the word “beam” refers to a piece of timber that would be received at their ends into walls (thus holding up a structure).
   a. How could we relate this word ‘beam’ to the foundational issues of the truth?
   b. If this beam represents the foundational principles of the truth, how is it that they are said to be in the eye of certain people, causing them to be blind?
c. What specific foundational truths had the religious leaders in Christ’s day failed to understand that caused them to be called blind leaders by Christ?

d. Find a couple of related passages (specifically in Timothy and Titus) indicating the absolute necessity that leaders in the ecclesia must have a very clear vision and understanding of the fundamental / foundational elements of the faith, and that they must be strongly grounded in them?

16. Does Christ say these people knew they had a beam in their eyes? Is there a lesson in this for us?

17. Christ calls these blind leaders with the beam in their eye, hypocrites.
   a. What is the definition of a hypocrite? (Strong’s No. 5273)
   b. Where else does Christ strongly condemn the Pharisees for being hypocritical, and what specific things does he liken them unto?
   c. What specific things did the Pharisees do that demonstrated their hypocrisy? (Matt.6:1-5,16)
d. How are religious leaders in the world today hypocritical?

e. How was the gospel message in complete contradiction to this? (Rom. 12:2; 1Cor. 1:29; 1Pet. 3:4)

f. How can we as young people be in danger today of being hypocritical?

_The Two Trees (Luke 6:43-44)_

18. When we considered the two builders we asked, “can the first principles of the truth in any way be separated from personal conduct?” How is your answer supported / not supported by Christ’s mention of the trees and fruits?

19. In the parable of the sower we considered what the fruits represented and how they were obtained. Refer back to that and note how this is contrasted with what we know already about what motivates the blind leaders?

20. How does Christ say disciples are to distinguish between good and bad leaders / teachers?
21. What does the word ‘corrupt’ mean, and how is it used in Eph. 4:29?

22. In the parable of the sower, the thorny ground brought forth fruit – but the fruit was corrupt / useless, because it did not come to perfection. Similarly in this parable with the corrupt fruit. How are many false religious leaders affected by the spiritual thorns? (remember the three things the thorns represent)

23. How does this verse emphasize the following points seen in the previous two parables:
   a. The need to be bearing the fruits of righteousness?
   b. That fruitfulness is only the result of having a clear understanding of the foundation principles of the truth and a clear spiritual perception?
   c. That there is only one way to eternal life?

24. Find two other passages that talk about people being as trees – one referring to the unrighteous and one referring to the righteous?
The Treasure of the Heart (Luke 6:45)

25. This verse mentions the heart and a treasure within the heart. In the parable of the sower what represented the heart, and what would the treasure in this parable be likened unto in the sower?

26. The emphasis is again placed on the speech of this individual. Find three passages that indicate that what we treasure in our heart being manifest in our speech?

In Summary

27. We looked previously at the parable of the two builders and saw that one house represented the members of the true ecclesia, while the other represented the churches of the apostasy. Based on what we have seen in this parable, briefly contrast the characteristics of the leaders of each?

28. Summarize the main principles / lessons that are brought out in this parable for leaders and teachers in the ecclesia today:

“Unto you it is given to know the mysteries of the Kingdom of God”