

I. Review: The selection of the Twelve

**A. V. 12-16 <sup>12</sup> In these days he went out to the mountain to pray, and all night he continued in prayer to God. <sup>13</sup> And when day came, he called his disciples and chose from them twelve, whom he named apostles: <sup>14</sup> Simon, whom he named Peter, and Andrew his brother, and James and John, and Philip, and Bartholomew, <sup>15</sup> and Matthew, and Thomas, and James the son of Alphaeus, and Simon who was called the Zealot, <sup>16</sup> and Judas the son of James, and Judas Iscariot, who became a traitor.**

1. A sampling of prayer, Jesus' prayer life, and His teachings on prayer in Luke (1:13; 2:37; 3:21; 5:16; 6:12, 28; 9:18; 11:1-2; 18:1; 22:41, 45).
2. "The Night Watch" - From Jacob wrestling with God all through the night (Gen 32:22-32) to the fire of burnt offering rising day and night (Lev 6:13), to the Tabernacle of David (1 Chron 9:33), to the expressions of David's Psalms (Psalm 42:8, 127, 132, 134) to Jesus and the early church (Luke 24:52-53) to monastic and modern history, to the Millennial Reign (Isa 56, Mal 1:11) and to the heavenly temple and the eternal reality of the New Jerusalem (Rev 4:8, Rev 7:15)- this and other expressions of and toward day and night prayer bring the eternal to bear upon the temporal and brings our temporal being into eternal perspective.

**a) Psalm 134:1 Come, bless the Lord, all you servants of the Lord, who stand by night in the house of the Lord!**

3. Four fishermen/ two sets of brothers: Peter and Andrew, James and John. A tax collector (Matthew), a Zealot (Simon), and a Traitor (Judas). These all, after Pentecost and the expansion to the Gentile world, are said by tradition to have taken the gospel to places such as India, Turkey, Persia, Syria, Russia (called "the land of the man-eaters"), Northern Africa,

and Rome. They were martyred in such fashions as crucifixion, stabbing, spearing, axing, clubbing, etc.

4. The placement of this selection in Luke after the conspiring against Jesus shows that Jesus was in one sense looking ahead to who would carry on His mission after He would go away. To Jesus this was a matter which required the kind of expression of prayer which disturbs normal routine. It was a matter which required getting seeking the Father's heart and heavenly perspective.
5. Mathew and Mark's accounts show us the kind of community from which was to form His ambassadors. In Matt 10 they are called and then sent out with authority over demons and disease. In Mark 3 they are called and sent out to preach (herald, announce, proclaim). In all of the accounts of selecting The Twelve, it stands out that Jesus is forming a community of those with diverse and even opposing social backgrounds, and a community among which a traitor took part. The community of Christ's disciples was ripe to learn forgiveness and to confront offense. This is the kind of community which forms ambassadors (representatives) of Christ.
  - a) What Luke's emphasis is communicating to us is that it is prayer which forms this kind of community! The selection took place after a night of prayer and the one practice or discipline which this community is recorded as going on to ask Jesus to teach them is the practice of prayer (Luke 11).

## II. Revival in Galilee: Miracles breakout and Jesus is healing every sickness

**A. Matt 4:23-25: And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. Then His fame went throughout all Syria; and they brought to Him all sick people who were afflicted with various diseases and torments, and those who were demon-possessed, epileptics, and paralytics; and**

**He healed them. Great multitudes followed Him—from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.**

B. Jesus shows how to steward revival through the teaching ministry

1. Matt 5:1-2: And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him. Then He opened His mouth and taught them, saying:
2. The teaching ministry comes in to reconcile the seeming tensions of the things that we are called to experience in God. It makes sense of what we're invited into.
3. By the time Jesus is done speaking, the people are left more astonished at His teaching than they were at the miracles. The people were more astonished at what He said than at what He did! (That's a crazy thought for an "actions not words" generation.)

a) **Matt 7:28-29: And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes.**

III. **Luke 6:17-18 "And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon,<sup>18</sup> who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured.<sup>19</sup> And all the crowd sought to touch him, for power came out from him and healed them all.**

A. *"Luke has placed the sermon later in his Gospel than Matthew does in his, but even so, the contexts are similar. Matthew's version comes after the call of four disciples and a general statement about Jesus' ministry (Matt. 4:18–25), while Luke's follows the call of the Twelve and a general statement about Jesus' ministry (6:12–19). Luke's sermon is but one-fourth the length of Matthew's, and there are noticeable differences in the common subject matter, (Craddock, F. B. 1990).*

- B. It appears that Jesus probably preached this Sermon several times on different occasions. It is likely that Luke's shorter version follows more closely the common source material of "Document Q" which Matthew likely expounds more due to having been present at the which Jesus communicated variations of this sermon.

IV. **And he lifted up his eyes on his disciples, and said: "Blessed are you who are poor, for yours is the kingdom of God. <sup>21</sup> "Blessed are you who are hungry now, for you shall be satisfied. "Blessed are you who weep now, for you shall laugh. <sup>22</sup> "Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! <sup>23</sup> Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets. <sup>24</sup> "But woe to you who are rich, for you have received your consolation. <sup>25</sup> "Woe to you who are full now, for you shall be hungry. "Woe to you who laugh now, for you shall mourn and weep. <sup>26</sup> "Woe to you, when all people speak well of you, for so their fathers did to the false prophets.**

- A. The structure here is trying to communicate to us the weight of the contrasts.

1. The "blessings" are communicated to the *Poor, the Hungry, the Downcast and the Hated* and by contrast the "woes" are communicated to the *Rich, the Full, the Exuberant, and the Popular*.
2. *"Even in English translation one can see how carefully symmetrical is the construction. Notice the use of "now" in the second and third blessing and woe, and the same clause that closes the blessings (v. 23) and the woes (v. 26)." (Craddock, F. B. 1990).*
3. *The reader is reminded of the blessings and the woes set before Israel (Deut. 11:26–28), but there is a major difference: In Deuteronomy the blessing or the curse was contingent on behavior, while here there is no contingency, no urging, no exhortation to act so as to receive a blessing or to avoid a woe... Luke stated as early as the Magnificat (1:46–55) that*

*the arrival of God's reign will be marked by a complete reversal of fortunes for the rich and the poor, the powerful and the powerless, the full and the empty. But these terms and these reversals are drawn from an eschatological frame of reference... Jesus is making the official proclamation of the way life is inside and outside the reign of God. (Craddock, 1990)*

4. While Matthew's account is emphasizing the qualities of the heart that are "blessed" (qualities which must be acted on to experience the blessing which they bring), Luke's account is making a more general point: that life in the Kingdom of God, no matter our earthly condition in this life, has an eternal payout.
5. This text is urging its readers to evaluate their perspective related not just to what kind of qualities are blessed but also *where* true blessing lies- in this life? or in eternal life- the age to come?