


A Study of the Gospel of Luke – Part One
Lesson 12

*** Read Luke 6:12–26.**

*** Reread Luke 6:11–16.**

1. Consider verse 11. What is going on in the background as Jesus is choosing his twelve disciples? (Also see Mark 3:6.)
2. Before picking his twelve apostles, Jesus “spent the night praying to God” (v. 12).
 - a. Why do you think he spends so much time praying before this decision? (v. 12)
 - b. What additional factor would have made his decision even more difficult? (v. 16; Jn. 6:70–71; * Ps. 55:12–14)

Apostles

The word *apostles* means “ones sent with a special commission.”¹

The names of the apostles are listed here in Luke as well as in Matthew 10:2–4, Mark 3:16–19, and Acts 1:13. In all, Peter is listed first as the leader of the group and Judas Iscariot is always last. The names used can vary as noted: **Simon**, whom Jesus named “Peter” and who denied him three times; his brother **Andrew**, who was often bringing people to Jesus; **James** and **John**, who are brothers and cousins of Jesus and also known as “the Sons of Thunder,” though John became known as “the apostle of love;” **Philip**, who was from the same hometown as Peter and Andrew; **Bartholomew**, also known as Nathanael; **Matthew**, who is the same as the tax collector Levi mentioned earlier; **Thomas**, who doubted; **James**, son of Alphaeus; **Simon**, who was called the Zealot because he came from a radical group that hated the Roman occupiers; **Judas**, son of James and also known as Thaddeus; and **Judas Iscariot**.²

3. Jesus called Simon, the anti-Roman Zealot, and Matthew, the tax collector in the service of Rome, to work together and love one another as apostles. How have you seen Jesus change the hearts of people in the Church so that they can love and work with people who are different?

4. Most of the men Jesus chose were also not notable by worldly standards of wealth, power, position, or ability.³
 - a. What does their lack of status reflect about the kingdom of God? (You may wish to consider 1 Cor. 1:26–29.)
 - b. How are you encouraged by the fact that God builds his kingdom through those for whom the world has little regard? (📖 2 Cor. 12:9–10)

*** Read Luke 6:17–19.**

The teaching in Luke 6:17–49 roughly parallels the more familiar Sermon on the Mount in Matthew 5–7. People sometimes refer to the teaching here as the Sermon on the Plain (because of the “level place” mentioned in verse 17).

5. What three groups of people are present for this sermon? (vv. 13, 17)
6. Many came to Jesus with diseases and/or impure spirits, and all were healed. How is this possible? (Acts 10:37–38; Col. 2:10)
7. While Jesus performed many miraculous healings, the purpose of his first coming was not to wipe out sickness and suffering.
 - a. What are the purposes of these miracles besides bringing relief to those who are suffering? (Lk. 7:14–23; Acts 2:22)
 - b. While there is much mystery to the suffering that remains in the world, what are some good things you have seen produced by your own suffering?
 - c. What future reality do the miracles point to? (Is. 25:7–8; Is. 35:10; 1 Cor. 15:22–26)

* Read Luke 6:20–26.

8. Fill in the chart below from this passage.

Blessed are...	Why?	Woe to...	Why?

Note: the first few categories on each list are speaking in more spiritual terms. Matthew tips us off to this by calling them the “poor in spirit” and those who “hunger and thirst for righteousness” (Mt. 5:3, 6).

Which list does the world affirm, value, look up to, and esteem?

Why?

Why do you think Jesus sees people so differently than the world sees them?

“Woe does not convey the exact force of Jesus’ *ouai* [the word in the original language]. It is more like ‘Alas’ (NEB) or ‘How terrible’ (TEV). It is an expression of regret and compassion, not a threat.”⁴

THE POOR

9. Those who are “poor in spirit” (Mt. 5:3) “do not seek their wealth and life in earthly things but...acknowledge their own poverty and come to [Jesus] to seek real life.”⁵ How did Jesus, in his humanity, model this kind of dependence on His Father? (Lk. 5:16; Jn. 5:19)

10. “Like people today, many of [the people of Jesus’ time] thought that happiness came from having great possessions, or holding an exalted position, or enjoying the pleasures and popularity that money can buy.”⁷ What happens when we try to fill ourselves with the things of this world? (Prov. 30:8–9a; Jer. 2:13)

When Jesus says “blessed are you who are poor” (v. 20), “[h]e is not blessing poverty in itself.... It is His disciples of whom Jesus is speaking. They are poor and they know that they are without resource. They rely on God and they must rely on Him, for they have nothing of their own on which to rely.”⁶

THE HUNGRY

11. What does the Lord provide for those who hunger after him? (Deut. 4:29; Lk. 1:53; Rom. 15:13)

THE WEEPING

12. What comfort is there for those who see the brokenness around them and in their own hearts? (2 Cor. 7:10; Rev. 21:4)

THE REJECTED

13. What perspective and hope transform the pain of being hated, excluded, insulted, and rejected? (1 Pet. 4:12–16)



Digging Deeper (for those who are interested)

Christ in his life on earth modeled what it looked like to be humble and poor in spirit, to hunger for righteousness, to weep over the brokenness of the world, and to be rejected for following the will of the Father. As we go through Luke, be looking for ways he embodies these things.

This passage turns our understanding of the world upside down, exposing our heart’s desire to be self-sufficient and independent of God. Jesus reveals that we will be blessed with true riches, satisfaction, joy, and great reward only when we realize our poverty and come to him. Seek him and you will find him.

*📖 For further study

¹ Kenneth Barker, Gen. Ed. *The NIV Study Bible* (Grand Rapids: Zondervan, 1995), 1547 (footnote on 6:13).

² Summarized from <https://bible.org/seriespage/lesson-24-master%E2%80%99s-men-and-method-luke-612-19>

³ Frank E. Gaebelin, Gen. Ed. *The Expositor’s Bible Commentary with the New International Version of the Holy Bible in Twelve Volumes*. Vol. 8 (Matthew, Mark, Luke) (Grand Rapids: Zondervan, 1984), 889.

⁴ Leon Morris. *The Gospel According to St. Luke: Tyndale New Testament Commentaries* (London: Inter-Varsity Press, 1980), 127.

⁵ Norvel Geldenhuys. *The Gospel of Luke: The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1951), 210.

⁶ Morris. 126.

⁷ Warren W. Wiersbe. *An Exposition on the New Testament Comprising the Entire “BE” Series: The Bible Exposition Commentary* (Wheaton: SP Publications, Inc., 1989), 192.