

**Luke 6:12-19**  
**November 18, 2018**

**Open with Prayer**

**HOOK:**

Q: If the Lord is not willing that anyone would perish, then what is God's game plan to reach everyone with the gospel message? [Let people engage]

Q: If the game plan is that He is counting on every believer to share the gospel, then it begs the question, "How are we doing?" Is evangelism alive and well among the many Christians, or just a minority of Christians? What do you think?

**Transition:** The good news starts with Jesus! It's a love story of how God sent His only Son to die on the cross and pay the penalty of our sins. When we owned that we were sinners and asked Jesus to forgive us, He adopted us as His child. We became a disciple of His under His Lordship. When we said "yes" to Him, we were saying "yes" that we would spread the good news. And from my reading of Scripture, I am not seeing a "Plan B." Plan A is that ALL of His children would be obedient to the Great Commission.

As we begin today's study, let's look at how Jesus implemented Plan A. Let's look at the men he chose. Let's see if we can determine his model for how HE envisioned that His kingdom would grow. Let's begin.

**BOOK (NIV 1984):**

V.12:

- One of those days Jesus went out to a mountainside to pray and spent the night praying to God.

V.13:

- When morning came, he called his disciples to him and chose twelve of them, whom he also designated apostles:

V.14:

- Simon (whom he named Peter), his brother Andrew, James, John, Philip, Bartholomew,

V.15:

- Matthew, Thomas, James son of Alphaeus, Simon who was called the Zealot,

V.16:

- Judas son of James, and Judas Iscariot, who became a traitor.

V.17:

- He went down with them and stood on a level place. A large crowd of his disciples was there and a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon,

V.18:

- who had come to hear him and to be healed of their diseases. Those troubled by evil spirits were cured,

V.19:

- and the people all tried to touch him, because power was coming from him and healing them all.

**Process Observations/Questions:**

Q V.12: What do we observe Jesus doing? [He went to a mountainside to pray, and spent the night praying]

Q: Why do you think He spent the night praying? [It was important to Him to hear His Father's voice. He wanted His Father to lead Him in every aspect of His ministry.]

Q: What was the next step of His ministry based on what we read? [He needed to choose 12 disciples]

**Truth:** Jesus has modeled to us from the beginning that prayer is central and foundational to anything we are doing for Him. *If it was central for Jesus, it should be central to us.* Ask yourself, "What am I doing for Him that I haven't bathed in prayer?"

Q V.13: What happens the next morning? [He called His disciples and chose 12 of them, whom He designated as His apostles.]

Q: Wait...He called His disciples and chose 12 of them. How many more disciples do you think were there?! Who were they? [Jesus had a large group of followers. It was out of this larger group that He chose 12 men.]

Q: What this difference between a disciple and an apostle? [Disciples were followers, while apostles were those sent out as messengers with delegated authority.]

Q: Why do you think Jesus chose 12 apostles? [Our educated guess is because there were 12 tribes in Israel. So Jesus was forming a new nucleus for a new nation.]

Q V.14-16: After reading these 12 names, what occupations did some of them have? [tax collector, (7) were fishermen, and the other four we don't know]

Q: Do you see any government official of high standing? Do you see any young rabbis from the synagogue who look like "up and comers?" Do you see anyone that had a lot of wealth? [No]

Q: So, what can we conclude about how Jesus selected His disciples? [He wanted to use ordinary people like you and me. X-REF I Cor 1:26-29]

Q V.17: What happens after Jesus chooses His 12 apostles? [He went down with them and stood on a level place.]

**Observation:** That makes sense. In v.12 we know that Jesus went out to a "mountainside." In v.13 Jesus called His disciple "to Him," which means they came up to the mountainside. In v.17, they therefore "went down" to a level place.

Q: Who was there when Jesus and His disciples came to the level place? [There was a large crowd of His disciples and a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon.]

Q V.18: Why were there so many people gathering around Jesus? [They wanted to hear more teachings from Him, be healed of their diseases, and to be cured of evil spirits that troubled them]

Q V.19: Why else did people flock to Jesus? [They wanted to touch Him, because power was coming from Him and healing them all.]

Q: Imagine being a newly appointed apostle during this time. You're seeing these huge crowds come to Jesus, just hoping to touch Him. Many want healings. How do you think you would feel? [Let people engage; overwhelmed; are you wondering if you can even effect change?]

Q: It's November 17, 2018. Have the needs of people changed? [No! We are among a lot of hurting people. There are many lost people around us. They need Jesus.]

Q: So as His disciple, what has Jesus modeled so far? [The needs of others are important. We need to serve others and lead people to Jesus]

**LOOK:**

Jesus's plan to reach the lost is YOU. He chose twelve disciples to mentor, and then they multiplied themselves as they poured into other believers. We are called to do the same.

**Close in Prayer**

### **Commentaries for Today's Lesson:**

**Wiersbe, W. W. (1996). *The Bible Exposition Commentary* (Vol. 1, pp. 191–192). Wheaton, IL: Victor Books.**

### **A New Nation (Luke 6:12–19)**

Jesus spent the whole night in prayer, for He was about to call His 12 Apostles from among the many disciples who were following Him. A *disciple* is a learner, an apprentice; while an *apostle* is a chosen messenger sent with a special commission. Jesus had many disciples (see Luke 10:1) but only twelve handpicked Apostles.

Why did He pray all night? For one thing, He knew that opposition against Him was growing and would finally result in His crucifixion; so He prayed for strength as He faced the path ahead. Also, He wanted the Father's guidance as He selected His 12 Apostles, for the future of the church rested with them. Keep in mind that one of the Twelve would betray Him, *and Jesus knew who he was from the beginning* (John 6:64). Our Lord had real human emotions (Luke 22:41–44; Heb. 5:7–8), and it was through prayer that He made this difficult choice.

The names of the Apostles are also given in Matthew 10:1–4; Mark 3:16–19; Acts 1:13 (minus Judas). In all the lists, Peter is named first and, except in Acts 1:13, Judas is named last. The Judas in Acts 1:13 is Judas the brother [more likely “the son”] of James, who is also called Thaddeus in Mark 3:18. It was not unusual for one man to have two or more names.

Simon received the name *Peter* (stone) when Andrew brought him to Jesus (John 1:40–42). Bartholomew is the same as Nathanael (John 1:45–49). The other Simon in the group was nicknamed “Zelotes,” which can mean one of two things. It may mean that he belonged to a group of fanatical Jewish patriots known as “the Zealots,” whose purpose was to deliver Israel from the tyranny of Rome. They used every means at hand, including terror and assassination, to accomplish their purposes. Or, perhaps the word *Zelotes* translates from the Hebrew word *qanna* which means “jealous for God, zealous for God's honor.” (It is transliterated in Matt. 10:4 as “Simon the Canaanite” [*qanna*].) Whether Simon was known for his zeal to honor God, or his membership in a subversive organization, we cannot be sure—possibly both.

Nor are we sure of the origin of the word *Iscaiot*. It probably means “man [*ish* in Hebrew] of Kerioth,” a town in southern Judah (Josh. 15:25). Some connect it with the Aramaic word *seqar* which means “falsehood.” Thus, “Judas the false one.” The geographical explanation is probably right.

What an interesting group of men! They illustrate what Paul wrote in 1 Corinthians 1:26–29, and they are an encouragement to us today. After all, if God could use them, can He not use us? Perhaps seven of them were fishermen (see John 21:1–3), one was a tax collector, and the other four are anonymous as far as their vocations are concerned. They were ordinary men; their personalities were different; yet Jesus called them to be with Him, to learn from Him, and to go out to represent Him (Mark 3:14).

Why 12 Apostles? Because there were twelve tribes in Israel, and Jesus was forming the nucleus for a new nation (see Matt. 21:43; 1 Peter 2:9). The first Christians were Jews because the Gospel came “to the Jew first” (Acts 13:46; Rom. 1:16). Later, the Gentiles were added to the church through the witness of the scattered Jewish believers (Acts 11:19ff) and the ministry of Paul, apostle to the Gentiles. In the church, there is no difference between Jew and Gentile; we are “all one in Christ Jesus” (Gal. 3:28).

It is significant that after Jesus called His 12 Apostles, and before He preached this great sermon, He took time to heal many needy people. This was a demonstration of both His power and His compassion. It was also a reminder to His newly appointed assistants that their job was to share His love and power with a needy world. It is estimated that there were 300 million people in the world in Jesus' day, while there are over 5 billion today, four fifths of them in the less-developed nations. What a challenge to the church!

**Martin, J. A. (1985). Isaiah. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 219-220)**

6. JESUS'S DEMONSTRATION OF HIS AUTHORITY BY CALLING THE TWELVE (6:12–16) (Matt. 10:1–4; Mark 3:13–19).

6:12–16. Before **Jesus** chose the 12 **disciples**, He **spent** an entire **night** in prayer. Jesus had a large number of disciples and from those He picked **12** who were to be close **to Him**. These were specifically called **apostles** (*apostolous*) as opposed to the term disciples (*mathētas*). Disciples were followers, but apostles were those sent out as messengers with delegated authority (cf. “apostles” in 9:10; 17:5; 22:14; 24:10). In Luke's list of the Twelve (as well as Matthew's and Mark's lists) **Peter** is listed first and **Judas Iscariot** is last. **Bartholomew** must be Nathanael (John 1:45), Levi and **Matthew** are the same man, and Thaddaeus (Mark 3:18) is **Judas, son of James**. They were now willing to be sent out as apostles, being with Jesus on a full-time basis.

C. *Jesus' sermon on the level place* (6:17–49) (Matt. 5–7).

1. INTRODUCTION TO THE SERMON (6:17–19).

6:17–19. The sermon recorded in verses 17–49 is a shorter version of the Sermon on the Mount recorded in Matthew 5–7. Both sermons are addressed to disciples, begin with beatitudes, conclude with the same parables, and have generally the same content. However, in Luke the “Jewish parts” of the sermon (i.e., the interpretation of the Law) are omitted. This fits well with Luke's purpose. The problem in seeing these accounts as reflecting the same sermon is the place in which the sermon was given. Matthew recorded that Jesus was “on a mountainside” (Matt. 5:1), whereas Luke said Jesus was **on a level place** (Luke 6:17). The sequence of events solves the problem easily. Jesus went up in “the hills” near Capernaum to pray all night (v. 12). He called 12 disciples to be His apostles. He then went down on a level place to talk and to heal **diseases** (vv. 17–19). Following that, He went up higher to get away from the crowds and to teach His disciples (Matt. 5:1). The multitudes (Matt. 7:28; Luke 7:1) climbed the mountain and heard His sermon, which explains Jesus' words at the end of the sermon (Matt. 7:24; Luke 6:46–47).

**Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith* (pp. 1523-1524). Nashville, TN: Holman Bible Publishers.**

**6:12–16** On the call of the Twelve, see note on Mk 3:13–19.

**6:17–49** There are a number of differences between 6:17–49 and Mt 5:1–7:27. Jesus undoubtedly taught similar things on several different occasions, and the different settings (a “level place,” Lk

6:17, and a “mountain,” Mt 5:1; before [Mt 10:1–4] and after [Lk 6:12–16] choosing the Twelve) and contents of the two sermons lead many to conclude that they represent such a case. Others conclude from the very similar contents and order of the sermons, and from the episode of the healing of the centurion’s servant that follows each, that they represent the same sermon, albeit considerably summarized by both Gospel writers. Luke’s “level place” (Gk *pedinos*) can refer to a flat spot in the mountains and is so taken in this latter view. Luke omitted much of what is of primarily Jewish concern in the sermon as recorded in Mt and relocated other sayings elsewhere in his Gospel (to times when Jesus presumably repeated such sayings). Regardless of whether we read these as one sermon or two, the introductory and concluding statements in both Lk (Lk 6:17–19; 7:1) and Mt (Mt 5:1–2; 7:28–29) imply that the writers intended for these sermons to be read as historical events and not mere anthologies of Jesus’ teaching shaped into sermons for literary purposes.

**Stein, R. H. (1992). Luke (Vol. 24, pp. 191–197). Nashville: Broadman & Holman Publishers.**

### **Context**

This and the next account occur in reverse order in Mark. This may be due to Luke’s desire to use the summary of the crowd’s following Jesus (6:17–19) as both a summation of what preceded and as an introduction to what followed (6:20–49). Luke again was less interested in the chronological order of certain events than in their logical order (see comments on 1:3). The present account by its placement serves to contrast the negative behavior of Jesus’ opponents in 6:1–11 (esp. v. 11) with that of the disciples. The choosing of the twelve also prepares the reader for their mission in 9:1–6 and their later role in Acts 1:2, 8, 26; and 2:14. The main Lukan contribution to this account is found in his additions “to pray, and spent the night praying to God” in Luke 6:12 and “whom he also designated apostles” in 6:13.

There are four lists of the disciples in the NT: Matt 10:2–4; Mark 3:16–19; Acts 1:13; and the present passage. No two lists are identical, not even the two in Luke-Acts. The four lists each consist of three groups of four, and in each list the same names introduce each group: Peter (group one), Philip (group two), and James the son of Alphaeus (group three). This and the fact that the first four disciples are always Peter, Andrew, James, and John (or Peter, James, John, and Andrew); that the second group always consists of Philip, Bartholomew, Thomas, and Matthew; and that the last group always ends with Judas Iscariot (except in Acts, where he is omitted) suggests that there was a general order in the lists of the disciples. The minor variations within the list, however, indicate that this order was not set in stone.

### **Comments**

**6:12 Jesus went out to a mountainside to pray.** The parallel in Mark 3:13 also mentions a mountain. Luke alone mentioned that before the selection of the Twelve Jesus prayed (cf. Luke 6:12 with Mark 3:13 and Matt 10:1), for in Luke-Acts prayer preceded every major decision or crisis in the life of Jesus and the early church. See comments on 3:21 and Introduction 8 (7). In Acts 1:2 Jesus’ prayer and choice of the twelve is described in *The Jerusalem Bible* as having occurred “through the Holy Spirit.” It is uncertain, however, whether the phrase “through the Holy Spirit” goes better with the participle “giving instructions” (NIV) or the verb “chosen.”

**Spent the night praying.** This places even greater emphasis on Jesus' prayer and heightens the importance of the forthcoming decision.

**6:13 He called his disciples.** "His disciples" refers to a larger group of Jesus' followers, who already have been mentioned in 6:1. From this group the Twelve were chosen. This distinction between the Twelve and Jesus' disciples is clearly seen in the mission of the Twelve (9:1–6) and the mission of the seventy (10:1–12, 17–20).

**Chose twelve of them.** The grammar of this phrase is unclear. The participle "having chosen" does not appear to modify the main verb "called," so that it probably is best to understand it as a circumstantial or coordinate participle and to translate it as a finite verb as the NIV has done. Compare Matt 19:28 for another example.

The historicity of this group sometimes has been challenged; but the early reference to the Twelve in a pre-Pauline hymn (1 Cor 15:5), the importance of this group in Acts 1:21–26, and above all the fact that one of the Twelve was a traitor witness strongly to the historicity of this group. This also finds support in that references to the Twelve are found in several Gospel strata.

**Whom he also designated apostles.** Mark's Gospel lacks this statement but mentions that Jesus chose the Twelve in order that "he might *send them out (apostellē)* to preach" (Mark 3:14; cf. 6:7). Thus, even as he was sent from God (Luke 4:18, 43; 9:48; 10:16), so both during his earthly ministry (9:2, 10; 10:1, 3; cf. 22:35) and as the risen Christ (24:47) Jesus sent out his disciples to preach. The reference to the "apostleship" of the Twelve in Mark 3:14 is less developed theologically than the more technical term "apostles" in the present verse. For Luke the apostles were more than "sent ones."

The term "apostles" has a range of meanings, and Luke's meaning was somewhat narrower than Paul's. For Paul the criteria for being an apostle consisted of (1) being an eyewitness of the risen Christ (1 Cor 9:1) and (2) being commissioned to proclaim the gospel (Gal 1:15–16). Thus, the term was broad enough to include Paul himself, and at times Paul even understood it to include others who had not seen the risen Christ. Luke seemed to accept (1) and (2) in Acts 1:22 when the replacement for Judas was chosen. Yet he added another requirement as well. The apostolic replacement for Judas must have been present during Jesus' entire ministry (Acts 1:22). Thus the "apostles" Jesus chose during his ministry were the apostles par excellence of the risen Christ (1:2, 26; 2:37, 42, 43; 4:33; cf. also Luke 1:2). By this criterion Paul would be excluded. Yet there is a sense in which Luke could refer to Paul, and even Barnabas, as apostles (Acts 14:4, 14). For Luke, however, the term "apostle" was almost a technical term for the "Twelve," with Matthias taking the place of Judas Iscariot (cf. 1:26 "the Eleven apostles"). Unlike the other Evangelists, Luke frequently called the Twelve "apostles," and he alone stated that Jesus referred to the Twelve as apostles (Luke 6:13). No doubt Jesus' usage of this term, which means *one who is sent*, took on an even fuller sense as the Twelve sought to be witnesses unto the ends of the earth (Acts 1:8).

**6:14 Simon (whom he named Peter).** The first person called by Jesus (Luke 5:1–11) and the most famous of the disciples heads the list. Unlike Matt 16:16–19 no reason is given for the name "Peter." Whereas Luke used "Simon" (*God has heard*) up to this point, he henceforth would use "Peter" (*Stone*) except in 22:31; 24:34.

**His brother Andrew.** As in Matt 10:2, Andrew is placed next to his brother, Simon. From Mark 1:16 we learn that he was a fisherman like his brother.

**James, John.** These were the second set of brothers and were also Galilean fishermen (Luke 5:10–11). James, sometimes called "the Great" to distinguish him from the James of Mark 15:40, was martyred in the early forties by Herod Agrippa (Acts 12:1–2). Since Luke already had pointed

out in Luke 5:10 that these were the sons of Zebedee, he omitted this designation here (contrast Mark 3:17; Matt 10:2).

**Philip.** According to John 1:44, Philip came from Bethsaida, the same city as Peter and Andrew.

**Bartholomew.** There is no other reference to Bartholomew in the NT other than his appearance in the four lists of the disciples. Some have speculated that Bartholomew was another name for the Nathanael of John 1:45–51; 21:2, but there is no real evidence for this.

**6:15 Matthew.** In Matt 10:3, Matthew is identified as a tax collector. See comments on 5:27.

**Thomas.** Thomas is called “Didymus” or “The Twin” in John 11:16; 20:24; 21:2.

**James son of Alphaeus.** This James is not to be confused with James the brother of John, the James of Mark 15:40, or James the brother of Jesus (Mark 6:3; Gal 1:19; 1 Cor 15:7).

**Simon who was called the Zealot.** In Mark 3:18 and Matt 10:4 Simon is referred to as Simon the Cananaean. “Cananaean” is simply a transliteration of the Aramaic word for “Zealot,” for which Luke gave the Greek translation. The “Zealot” movement, which led to the Jewish revolt from A.D. 67–70, probably did not exist as a distinct political entity in Jesus’ day. Simon was a “Zealot” in the sense that he was a follower of the revolutionary movement(s) that later developed into a unified nationalistic party of Zealots.

**6:16 Judas son of James.** In Mark 3:18 and Matt 10:3 this name does not appear, but instead we find the name “Thaddaeus.” It is not impossible that these are two names for the same person. Double names were not at all rare (cf. Simon Peter; Saul-Paul). Furthermore, the other apostles whose names are qualified (Simon Peter and Simon the Zealot; James [the son of Zebedee] and James the son of Alphaeus) share names with others in the list. These shared names are qualified to distinguish them. Had there been only one Judas, why qualify his name with Iscariot here, in Mark 3:19, and in Matt 10:4? There would be no need to do so. If, however, as the Lukan account states, there were two disciples named Judas, then such a qualification would have been needed. Matthew and Mark may have preferred the other name “Thaddaeus” to Judas because of the connotations associated with the name Judas. (What Christians today name their son “Judas”?)

**Judas Iscariot.** The latter designation probably means *man (Is[h]) from [the town of] Karioth (cariot)*. This would make Judas a Judean and the only non-Galilean of the group.

**Who became a traitor.** The name of Judas has forever become associated with and even a synonym for “traitor.”

## The Lukan Message

Within this passage we find two important theological emphases of Luke. The importance of prayer is clearly seen in his adding to the parallel account that Jesus went to a mountainside “to pray” and his intensifying this by stating that Jesus “spent the night praying to God.” Within this one verse (6:12) Luke made two references to Jesus’ having prayed before choosing the twelve apostles. This prayer, furthermore, lasted through the whole night. We already have noted the general importance prayer played in the life of Jesus and the early church (see comments on 3:21 and Introduction 8 [7]), but prayer by Jesus before his selection of the church leaders was being portrayed consciously as the normative pattern for the later selection of church leaders. This is evident from Acts 1:24; 6:6; 13:2–3; 14:23. Luke was seeking to teach his Christian readers that prayer should be made before church decisions concerning leadership.

Another emphasis of Luke found in our passage involves Jesus’ selection of the early church leaders, the apostles. Jesus chose these twelve from a larger group of disciples. That this decision was made after a night of prayer heightens the Twelve’s authoritative position in the church. In

Acts 1 the first action of the early church was to make sure this leadership was maintained. There had to be “twelve.” The Twelve’s role was not simply their having been “sent out” as missionaries. This seems to be more the emphasis of Mark 3:14. For Luke the Twelve apostles’ leadership role was multiple. They indeed were the evangelists, preachers, and missionaries of the early church (Luke 9:1–2; 24:46–49; Acts 2:14–42; 4:33; 5:12), but they also were the church’s leaders. In times of crisis the church turned to the apostles in Jerusalem (8:14; 15:2). The apostles also were the authorized conveyers of the tradition, for through these eyewitnesses and ministers of the word the Jesus tradition has been handed down to the church (Luke 1:2; Acts 2:42; 10:34–39).

## Context

At this point Luke introduces Jesus’ Sermon on the Plain with a summary of Jesus’ activity taken from Mark 3:7–12. A comparison of the two accounts helps reveal Luke’s theological emphases. The addition “went down” (6:17) and the setting on a mountain (6:12) tie the preceding account geographically and chronologically to the following sermon “on a level place” (6:17). Luke also emphasizes the presence of “power” (6:19) and Jesus’ healing ministry (6:17–19). The addition of “had come to hear him” (6:18) also places greater emphasis on Jesus’ message than we find in Mark’s account.

## Comments

**6:17 He went down with them.** This is due to the mention of the “mountainside” in 6:12. One should not read into this a parallel to Moses’ descent from the mountain (Exod 32), since Luke’s Sermon on the Plain does not possess any allusions or echoes of Moses’ having received the law on a mountain and going down to give it to the people.

**And stood on a level place.** The KJV reads “in the plain,” and the Lukan material that follows (Luke 6:17–49) has been entitled the “Sermon on the Plain,” whereas the related Matthean material has been called the “Sermon on the Mount” (Matt 5:1). As Sabourin notes, “Even an elevated plateau, quite above the sea of Galilee, could be described as ‘a level place,’ so that a contrast in location ... does not have to be stressed.”

**A large crowd of his disciples.** Luke added this comment (cf. Luke 19:37) to show that Jesus’ teachings received a positive response from the people. This positive response continues in Acts. See Introduction 7 (1). Three groups are mentioned in this verse: them (the Twelve apostles), a large crowd of disciples, and a great number of people. This may reflect an understanding of society as consisting of the apostles, the church, and the world.

**From all over Judea.** This also emphasizes the positive response Jesus elicited. “Judea” is best understood broadly as the land of the Jews rather than the province of Judea (see comments on 1:5). The mention of Tyre and Sidon, coastal cities in the province of Syria, prepare for 10:13–14.

**6:18 Who had come to hear him.** This prepares the reader for the following sermon and is picked up in 6:27, 47 (cf. also 8:4–15). Although Mark 3:8 states that the crowd came because they heard about what Jesus did (a casual participle), Luke commented that the purpose of their coming was to hear Jesus (an infinitive of purpose). Thus, he placed greater emphasis on Jesus’ message.

**And to be healed of their diseases.** This gives the second reason for their coming. By placing “to hear” before “to be healed,” Luke stressed the importance of Jesus’ preaching ministry over his healing ministry (cf. 5:15).

**6:19 And the people all tried to touch him.** Compare 8:44–47; 18:15; cf. also 5:13; 7:14; 22:51.

**Because power was coming from him and healing them all.** Compare 5:17. Jesus' power is a clear Lukan emphasis. See comments on 1:17 and 4:36.

### **The Lukan Message**

We find in this brief introduction to the Sermon on the Plain two important Lukan emphases. The reference to Jesus' "power" to heal is most clear and fits well with Jesus' being empowered by the Spirit's anointing. The tie between the Spirit and power has already been emphasized in 1:17, 35; 4:14 (cf. also 4:36; 5:17) and prepares for the extension of the Spirit's power to the church in 24:49; Acts 1:8. See Introduction 8 (3).

A second emphasis in this passage involves the importance of hearing Jesus' message. Even more important than seeking healing, the importance of which need not be minimized, is the need to "hear" the word of God (6:17–18).