

The Discippler's Commentary

Answer Outline for the Discippler

Luke 6

6:1-11 – Jesus is confronted by some Pharisees concerning His supposed breaking of Sabbath laws:

(Note – The significance of the Sabbath to Jews is that it is the “sign” of their covenant with God (the law) and is based on the Fourth Commandment to keep the Sabbath Day holy.

- *The discippler will need to help the disciple understand why the Sabbath was so important to the Jews. (See Exodus 31:16-17)*
- *Provide some of the background why the Pharisees instituted almost 2000 laws concerning the Sabbath.*

6:1-5 – Regarding working on the Sabbath: Jesus says He is Lord of the Sabbath

(The title “Son of Man” comes from Ezekiel and means a good representative of mankind (cf. Mark 2:27 where it states, “The Sabbath was made for man, and not man for the Sabbath.)

- *The title “Son of Man” may be a bit confusing for the disciple; therefore, some background of where the term comes from may be necessary (see commentary).*
- *Explain that if Jesus is the Son of Man (the representative of mankind) and the Sabbath is made for man (and not man for the Sabbath), then the Son of Man is the one who dictates what is acceptable activity on the day of rest, and how to interpret and implement the fourth commandment regarding the Sabbath.*
- *The discippler may also want to point out how wrong the Pharisees were of accusing Jesus of breaking the Sabbath.*
- *Most importantly, help the disciple understand why the conflict over the Sabbath is actually a conflict over love. Help the disciple use some critical thinking skills here.*

6:6-11 – Regarding healing on the Sabbath: Jesus says it is okay to do good

- *This incident will probably be more obvious to the disciple than the one above. The natural reaction will be, “Of course we help others on the Sabbath.” So help the disciple see why the word “good” is related to the issue of love.*
- *Ask the disciple what the reactions of the Pharisees should have been. Also, explain why Luke was so careful to mention that it was the man’s right hand that was involved, and why that is so important in Middle Eastern culture (even to this day).*

6:12-16 – The choosing of the twelve – done only after spending a night in prayer

The twelve: Peter (aka Simon Peter, Cephas), James & John (brothers; sons of Zebedee)
Andrew (Peter’s brother), Philip, Bartholomew (aka Nathaneal)
Matthew (aka Levi), Thomas, James (son of Alphaeus)
Simon (the Zealot), Judas (son of James) Judas Iscariot (the traitor)

Note: There were other apostles who were not part of the twelve. For example, the apostle Paul

- *This is actually a very important section of the commentary for a disciple or a new believer to understand. It has to do with the definition of “apostle” and who apostles are (were). Using the commentary, help the disciple learn how the early church defined an apostle, and why there can be no more true apostles today, no matter what someone calls himself.*
- *This explanation will have to be tempered by the fact that there is the “office” of apostle, and there is the “ministry” of apostle. Whereas there can be no more official apostles today, there can be those who are doing apostle-like ministries, such as missionaries or church planters.*
- *Make sure the disciple understands that anyone calling himself or herself an apostle today is a false teacher and is looking more to be highly esteemed by men rather than highly commissioned by God.*
- *It might also be important that the disciple is able to differentiate between the apostle James and the writer of the Epistle of James, and that two of the twelve had the name James.*

6:17-49 – Luke’s record of one of Jesus’ sermons, here called the Sermon on the Plain

- *Explain the similarities and differences between the Sermon on the Plain and the Sermon on the Mount found in Matthew 5-7. It’s important here for the disciple to realize that Jesus probably gave the same message hundreds of times, and that’s why the writers of the gospels could quote Him so accurately.*
- *Knowing this information will help the disciple answer the skeptics and scoffers who claim who question the accuracy of the words of Jesus.*

6:20-26 – Called the beatitudes (these contain blessings and woes)

- *Explain to the disciple that to be “blessed” is to be made glad and happy, whereas a pronouncement of “woe” is a warning that requires urgent attention and indicates a theme of judgment.*
- *It may take awhile, but a great exercise—especially in a group setting—would be to go through each verse in this section and ask, “Why?” For example, why would the poor consider themselves “blessed”? The same question can be asked about the word “Woe.” The exercise is called “brain storming” which allows the group freedom of thought and expression. Generally, there are no wrong answers, and it becomes an opportunity for the discipler to learn from the disciple!*

6:27-36 – The key theme here: love your enemies

- *It is important for the disciple to understand that Christianity is the only religion that teaches to “love your enemies” and “pray for them.”*
- *No doubt the disciple will raise the question about loving one’s enemies because they do not understand the nature of biblical (agape) love. Agape love is not without feelings, but feelings—such as warmth and tenderness toward another—must never overruled loving actions toward them. The Christian is to act in love toward their enemies, even though they may have ill feelings about that person.*
- *The reason God wants His children to love their enemies is twofold: (1) all unsaved people on the earth are “held captive by the enemy to do his will” (2 Tim. 2:26). Love is the only power that will free that captive. And (2), all of us were enemies of God when Jesus went to the cross to die for our sins, yet He loved us.*

6:37-38 – How God responds to one’s willingness to obey these teachings

- *This section is another way of saying, “You reap what you sow.”*
- *Perhaps the most important question the discipler can ask the disciple is, “Now, how do you plan on implementing the things you’ve learned from verses 20-49.”*

6:39-45 – Various pronouncements, with the emphasis on bearing good fruit

- *An important part of this section is helping the disciple discern what is good fruit and what is bad fruit. Good fruit always involves love, and bad fruit always involves the absence of love (biblical love, that is).*
- *Help the disciple see that almost every verse in this Sermon on the Plain involves relationships in one way or another. Suggest to the disciple that he or she go through the sermon verse by verse and point out why it involves relationships.*
- *Ask the disciple how he or she plans to “act on” these words (v. 47).*
- *After the lesson is over and the disciple is dismissed, the one doing the discipling should take some time to reflect on these verses and see what areas of one’s life needs improvement.*