

The Twelve and the Sermon on the Mount (Lk. 6; Mt. 5-7)

I. JESUS SELECTED THE TWELVE APOSTLES (MK. 3:13-15; LK. 6:12-16)

- A. Jesus selected the apostles and taught them the kingdom lifestyle (Lk. 6:12-49; cf. Mk. 3:7-19). His choice of the Twelve occurred immediately after His conflict with the Jewish leaders (Lk. 6:1-11).
- B. Jesus spent the night in prayer on a mountain near Capernaum and the Sea of Galilee before selecting the twelve apostles. This occurred near the summer of AD 28 (Mt. 5:1; Mk. 3:13-19; Lk. 6:13-16). Jesus had almost two years to train them before He died on the cross in April AD 30.

¹²***...He went out to the mountain to pray, and continued all night in prayer to God. ¹³...He called His disciples to Himself; and from them He chose twelve whom He also named apostles... (Lk. 6:12-13)***

- C. ***Prayer:*** Jesus prayed all night before choosing leaders, speaking the Word, and ministering to the people (6:12-13, 17, 20-49). This demonstrated Jesus' dependence as a man upon His Father.
1. Luke emphasized how Jesus lived as a "man of prayer" and how He often withdrew for prayer (Lk. 5:16; cf. 3:21; 6:12; 9:28-29; 11:1; 5-8; 18:1-8; 22:31-32; 22:41, 44; 23:34). The early church followed Jesus' example in prayer (Acts 1:2, 24-26; 2:42; 6:4; 13:2; 14:23).
 2. Jesus made very important decisions after prayer—choosing the first leaders in the church and giving His most complete presentation of the kingdom lifestyle (Sermon on the Mount).
- D. Jesus sent them out to preach, to heal the sick, and to cast out devils (Mk. 3:15; Lk. 9:1-10).

¹³***And He went up on the mountain and called to Him those He Himself wanted. And they came to Him. ¹⁴Then He appointed twelve, that they might be with Him and that He might send them out to preach, ¹⁵and to have power to heal sicknesses and to cast out demons... (Mk. 3:13-15)***

1. The Twelve were the first people to function as Jesus' officially authorized representatives. As Jesus was commissioned to act for God, so the apostles were to act for Jesus (Jn. 20:21).
²¹***Jesus said to them, "...As the Father has sent Me, I also send you." (Jn. 20:21)***
2. The apostles modeled the ministry of Jesus—which is to be followed by the body of Christ.
¹⁷***These signs will follow those who believe: In My name they will cast out demons; they will speak with new tongues; ¹⁸they will...lay hands on the sick, and they will recover."* (Mk. 16:17-18)**
¹⁸***...God...reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, ¹⁹ that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. ²⁰Now then, we are ambassadors for Christ, as though God were pleading through us..."* (2 Cor. 5:18-20)**

II. JESUS CHOOSE THE TWELVE APOSTLES (LK. 6:13-16)

- A. The Bible provides four lists of the apostles (Mt 10:2-4; Mk. 3:16-19; Lk. 6:13-16; Acts 1:13).
¹³ *...He chose twelve...named apostles: ¹⁴ **Simon...named Peter, and Andrew his brother; James and John; Philip and Bartholomew;** ¹⁵ **Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealot;** ¹⁶ **Judas the son of James, and Judas Iscariot who also became a traitor.** (Lk. 6:13-16)*
- B. The four lists each consist of three groups made up of four disciples and introduces the three groups of disciples by the same leader—Peter (group one), Philip (group two), and James, son of Alphaeus, (group three).
1. The first five came from Bethsaida, and seemingly eleven of the apostles were all Galileans. The exception was Judas Iscariot who came from a town in Judea. The names are all Hebrew except Philip and Andrew who had Greek names.
 2. The first group of apostles enjoyed the closest working relationship to Jesus. Peter, James, and John were spoken of together (Lk. 8:51; 9:28), though sometimes it was James and John being mentioned together (Lk. 9:54). Peter and John are also mentioned together (Lk. 22:8; Acts 3:1, 3, 4, 11; 4:13, 19; 8:14; Gal 2:9).
- C. **Simon:** Jesus named him “Peter”—a rock—so that he would see himself as who God was making him to be. The impulsive Simon would become a steadfast rock from whom others drew strength. *Cephas* is Aramaic and means *Rock*. *Peter* is the English form of *Cephas* from the Greek, *Petros*.
⁴² *...Jesus looked at him, He said, “...You shall be called **Cephas**” (which is translated, a Stone).* (Jn. 1:42)
- D. **James and John:** Mark added that Jesus called them “the sons of thunder” (Mk. 3:17).
¹⁷ *James...and John...to whom **He gave the name Boanerges, that is, “Sons of Thunder”**...* (Mk. 3:17)
- E. **Bartholomew:** Most agree that Bartholomew (a grecized form of *Bar-Tolmai* or the *son of Tolmai*) was Nathanael. In John’s gospel Bartholomew is not mentioned; Nathanael is named with the apostles (1:46-51). Nathaniel is not mentioned by Matthew, Mark, and Luke, but Bartholomew is.
- F. **Thomas:** was known as “the Twin” (Jn 11:16)
¹⁶ *Then Thomas, **who is called the Twin, said...“Let us...die with Him.”** (Jn. 11:16)*
- G. **Simon called Zealot:** The Zealots was a political movement that rose up against Rome leading to destruction of Jerusalem in AD 70. Matthew and Mark referred to this Simon as “Simon the Cananite” (Mt 10:3; Mk. 3:18), which transliterated the Hebrew *Kananite*. It could also be interpreted as “zealot” because both *Cana* and “zeal” are from the same Hebrew root.
- H. **Judas the son of James:** Many identify him as having the surname Thaddaeus (Mt 10:3; Mk. 3:18).
- I. **Judas Iscariot:** “Iscariot” is probably derived from the town he came from Kerioth (about 10 miles from Hebron in Judah). Iscariot means “a man from Kerioth.”

III. THE SERMON ON THE MOUNT (LK. 6:20-49; CF. MT. 5:2-7:27)

- A. A multitude gathered to receive teaching and healing (Lk. 6:17-19). We refer to this sermon as the *constitution of God's kingdom*. It is Jesus' most comprehensive statement about a believer's role in cooperating with God's grace.
- ¹⁷And He came down with them and stood on a level place...and a great multitude of people from all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, who came to hear Him and be healed of their diseases, ¹⁸as well as those who were tormented with unclean spirits... ²⁰Then He lifted up His eyes toward His disciples, and said: "Blessed are you poor, for yours is the kingdom of God. ²¹Blessed are you who hunger now, for you shall be filled. (Lk. 6:17-21)*
- B. The Beatitudes are like eight beautiful flowers in the "garden of our heart" that God wants to fully blossom. They define love, godliness, and spiritual maturity and describe the kingdom lifestyle.
- ³Blessed are the poor in spirit... ⁴Blessed are those who mourn... ⁵Blessed are the meek... ⁶Blessed are those who hunger and thirst for righteousness... ⁷Blessed are the merciful... ⁸Blessed are the pure in heart... ⁹Blessed are the peacemakers... ¹⁰Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. (Mt. 5:3-10)*
- C. Jesus gave two metaphors of *salt* (flavor, preservation) and *light* (direction, life) in describing the impact on society of people who walk out the eight beatitudes (Mt. 5:13-16).
- ¹³You are the salt of the earth... ¹⁴You are the light of the world... (Mt. 5:13-14)*
- D. Jesus invited everyone to be great in His kingdom by walking in the Beatitudes.
- ¹⁹Whoever breaks one of the least of these commandments...shall be called least in the kingdom...whoever does and teaches them, he shall be called great in the kingdom. (Mt. 5:19)*
- E. These eight flowers are cultivated as we "weed our garden" by *resisting 6 common temptations* (Mt. 5:21-48) and as we "water our garden" by *pursuing 5 kingdom activities* (Mt. 6:1-20).
- F. In Matthew 5:21-48, Jesus spoke of six temptations that we resist: *anger* (5:21-26), *immorality* (5:27-30), disregarding the *sanctity of marriage* (5:31-32), not *keeping our commitments* (5:33-37), *retaliating* (5:38-42), and being *passive* in our love to our enemies (5:43-47).
- ⁴⁴But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you... (Mt. 5:44)*
- G. Jesus described 5 kingdom activities that position our heart to receive more grace as we consistently *serve and give* (charitable deeds: giving service and/or money, (6:1-4, 19-21), *pray* (6:5-13), *bless our adversaries* (fullness of forgiveness, 6:14-15; 5:44), and *fast* (6:16-18). These are spiritual disciplines that position our heart before God to receive more grace.
- ⁴That your charitable deed [giving service or money, v. 20] may be in secret; and your Father...will reward you openly... ⁶When you pray...your Father...will reward you openly ... ¹⁴Forgive men their trespasses... ¹⁷When you fast... ¹⁸your Father...will reward you openly. ¹⁹Do not lay up for yourselves treasures on earth... ²⁰but treasures in heaven... (Mt. 6:4-20)*

- H. Spiritual disciplines do not earn us God’s love, but place our cold hearts before the “bonfire of His presence.” As we embrace these disciplines, He gives more to our heart, but does not love us more.
- I. Pursuing Jesus with confidence in His provision (Mt. 6:25-34): Jesus spoke of the necessity of pursuing the eight Beatitudes with confidence in His provision, especially related to our finances and possessions (Mt. 6:25-34). Worry and anxiety hinder our progress in walking out the Beatitudes. He calls us to escape slavery to the fear of not having enough (Mt. 6:25-33).

²⁵***Do not worry about your life, what you will eat or what you will drink...³¹Do not worry...***
³²***Your heavenly Father knows that you need all these things. ³³But seek first the kingdom of God and His righteousness, and all these things shall be added to you. (Mt. 6:25-33)***

IV. LOVING JESUS IN THE FACE OF NEW RELATIONAL CHALLENGES (MT. 7:1-12)

- A. Seeking to walk out the kingdom lifestyle described in Matthew 5-6 will create challenges that result in new relational dynamics. Some will be positive and some negative. New relationships will be established as old ones are changed (sometimes improved and other times damaged).
- B. We must avoid being hindered in our pursuit of the eight Beatitudes by the spirit of judgment. This occurs in two ways. First, by judging others who pursue God with less intensity than us (7:1-5). Second, by being judged by others who are against the Sermon on the Mount lifestyle (7:6).

¹***Judge not, that you be not judged...⁵Remove the plank from your own eye, and then you will see to remove the speck out of your brother’s eye. ⁶Do not...cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces. (Mt. 7:1-6)***

- C. This particular call to prayer (7:7) is in context to seeking God to intervene in our relationships when people do not treat us in the way that we want to be treated (7:2). We ask Him for wisdom and seek Him to touch the hearts of those we are in conflict with and to intervene in circumstances.

⁷***Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you...***
¹¹***How much more will your Father...give good things to those who ask! ¹²Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets. (Mt. 7:12)***

- D. We live in the fear of God, knowing that our obedience will be tested with pressure (Mt. 7:21-27).

²¹***Not everyone who says to Me, “Lord, Lord,” shall enter the kingdom of heaven, but he who does the will of My Father...²²Many will say to Me in that day, “Lord, Lord, have we not... done many wonders in Your name?” ²³I will declare, “I never knew you; depart from Me ...”***
²⁴***Whoever hears these sayings of Mine, and does them, I will liken him to a wise man... (Mt. 7:21-27)***

- E. **Summary:** Jesus called us to live out the *eight Beatitudes* (5:3-12) as we *resist 6 temptations* (5:21-48) and *pursue 5 kingdom activities* (6:1-20) that position us to freely receive more grace. We do all this with confidence in His *rewards* (6:20-24) and His *provision* (6:25-33). We do this *without criticism* of others who pursue God with less intensity or who oppose us (7:1-6), while we *seek Jesus to intervene* in our relationships (7:7-12). We do all in the fear of God, knowing that our love and obedience *will be tested* (7:21-27). By walking in these truths, we will impact society (5:13-16), be great in His eyes (5:19), receive treasures in heaven (6:19-20), and live in this age with our hearts exhilarated in His grace (6:22-23).