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~ *All Night in Prayer* ~

You can learn much more about this story by doing these three things:

1. Read the story in Luke 6:12-49.
2. Discover key cultural and historical insights.
3. Answer the reflective questions.

**1. Read the text of the story from the New American Standard Bible and from the Easy Read Version**

**New American Standard Bible (NASB)** Copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation  
**New Living Translation (NLT)** *Holy Bible*, New Living Translation, copyright © 1996, 2004, 2015 by Tyndale House Foundation.

Luke 6:12-49 - NASB	Luke 6:12-49– New Living Translation
<p><sup>12</sup> It was at this time that He went off to the mountain to pray, and He spent the whole night in prayer to God. <sup>13</sup> And when day came, He called His disciples to Him and chose twelve of them, whom He also named as apostles: <sup>14</sup> Simon, whom He also named Peter, and Andrew his brother; and James and John; and Philip and Bartholomew; <sup>15</sup> and Matthew and Thomas; James <i>the son</i> of Alphaeus, and Simon who was called the Zealot; <sup>16</sup> Judas <i>the son</i> of James, and Judas Iscariot, who became a traitor.</p> <p><sup>17</sup> Jesus came down with them and stood on a level place; and <i>there was</i> a large crowd of His disciples, and a great throng of people from all Judea and Jerusalem and the coastal region of Tyre and Sidon, <sup>18</sup> who had come to hear Him and to be healed of their diseases; and those who were troubled with unclean spirits were being cured. <sup>19</sup> And all the people were trying to touch Him, for power was coming from Him and healing <i>them</i> all.</p> <p><sup>20</sup> And turning His gaze toward His disciples, He <i>began</i> to say, “Blessed <i>are you who are poor</i>, for yours is the kingdom of God. <sup>21</sup> Blessed <i>are you who hunger now</i>, for you shall be satisfied. Blessed <i>are you who weep now</i>, for you shall laugh. <sup>22</sup> Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil, for the sake of the Son of Man. <sup>23</sup> Be glad in that day and leap <i>for joy</i>, for behold, your reward is great in heaven. For in the same way their fathers used to treat the prophets. <sup>24</sup> But woe to you who are rich, for you are receiving your comfort in full. <sup>25</sup> Woe to you who are well-fed now, for you shall be hungry. Woe <i>to you</i> who laugh now, for you shall mourn and weep. <sup>26</sup> Woe <i>to you</i> when all men speak well of you, for their fathers used to treat the false prophets in the same way.</p>	<p><sup>12</sup> One day soon afterward Jesus went up on a mountain to pray, and he prayed to God all night. <sup>13</sup> At daybreak he called together all of his disciples and chose twelve of them to be apostles. Here are their names:</p> <p><sup>14</sup> Simon (whom he named Peter),          Andrew (Peter’s brother),          James,          John,          Philip,          Bartholomew,  <sup>15</sup> Matthew,          Thomas,          James (son of Alphaeus),          Simon (who was called the zealot),  <sup>16</sup> Judas (son of James),          Judas Iscariot (who later betrayed him).</p> <p><sup>17</sup> When they came down from the mountain, the disciples stood with Jesus on a large, level area, surrounded by many of his followers and by the crowds. There were people from all over Judea and from Jerusalem and from as far north as the seacoasts of Tyre and Sidon. <sup>18</sup> They had come to hear him and to be healed of their diseases; and those troubled by evil spirits were healed. <sup>19</sup> Everyone tried to touch him, because healing power went out from him, and he healed everyone.</p> <p><sup>20</sup> Then Jesus turned to his disciples and said,          “God blesses you who are poor,          for the Kingdom of God is yours.  <sup>21</sup> God blesses you who are hungry now,          for you will be satisfied.          God blesses you who weep now,          for in due time you will laugh.</p>

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<sup>27</sup> “But I say to you who hear, love your enemies, do good to those who hate you, <sup>28</sup> bless those who curse you, pray for those who mistreat you. <sup>29</sup> Whoever hits you on the cheek, offer him the other also; and whoever takes away your coat, do not withhold your shirt from him either. <sup>30</sup> Give to everyone who asks of you, and whoever takes away what is yours, do not demand it back. <sup>31</sup> Treat others the same way you want them to treat you. <sup>32</sup> If you love those who love you, what credit is *that* to you? For even sinners love those who love them. <sup>33</sup> If you do good to those who do good to you, what credit is *that* to you? For even sinners do the same. <sup>34</sup> If you lend to those from whom you expect to receive, what credit is *that* to you? Even sinners lend to sinners in order to receive back the same *amount*. <sup>35</sup> But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He Himself is kind to ungrateful and evil *men*. <sup>36</sup> Be merciful, just as your Father is merciful.

<sup>37</sup> “ Do not judge, and you will not be judged; and do not condemn, and you will not be condemned; pardon, and you will be pardoned. <sup>38</sup> Give, and it will be given to you. They will pour into your lap a good measure—pressed down, shaken together, *and* running over. For by your standard of measure it will be measured to you in return.”

<sup>39</sup> And He also spoke a parable to them: “ A blind man cannot guide a blind man, can he? Will they not both fall into a pit? <sup>40</sup> A pupil is not above his teacher; but everyone, after he has been fully trained, will be like his teacher. <sup>41</sup> Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? <sup>42</sup> Or how can you say to your brother, ‘Brother, let me take out the speck that is in your eye,’ when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother’s eye. <sup>43</sup> For there is no good tree which produces bad fruit, nor, on the other hand, a bad tree which produces good fruit. <sup>44</sup> For each tree is known by its own fruit. For men do not gather figs from thorns, nor do they pick grapes from a briar bush. <sup>45</sup> The good man out of the good treasure of his heart brings forth what is good; and the evil *man* out of the evil *treasure* brings forth what is evil; for his mouth speaks from that which fills his heart.

<sup>46</sup> “ Why do you call Me, ‘Lord, Lord,’ and do not do

<sup>22</sup> What blessings await you when people hate you and exclude you and mock you and curse you as evil because you follow the Son of Man. <sup>23</sup> When that happens, be happy! Yes, leap for joy! For a great reward awaits you in heaven. And remember, their ancestors treated the ancient prophets that same way.

<sup>24</sup> “What sorrow awaits you who are rich, for you have your only happiness now.

<sup>25</sup> What sorrow awaits you who are fat and prosperous now, for a time of awful hunger awaits you.

What sorrow awaits you who laugh now, for your laughing will turn to mourning and sorrow.

<sup>26</sup> What sorrow awaits you who are praised by the crowds, for their ancestors also praised false prophets.

<sup>27</sup> “But to you who are willing to listen, I say, love your enemies! Do good to those who hate you. <sup>28</sup> Bless those who curse you. Pray for those who hurt you. <sup>29</sup> If someone slaps you on one cheek, offer the other cheek also. If someone demands your coat, offer your shirt also. <sup>30</sup> Give to anyone who asks; and when things are taken away from you, don’t try to get them back. <sup>31</sup> Do to others as you would like them to do to you.

<sup>32</sup> “If you love only those who love you, why should you get credit for that? Even sinners love those who love them! <sup>33</sup> And if you do good only to those who do good to you, why should you get credit? Even sinners do that much! <sup>34</sup> And if you lend money only to those who can repay you, why should you get credit? Even sinners will lend to other sinners for a full return.

<sup>35</sup> “Love your enemies! Do good to them. Lend to them without expecting to be repaid. Then your reward from heaven will be very great, and you will truly be acting as children of the Most High, for he is kind to those who are unthankful and wicked. <sup>36</sup> You must be compassionate, just as your Father is compassionate.

<sup>37</sup> “Do not judge others, and you will not be judged. Do not condemn others, or it will all come back against you. Forgive others, and you will be forgiven. <sup>38</sup> Give, and you will receive. Your gift will return to you in full—pressed down, shaken together to make room for more, running over, and poured into your lap. The amount you give will determine

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<p>what I say? <sup>47</sup> Everyone who comes to Me and hears My words and acts on them, I will show you whom he is like: <sup>48</sup> he is like a man building a house, who dug deep and laid a foundation on the rock; and when a flood occurred, the torrent burst against that house and could not shake it, because it had been well built. <sup>49</sup> But the one who has heard and has not acted <i>accordingly</i>, is like a man who built a house on the ground without any foundation; and the torrent burst against it and immediately it collapsed, and the ruin of that house was great.”</p>	<p>the amount you get back.”</p> <p><sup>39</sup> Then Jesus gave the following illustration: “Can one blind person lead another? Won’t they both fall into a ditch? <sup>40</sup> Students are not greater than their teacher. But the student who is fully trained will become like the teacher.</p> <p><sup>41</sup> “And why worry about a speck in your friend’s eye when you have a log in your own? <sup>42</sup> How can you think of saying, ‘Friend, let me help you get rid of that speck in your eye,’ when you can’t see past the log in your own eye? Hypocrite! First get rid of the log in your own eye; then you will see well enough to deal with the speck in your friend’s eye.</p> <p><sup>43</sup> “A good tree can’t produce bad fruit, and a bad tree can’t produce good fruit. <sup>44</sup> A tree is identified by its fruit. Figs are never gathered from thornbushes, and grapes are not picked from bramble bushes. <sup>45</sup> A good person produces good things from the treasury of a good heart, and an evil person produces evil things from the treasury of an evil heart. What you say flows from what is in your heart.</p> <p><sup>46</sup> “So why do you keep calling me ‘Lord, Lord!’ when you don’t do what I say? <sup>47</sup> I will show you what it’s like when someone comes to me, listens to my teaching, and then follows it. <sup>48</sup> It is like a person building a house who digs deep and lays the foundation on solid rock. When the floodwaters rise and break against that house, it stands firm because it is well built. <sup>49</sup> But anyone who hears and doesn’t obey is like a person who builds a house right on the ground, without a foundation. When the floods sweep down against that house, it will collapse into a heap of ruins.”</p>
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## 2. Discover key cultural and historical insights.

- Blessed = “how honorable” and Woe = “how shameless.
- These statements are words of consolation and support for the socially disadvantaged and not attitudes to be acquired.
- 6:22 – the social ostracism is always the fate of the poor in agrarian societies and this now becomes the fate of those who follow Jesus.
- 6:27-36 are addressed to the elite who have more.
- 6:29 – Coat = outer garment; Shirt = inner garment
- 6:34 – Lending and Receiving – it was expected that people would repay in kind. Return was expected in equal measure

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- 6:37-42 – Gossip was a means of social control; Judging in honor-shame societies is largely a matter of stereotyping, usually entailing negative judgment or condemnation. Labels placed on people (sinner, tax collector, woman of the city, artisan’s son) are shorthand honor designations that pigeonhole them and thereby both describe and determine honor status. They also provide others with a guide and control or social interaction.”
- 6:43 – a bad tree. The Sodom apple is a low, unattractive tree, confined to the lower Jordan Valley and the shore of the Dead Sea and other desert regions of Asia and Africa. Josephus describes it as one of the effects of the terrible end of the cities of Sodom and Gomorrah. It looks good enough to eat, yet it crumbles into “smoke and ashes” when you handle it – a vivid way of describing an interior filled with seeds covered with tufts of hair to be blown away in the wind. Its rind is deadly poison, used for poisoning wells, and its sap a milky latex extremely irritating to the skin.

*These insights from Social Science Commentary on the Synoptic Gospels – Bruce J. Malina*

**3. Answer these reflective questions.**

**Jesus spent all night in prayer. Why do you think he did this and what do you think he prayed about?**

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**When Jesus started teaching that his followers should love their enemies, how do you think Peter, James, John, and Simon the Zealot responded to it? Do you think it was hard for them to obey?**

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**Do you have any enemies and if so what do you think Jesus wants you to do about them?**

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**Jesus told us not to judge, yet he also said that after we take the log out of our eyes, then we can see clearly to take the speck out of others. How can you apply this in your life?**

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**Jesus contrasted a house built on a solid foundation and a house without one. What areas of his teaching do you need to obey so that you will build your house on the rock?**

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