

Text: Lk 6.17-49

I've called this message,

The Sermon on the Plain

The sermon is probably the same sermon as the one we call the Sermon on the Mount from Mt 5-7, but it is shorter and some of the setting details appear to be different.

Read Lk 6.17-19 (slide)

John Martin gives a reasonable reconciliation of these difference in his portion of the *Bible Knowledge Commentary*:

“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).”¹

For this message, I am going to use an outline from my *Thru the Bible* study notes. The quote above was part of those notes also.

The key to distinguishing the two versions of the sermon is the intended audience: Luke is writing to Gentiles, Matthew to Jews.

¹ John A. Martin, “Luke,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. John F. Walvoord and Roy B Zuck, vol. 2 (Wheaton, IL: Victor Books, 1983), 219.

I believe Matthew wrote first, but I want to do Luke's version because it will set us up nicely to look at Matthew's sermon next week.

- A. In this edition of the sermon, the blessing of kingdom citizens is contrasts with woes on those outside the kingdom (Lk 6.20-26).
1. The eternal provisions of the kingdom bless the disciples – they will be satisfied, regardless of the difficulties experienced in this life (20-23).
 2. In contrast, those who are rich, full, and satisfied in this life have a destiny of mourning and howling. They have valued things that cannot last (24-26).
- B. In this edition of the sermon, the Lord commands kingdom citizens to fulfill the principles of true righteousness by displays of unconditional love (Lk 6.27-36).
1. Love your enemies.
 2. Do good to those who hate you.
 3. Bless those who curse you.
 4. Pray for those who mistreat you.
 5. Do not retaliate (29a).
 6. Give freely (29b-30).
 7. Treat others the way you want to be treated (v. 31).

“This kind of **love** marks one off as distinctive (vv. 32-34), and as having the same characteristics as the heavenly Father (v. 35).”²

- C. The true righteousness will display itself in generous, forgiving attitudes towards our brethren, rather than judgmental, critical attitudes that foster division (Lk 6.37-38).

² Martin, 221.

- D. Those who do not know the true righteousness cannot teach it (Lk 6.39-45).
1. First, the one who would be a leader must learn to live the life of the kingdom citizen before he can lead and instruct others (39-42).
 2. Second, the quality of a spiritual leader will become evident in the kind of fruit he produces in his life and the life of others (43-45).
- E. The sermon concludes with a parabolic call to obedience: if you hear and do, your life rests on the solid rock; if you hear and do not, you are building your life on the shifting sand (Lk 6.46-49).

Ye call me the "Way" and walk me not,
Ye call me the "Life" and live me not,
Ye call me "Master" and obey me not,
If I condemn thee, blame me not.
Ye call me "Bread" and eat me not,
Ye call me "Truth" and believe me not,
Ye call me "Lord" and serve me not,
If I condemn thee, blame me not.
—*Geoffrey O'Hara*³

³ William MacDonald, *Believer's Bible Commentary : Old and New Testaments*, ed. Arthur Farstad (Nashville: Thomas Nelson, 1995), 1392.