

THRU BIBLE

Luke 6:17-49 | "The Sermon On the Plain"

I. THE SETTING OF THIS SERMON. (v. 17-19)

A. (v. 17)

1. ***"And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;"***

a. **NOTE:** This is a DIFFERENT sermon than "the Sermon on the *Mount*" (Matt. 5–7).

1) Location:

- a) **Matt. 5:1** - "went **up** into a **mountain** and **sat down**"
- b) **Luke 6:17** - "came **down** with them and **stood** in the **plain**"

2) Timing:

- a) Matthew's is BEFORE the call of the Twelve. (**Matt. 10:1-5**)
- b) Luke places this AFTER the call of the Twelve. (**v. 13-20**)

3) People:

- a) **Matt. 5:1-2** - "His disciples came unto Him, and He opened His mouth and taught **them**, saying..."

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- b) **Luke 6:17; 7:1** - Spoken to the disciples, but it was "*in the audience of the people.*"
 - i. People from all over Israel, including Judea and Jerusalem, and people from Gentile territory, including Tyre and Sidon.

4) **Message:**

- a) Both sermons are basically the same, yet there are some differences.
 - i. **NOTE:** It is quite common for preachers to use the same basic sermon and alter it for certain situations.
- b) **KEY:** It doesn't matter if it's the same sermon at the same time or not... what is the Message?!!!

II. **THE CONTENT OF THE SERMON. (v. 20-19)**

FOUR BEATITUDES (v. 20-23)

A. (v. 20)

- 1. **"And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God."**
 - a. "*Blessed be ye poor*"
 - 1) "*Blessed*" - Gr. "*Happy*"

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a) We live in a world where everyone wants to be *happy*, yet it seems so elusive. We can attain it momentarily, but can never hold onto it.

2) "*poor*" - Gr. "*beggarly; destitute*"

a) So many think that if they just had more money, then they would be *happy*. But, that is not the case.

i. Cf. [Luke 18:18-30](#)

ii. **NOTE:** Jesus uses the more severe term for poverty. This ancient Greek word indicates someone who must beg for whatever they have or will get.

iii. Cf. [1 Timothy 6:9-10](#) - "*But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*"

b) In context, he's talking to His followers ("*disciples*"), which had forsaken all to follow Him.

i. Peter didn't have any money ([5:11](#)).

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a. Cf. **Matthew 17:24-27** - "And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee."

c) In His Sermon on the Mount, Jesus referred to "the poor ***in spirit***" (**Matt. 5:3**), or those who are SPIRITUALLY BANKRUPT.

B. (v. 21)

1. "Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh."

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- a. You might have difficulties and troubles in this life, but the life to come will be worth it all!
 - 1) Cf. **Romans 8:18** - *"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."*
 - 2) Cf. **2 Corinthians 4:16-18** - *"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."*
- b. **NOTE:** People want IMMEDIATE gratification, but Jesus offers DELAYED gratification!
 - 1) Cf. **Matthew 6:19-21** - In His Sermon on the Mount, Jesus said, *"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also."*

C. (v. 22)

- 1. **"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall**

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reproach you, and cast out your name as evil, for the Son of man's sake."

a. "for the Son of man's sake"

- 1) Cf. **John 15:18-21** - Jesus said, *"If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me."*
- 2) Cf. **John 16:33** - *"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."*
- 3) Cf. **2 Timothy 3:12** - *"Yea, and all that will live godly in Christ Jesus shall suffer persecution."*
- 4) Cf. **1 John 3:11-13** - *"For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you."*

OUR ATTITUDES TOWARD PEOPLE (v. 27-45)

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D. (v. 27)

1. "

E. (v. 29)

1. **"And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also."**

a. When Jesus speaks about "turning the other cheek," He isn't talking about being passive in the face of a physical assault. He means we should not defend our self in the face of a grievous insult.

1) **NOTE:** Culturally, the slap on the cheek was more an attack on honor than a physical assault.

2) **KEY:** Jesus isn't prohibiting *self-defense*, but *retaliation*.

F. (v. 31)

1. **"And as ye would that men should do to you, do ye also to them likewise."**

a. Many teachers put this in the NEGATIVE - "Don't do to anybody what you don't want done to you," and that's a very common thing.

1) Hallal, Confucius, and all of them said something similar to this, but it was always negative.

2) Basically, whatever you don't want done to you, don't do it to others, a good rule to follow.

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- b. However, Jesus put it in a POSITIVE sense.
 - 1) Not just the negative. It's not just refraining from hitting him because you don't want him to hit you, but He put it in a positive sense.
 - 2) Whatever you would like people to do you, do that to them.
 - a) **Q** = How would you like them to treat you when you've made a mistake?... You want them to be kind and understanding and sympathetic.
 - i. Alright, that's the way you should be to them when they've made a mistake; kind, sympathetic, and understanding.
 - b) **Q** = How you would like people to treat you?... That's the way you are to treat them, Jesus said.
 - i. Do you like it when someone encourages you? Then encourage someone.
 - ii. Do you like it when someone does the dishes for you? Then do the dishes for them.
 - iii. Do you like it when someone demonstrates their love for you? Then show someone that you love them. (Not necessarily in a romantic sense)
 - c) Jesus turns it from a negative to a positive, which leads us into actual positive actions

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rather than just refraining from negative actions.

OUR RELATIONSHIP TOWARD THE LORD (v. 46-49)

G. (v. 46)

1. “