



# Luke 6:17-22

Sermon on the Mount...Blessed are.....

Sermon Notes:

Luke 6

17 And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, 18 who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. 19 And all the crowd sought to touch him, for power came out from him and healed them all.

The Beatitudes

20 And he lifted up his eyes on his disciples, and said:

“Blessed are you who are poor, for yours is the kingdom of God.

21 “Blessed are you who are hungry now, for you shall be satisfied.

“Blessed are you who weep now, for you shall laugh.

22 “Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man!

23 Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

Context:

**Stood on a level place** - KJV has “stood in the plain.” Some like John MacArthur feel this was a level place on the side of the mountain mentioned in [Mt 5:1](#) and so it was not a separate sermon but a condensed version of the Sermon on the Mount. Luke’s sermon version is 30 verses which is much shorter than the sermon in Matthew (107 verses).

**A T Robertson** agrees with MacArthur writing “There is little doubt that the discourses given by Matthew and Luke are the same, Matthew locating it on “the mountain,” and Luke “on a level place,” which might easily be a level spot on a mountain.

From austinprecept website commentary:

**A large crowd of His disciples** - Remember [as discussed below](#) that all these **disciples** were not necessarily believers (cf the action of the “disciples” in [Jn 6:66](#)). MacArthur adds that “A consistent pattern of obedience to Christ’s word ([John 8:31](#)) distinguishes the wheat (true disciples) from the tares (false disciples), as the Lord’s parable indicates ([Matt. 13:24-30](#)). Jesus in His divine omniscience knew who were the real disciples, and who were not ([John 2:23-25; 6:64](#)). The genuine were few (cf. [Matt. 7:14-note](#)).”

**MacArthur** comments on the **great throng** - Huge crowds followed Him wherever He went (cf. [Lk 4:42; 5:15](#)); a later crowd would number five thousand men ([Lk 9:14](#)). Including the women and children, there were likely more than twenty thousand people present on that occasion. Matthew and Mark record another crowd of similar size ([Mt. 15:38; Mk 8:9](#)), while Luke describes another incident where “so many thousands of people had gathered together that they were stepping on one another” ([Lk 12:1](#)).

People came to Jesus to be “Healed”, freed from “troubled” and “unclean” spirits.

He Cured them all!!

Healed: Physical Healing

Troubled: Emotional Healing

Unclean: Sinful in nature human and demonic

Jesus’ teaches:

Blessed ([3107](#))(**makarios** from root makar, but others say from mak = large or lengthy) means to be happy, but not in the usual sense of happiness based on positive circumstances. From the Biblical perspective Makarios describes the person who is free from daily cares and worries because his every breath and circumstance is in the hands of His Maker Who gives him such an assurance (such a “blessing”). As discussed below makarios was used to describe the kind of happiness that comes from receiving divine favor.

1. Blessed are you who are poor for yours is the kingdom of God

- He is not speaking of poverty as in a lack of money (although many were literally poor), but as He says in [Mt 5:3-note](#) “**poor in spirit**.” He is speaking of those who have a sense of their bankrupt spiritual state and spiritual impoverishment. The blessing or beatitude is not a condition for entering the Kingdom of God, but the blessing on those who enter it by grace through faith in the Messiah.

2. Blessed are the hungry for you shall be filled

- **Hunger** is in the [present tense](#) indicating their hungering is continual.

I like this thought because after we receive Jesus, we still should be hungering for Him, for He is infinite and infinitely satisfying at the same time.

“**You who hunger** are people like the **poor** Jesus has already mentioned.

The term has OT roots both in conjunction with the poor ([Isa 32:6-7; Isa 58:6-7, 9-10; Ezek 18:7, 16](#)) or by itself ([Ps 37:16-19; 107:9](#)).” Matthew’s parallel is more clearly referring to **spiritual hunger**. Luke’s version does not specify literal poverty or spiritual poverty but it is still surely a reference to spiritual hunger “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. ([Mt 5:6+](#))

3. Blessed are those who weep for you shall laugh

-**Steven Cole** - When Jesus blesses those who weep now, He is referring to His followers who suffer in this wicked world because of their identification with Him. They will get the last laugh because God will welcome them to His sumptuous banquet table. Those who laugh now are like the rich man in Jesus’ parable, who say to themselves, “Soul, you have many goods laid up for many years to come; take your ease, eat, drink and be merry.” But God said to him, “You fool! This very night your soul is required of you; and now who will own what you have prepared?”

**MacArthur** on **weep** - This is the emotional breakdown that follows recognition of spiritual bankruptcy and lack of righteousness. These mourners view themselves as the poor, prisoners, blind, and oppressed (cf. [Lk 4:18](#)), and are burdened, disappointed, fearful, and hurting.

4. **Blessed are you when men hate you**

[Matthew 5:10-12; 10:22; Mark 13:9-13; John 7:7; 15:18-20; 17:14; 2 Corinthians 11:23-26; Philippians 1:28-30; 1 Thessalonians 2:14,15; 2 Timothy 3:11,12; 1 Peter 2:19,20; 1 Peter 3:14; 4:12-16](#)

5. **Blessed are you when men hate you, and ostracize you, and insult you, and scorn your name as evil** - This is the most paradoxical of Jesus’ 4 beatitudes in this section. From the world’s perspective hatred, ostracism, insults and scorn are hardly a good recipe for blessing. But this passage is not referring to the unbelieving world’s perspective but to God’s perspective. Why? Jesus says the fact that they are detested is because of the **Son of Man**. So clearly those who are hated, etc, are true Christ followers and they are rejected by the world because the world rejected Him.

**Steven Cole** - When Jesus blesses those who are **hated, ostracized, insulted, and spurned** for His sake, He compares their treatment to that of the godly prophets. The reason for their ill treatment is that they have stood for God’s truth and righteousness, which sinners, especially religious hypocrites, hate. Jesus’ disciples who are so mistreated should rejoice and leap for joy, because they have great reward in heaven. But Jesus compares those who are well-spoken of to the false prophets. It’s never hard to gain a following: Just flatter people and tell them how wonderful they are. They will flock to hear you and buy your books. You will be famous and successful on earth, but rejected in heaven. One reason Jesus paints with these broad strokes of black and white, with no gray, is to draw the line and make us examine ourselves. Which side are you on? I immediately want to say, “Lord, how about someone who isn’t poor or rich? I’m just kind of middle class! How about someone who isn’t starving, but I’m not a glutton? I’m not going around weeping, but neither am I a comedian. People aren’t throwing rotten eggs at me, but neither am I Mr. Popular. Isn’t there room for a guy like me in the middle?” Jesus replies, “No, you’re either decidedly for Me or you are decidedly against Me. There’s no middle ground.” He forces us to get off the fence and decide: Are we living for this life and its temporary pleasures or are we living for Jesus and His eternal kingdom?

References:

[Luke 6 Commentary](#)

[Additional Sermon from Steven Cole](#)