

“The Sermon on the Plain”

(Luke 6:17-19)

Introduction

➤ The majority of the sixth chapter of Luke’s Gospel is often called “The Sermon on the Plain” (or “The Sermon on the Plateau”), to contrast it with “The Sermon on the Mount” recorded in Matthew 5-7. It is interesting to note whether or not this teaching from Jesus (Luke 6:17-49) is a parallel account to “The Sermon on the Mount” recorded in Matthew’s Gospel (Matthew 5-7), or a similar yet separate teaching from Jesus. Personally, I am of the mindset that Luke 6 is a similar but different sermon than Matthew 5-7 (not just a condensed or summarized version). While this should not lead to a contentious debate, there are a few important things to consider.

First, we need to understand that Jesus did not just teach one sermon (i.e., the Sermon on the Mount). As we have seen in the Gospel of Luke, and see throughout all the Gospel accounts, Jesus preached and taught numerous sermons and lessons (see Lk.4:16-30).

Second, it should not be shocking to discover that Jesus often preached the same sermon, or similar messages, at different times and locations, to different people.

Third, there are some notable differences between Luke’s and Matthew’s accounts. Luke records that “*came down*” and “*stood on a level place*” (Lk.6:17), and Matthew wrote that Jesus “*went up on the mountain*” and “*sat down*” (Matt.5:1). Luke’s account omits much of Jesus’ teaching as recorded in Matthew, and adds several “*woes*” not found in Matthew (Lk.6:24-26; following the Beatitudes). Also, in the Beatitudes, Luke used the second person pronoun “*you*” (pl., Lk.6:20-22) while Matthew used the third person pronoun “*they*” (pl., Matt.5:3-11). It is possible that the crowds that hear Jesus teach came from different places (compare Lk.6:17 and Matt.4:25; Matthew’s account seems to be primarily a Jewish audience). The order (or arrangement) of these messages is also quite different (not just the omissions and additions, or a summary of a larger message).

➤ One thing is for sure; Jesus often taught (and preached) during His three-year public ministry. He taught in many different places, at different times, on different subjects, to all kinds of people. Jesus definitely performed many miracles, but He was not just a miracle-worker. He was highly sought out as a Bible-teacher and was renowned for His preaching. As we will see this morning, people came in droves, from seemingly everywhere, to hear Jesus preach and to be healed by Him.

Luke 6:17-19 ~ “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, ¹⁸who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. ¹⁹And all the crowd sought to touch him, for power came out from him and healed them all.”

➤ That rather short passage can be divided into two main parts.

A. The popularity of Jesus (vs.17)

➤ At this point in (about halfway through) Jesus’ three-year public ministry, His popularity was immense and intense. “*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*” (vs.17). This is the fourth time that Luke gives a summary (recap) of Jesus’ ministry:

Luke 4:14-15 ~ “And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country. ¹⁵And he taught in their synagogues, being glorified by all.”

Luke 4:31-32 ~ “And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, ³²and they were astonished at his teaching, for his word possessed authority.”

Luke 4:40-44 ~ “Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and he laid his hands on every one of them and healed them. ⁴¹And demons also came out of many, crying, ‘You are the Son of God!’ But he rebuked them and would not allow them to speak, because they knew that he was the Christ. ⁴²And when it was day, he departed and went into a desolate place. And the people sought him and came to him, and would have kept him from leaving them, ⁴³but he said to them, ‘I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.’ ⁴⁴And he was preaching in the synagogues of Judea.”

➤ Jesus was sort of a religious rockstar. Multitudes of people came to hear Jesus and to witness (experience) His miraculous powers. News about Him spread all over Palestine (and beyond). This does not mean, of course, that everyone believed in Him. While thousands (even tens of thousands) followed Jesus, we know that not all who followed Him were true disciples.

John 6:1-2 ~ “After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. ²And a large crowd was following him, because they saw the signs that he was doing on the sick.”

John 6:10 ~ “Jesus said, ‘Have the people sit down.’ Now there was much grass in the place. So the men sat down, about five thousand in number.” [*“there were about five thousand men”* (Lk.9:14)]

John 6:14-15 ~ “When the people saw the sign that he had done, they said, ‘This is indeed the Prophet who is to come into the world!’ ¹⁵Perceiving then that they were about to come and take him by force to make him king, Jesus withdrew again to the mountain by himself.”

John 6:22-27 ~ “On the next day the crowd that remained on the other side of the sea saw that there had been only one boat there, and that Jesus had not entered the boat with his disciples, but that his disciples had gone away alone. ²³Other boats from Tiberias came near the place where they had eaten the bread after the Lord had given thanks. ²⁴So when the crowd saw that Jesus was not there, nor his disciples, they themselves got into the boats and went to Capernaum, seeking Jesus. ²⁵When they found him on the other side of the sea, they said to him, ‘Rabbi, when did you come here?’ ²⁶Jesus answered them, ‘Truly, truly, I say to you, you are seeking me, not because you saw signs, but because you ate your fill of the loaves.’”

This exposes and illustrates a “utilitarian Christianity” that is so prevalent in American today. That is, people “follow” Christ because they find Him useful to them. They love Christ because He loves them; they worship Christ because He encourages them; they obey Christ because He will bless them; they pray to Christ because He will guide and protect them. They, first and foremost, “follow” Christ not because He is (in and of Himself) worthy of abject and absolute worship but because He is good to them. Consequently, when they perceive that Christ (God) is no longer beneficial or useful to them they no longer follow Him or “deconstruct” their Christian faith. This is nothing more than a self-centered (self-serving, self-worshipping) idolatry masquerading as Christianity. Jesus demands, and is worthy of, supreme adoration and allegiance (Jn.6:53; 14:6).

John 6:60 ~ “When many of his disciples heard it, they said, ‘This is a hard saying; who can listen to it?’”

John 6:66-70 ~ “After this many of his disciples turned back and no longer walked with him. ⁶⁷So Jesus said to the Twelve, ‘Do you want to go away as well?’ ⁶⁸Simon Peter answered him, ‘Lord, to whom shall we go? You have the words of eternal life, ⁶⁹and we have believed, and have come to know, that you are the Holy One of God.’”

Luke 5:15 ~ “But now even more the report about him went abroad, and great crowds gathered to hear him and to be healed of their infirmities.”

➤ The thousands that followed Jesus can be divided into several categories: some were curious; some were self-seeking; some were sincerely seeking; and we know that some were seeking to accuse, discredit/defame, and kill Him (see Lk.5:17; 6:7, 11 [Mk.3:6]; 11:53-54; 14:1; 20:20). The same is true today. Not everyone who claims to be a Christian is a true follower (disciple) of Jesus Christ (see Matt.7:21-23; Jms.2:19).

✓ **Illust:** “Let us take notice of this. It requires far more than most people seem to think necessary, to save a soul. We may be baptized in the name of Christ, and boast confidently of our ecclesiastical privileges. We may possess head-knowledge, and be quite satisfied with our own state. We may even be preachers, and teachers of others, and do ‘many wonderful works’ in connection with our church. But all this time are we practically doing the will of our Father in heaven? Do we truly repent, truly believe on Christ, and live holy and humble lives? If not, in spite of all our privileges and profession, we shall miss heaven at last, and be forever cast away. We shall hear those dreadful words [from Christ], ‘I never knew you. Depart from me [Matt.7:23]’” (J.C. Ryle; *Expository Thoughts on the Gospels: Matthew; 7:21-29*).

➤ On this particular occasion, in Luke 6:17-19, we again find the multitudes of people following Jesus. Verse seventeen identifies this scene into three different ways.

1. The location

➤ As mentioned in the introduction, it seems likely that this sermon was in a different location than “The Sermon on the Mount” (Matt.5-7). Here, in verse seventeen, we read that Jesus “*came down*” (*katabainō*) “*and stood*” (*histēmi*) on “*a level place*” (*pedinos topos*). While this could be a plateau “*on the mountain*” (Matt.5:1), it seems more accurate to read this as Jesus coming down from “*the mountain*” (Lk.6:12). Before entering Capernaum (Lk.7:1), in Galilee (northwest corner of the Sea of Galilee), Jesus came down from the mountain (of which mountain we cannot be certain) to preach to the massive crowd of people, and to heal all those who needed healing.

➤ Jesus often “*sat down*” (Matt.5:1) to teach, as we customary (Lk.4:20; 5:3; Matt.13:2; Jn.8:2). The fact that He “*stood*” (vs.17) may indicate an unusual posture for this sermon or that He was standing when he performed miracles.

2. The people

➤ The throng of people is broken into three categories: “*he came down with them ... with a great crowd of his disciples and a great multitude of people*” (vs.17).

a) **The apostles** ~ The “*with them*” (vs.17) refers to newly appointed apostles (Lk.6:12-15). This refers to The Twelve, including Judas the betrayer.

b) **The disciples** ~ The word “*disciples*” (*mathētēs*; vs.17) does not always refer to true followers of Christ. In the most basic sense, a disciple was a student or learner. This second group of people, which was “*a great crowd*” (*polys ochlos*; vs.17), were those who literally following Jesus as their rabbi, but not necessarily as their Lord and Savior. As we have seen (Jn.6:66), many would-be (self-proclaimed) disciples would later reject Jesus as the one and only Son of God and one and only Savior from God. Many of these disciples only (temporarily) followed Jesus because of His popularity and to witness or experience His miracles. Like “nominal” Christians today, they were disciples “in name” only.

c) **The crowd** ~ Luke described the crowd as “*a great multitude of people*” (*polys plēthos laos*; vs.17). This group includes those who were curious, those who were spectators, those who were “consumers”, those who were enemies, and (undoubtedly) those who would later be converted. The fact that Luke used such descriptive and repetitive language (“*great*” and “*multitude*”) may indicate that the crowd numbered in the thousands and even tens of thousands.

Luke 23:26-27 ~ “And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. ²⁷And there followed him

a great multitude of the people [*polys plēthos loas*] and of women who were mourning and lamenting for him.”

Rev 7:9-10 ~ “After this I looked, and behold, a great multitude [*polys plēthos*] that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, ¹⁰and crying out with a loud voice, ‘Salvation belongs to our God who sits on the throne, and to the Lamb!’”

Rev 19:1 ~ “After this I heard what seemed to be the loud voice of a great multitude [*polys plēthos*] in heaven, crying out, ‘Hallelujah! Salvation and glory and power belong to our God’”

Rev 5:11-12 ~ “Then I looked, and I heard around the throne and the living creatures and the elders the voice of many angels, numbering myriads of myriads and thousands of thousands, ¹²saying with a loud voice, ‘Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!’”

Rev 19:6 ~ “Then I heard what seemed to be the voice of a great multitude [*polys plēthos*], like the roar of many waters and like the sound of mighty peals of thunder, crying out, ‘Hallelujah! For the Lord our God the Almighty reigns.’”

- This was a massive audience of all kinds of people – those who were fully committed and those who were totally uncommitted, those who loved Jesus and those who hated Him, those who were saved and those who were unsaved, those who would be saved and those who would be condemned, those who were Jews and those who were Gentiles. It must have seemed like everyone had come out to see Jesus!

3. The scope

- The popularity of Jesus was also geographically intense. People came *“from all Judea and Jerusalem and the seacoast of Tyre and Sidon”* (vs.17). Even though Jesus was in Galilee (the northern part of ancient/biblical Palestine), people *“from all Judea and Jerusalem”* (vs.17; the southern part of ancient/biblical Palestine) traveled the 70-100 miles to follow Jesus. Some scholars believe that *“all Judea”* refers not specifically to the southern region of Judea but to all of Israel.

The reference to *“the seacoast of Tyre and Sidon”* (vs.17) is a bit unique and interesting (see Matt.15:21; Mk.7:24, 31). These cities (seaports) were located in the largely Gentile region of Phoenicia (northwestern Palestine), on the coast of the Mediterranean Sea (which today is located in southern Lebanon). In the Old Testament, these cities were renowned for their evil, immorality, and idolatry (false worship). Jesus visited these cities (Mk.7:24, 31) no doubt preaching and performing miracles there.

Luke 10:13-16 ~ “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. ¹⁴But it will be more bearable in the judgment for Tyre and Sidon than for you. ¹⁵And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. ¹⁶The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”

- Not only did Jesus travel throughout all of Palestine, during His three-year public ministry, but people also traveled from all of Palestine to see Him wherever He was.

Matt 4:23-25 ~ “And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. ²⁴So his fame spread throughout all Syria [northeastern Palestine], and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he healed them. ²⁵And great crowds followed him from Galilee [northern Palestine] and the Decapolis [central/eastern Palestine], and from Jerusalem and Judea [southern Palestine], and from beyond the Jordan [eastern Palestine].”

Mark 3:7- ~ “Jesus withdrew with his disciples to the sea, and a great crowd followed, from Galilee and Judea ⁸and Jerusalem and Idumea and from beyond the Jordan and from around Tyre and Sidon. When the great crowd heard all that he was doing, they came to him.”

B. The power of Jesus (vs.18-19)

➤ During His three-year public ministry, Jesus often displayed His divine power. People came to Jesus expecting to hear, see, and experience His supernatural abilities. This massive crowd was no exception. They “... *came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. ¹⁹And all the crowd sought to touch him, for power came out from him and healed them all*” (vs.18-19).

Luke 5:15 ~ “But now even more the report about him went abroad, and great crowds gathered to hear him and to be healed of their infirmities.”

➤ In these verses, Luke described both the motive of the people and how Jesus responded.

1. The reasons

➤ Luke recorded that there were many reasons why people came to Jesus.

a) **To hear Jesus preach** ~ Jesus was a teacher and preacher. He held crowds captivated as He proclaimed and explained the Word of God. Luke records for us that they “*to hear him*” (vs.18). This was the foundation of Jesus’ ministry (see Lk.4:43). As Peter declared, Jesus had “*the words of eternal life*” (Jn.6:68).

✓ Illust: “The priority for Jesus was teaching God’s Word (cf. Mark 1:38), and throughout Luke’s gospel He is constantly portrayed as a teacher of God’s truth (cf. 4:31; 5:3, 17; 6:6; 11:1; 13:10, 22; 19:47; 20:1; 21:37; 23:5). He is also frequently referred to as the Teacher (7:40; 8:49; 9:38; 10:25; 11:45; 12:13; 18:18; 19:39; 20:21, 28, 39; 21:7; 22:11)” (John MacArthur; *The MacArthur New Testament Commentary: Luke*; 4:14-15).

Jesus’ teaching and preaching was powerful – authoritative (out of His own divine authority) and convicting (as His preached “*in the power of the Spirit*” the truth of God’s Word). He was not known for His humorous or politically correct messages. His messages were not theatrical, entertaining, or performative. Those who heard Him, marveled at His message and were convicted by it – leading them to receive or reject Him.

Luke 4:22 ~ “And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, ‘Is not this Joseph’s son?’”

Luke 4:31-32 ~ “And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, ³²and they were astonished at his teaching, for his word possessed authority.”

Luke 19:47-48 ~ “And he was teaching daily in the temple. The chief priests and the scribes and the principal men of the people were seeking to destroy him, ⁴⁸but they did not find anything they could do, for all the people were hanging on his words.”

Luke 24:32 ~ “They said to each other, ‘Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?’”

Matt 7:28-29 ~ “And when Jesus finished these sayings, the crowds were astonished at his teaching, ²⁹for he was teaching them as one who had authority, and not as their scribes.”

John 7:14-15 ~ “About the middle of the feast Jesus went up into the temple and began teaching. ¹⁵The Jews therefore marveled, saying, ‘How is it that this man has learning, when he has never studied?’”

John 7:45-46 ~ “The officers then came to the chief priests and Pharisees, who said to them, ‘Why did you not bring him?’ ⁴⁶The officers answered, ‘No one ever spoke like this man!’”

John 7:16 ~ “So Jesus answered them, ‘My teaching is not mine, but his who sent me.’” (Jn.8:28; 12:49-50; 14:10, 24; 17:8, 14)

Without question, Jesus was the greatest Bible teacher/preacher who has ever lived or will ever live. He did not preach self-help or politically charged messages. He did not preach secular psychology or worldly philosophies. He was not theatrical or dramatic. Being Spirit-filled and Spirit-led, Jesus preached the truth of God’s Word.

- b) **To be healed by Jesus** ~ Another reason why people came to Jesus was to be healed by Him. This verse highlights two general categories of healing: *“to be healed of their diseases. And those who were troubled with unclean spirits were cured”* (vs.18). This showcases Jesus’ divine power over both the physical realm and the spiritual realm. There was no disease that Jesus could not instantly and completely cure, and there was no demon – or force of demons – that Jesus could not exorcise.

Luke (the author of this Gospel), who was a physician (Col.4:14), seems to especially and uniquely describe the healing miracles of Jesus. There are several stories of Jesus’ miraculous healings that are not found in the other Gospels [e.g., the raising of a widow's son at Nain (Lk.7:11-17); the healing of a woman who was disabled for eighteen years (Lk.13:10-17); the healing of a man with dropsy (Lk.14:1-6); the cleansing of ten lepers (Lk.17:11-19)].

Again, Jesus’ healing ministry – His miraculous works – served to identify Him as the Son of God (i.e., the Messiah) and to authenticate His message as the words of God. Jesus did not come to earth to eradicate disease or to end poverty. He came to be the Savior of all who would believe in Him. His power – over the physical and spiritual realms – proved that He is the one and only Son of God, and one and only Savior from God.

Luke 11:20-22 ~ “But if it is by the finger of God that I cast out demons, then the kingdom of God has come upon you. ²¹When a strong man, fully armed, guards his own palace, his goods are safe; ²²but when one stronger than he attacks him and overcomes him, he takes away his armor in which he trusted and divides his spoil.”

Jesus’ sovereign and supernatural power over all creation – weather, animals, disease, death, demons, Satan – proves that He is the Son of God.

- c) **To touch Jesus** ~ Thirdly, the people came to touch Jesus. This is fundamentally tied to the previous reason: *“And all the crowd sought to touch him, for power came out from him”* (vs.19). This clearly indicates that Jesus – fully/truly God and fully/truly man – possessed divine power. When He performed miracles, supernatural *“power”* (*dynamis*) went out from Him. As the Son of God, Jesus is the bearer and bestower of divine power.

Luke 5:17 ~ “On one of those days, as he was teaching, Pharisees and teachers of the law were sitting there, who had come from every village of Galilee and Judea and from Jerusalem. And the power [*dynamis*] of the Lord was with him to heal.”

Luke 8:42-44 ~ “... Jesus went, the people pressed around him. ⁴³And there was a woman who had had a discharge of blood for twelve years, and though she had spent all her living on physicians, she could not be healed by anyone. ⁴⁴She came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased.” (also Matt.9:20-21; Mk.5:24-34)

Matt 9:20-21 ~ “And behold, a woman who had suffered from a discharge of blood for twelve years came up behind him and touched the fringe of his garment, ²¹for she said to herself, ‘If I only touch his garment, I will be made well.’”

Luke 8:45-47 ~ “And Jesus said, ‘Who was it that touched me?’ When all denied it, Peter said, ‘Master, the crowds surround you and are pressing in on you!’ ⁴⁶But Jesus said, ‘Someone touched me, for I perceive that power [*dynamis*] has gone out from me.’ ⁴⁷And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed.”

Luke 8:22-25 ~ “One day he got into a boat with his disciples, and he said to them, ‘Let us go across to the other side of the lake.’ So they set out, ²³and as they sailed he fell asleep. And a windstorm came down on the lake, and they were filling with water and were in danger. ²⁴And they went and woke him, saying, ‘Master, Master, we are perishing!’ And he awoke and rebuked the wind and the raging waves, and they ceased, and there was a calm. ²⁵He said to them, ‘Where is your faith?’ And they were afraid, and they marveled, saying to one another, ‘Who then is this, that he commands even winds and water, and they obey him?’”

Luke 8:48 ~ “And he said to her, ‘Daughter, your faith has made you well; go in peace.’”

We are left to imagine what Jesus (humanly) experienced when many in this massive crowd wanted not only to see and hear Him but to actually (physically) touch Him.

2. The results

- Notice the results: “[*Jesus*] *healed them all*” (vs.19)! Unlike false “faith-healers”, Jesus never encountered a physical or spiritual infirmity that He could not heal. He did not charge admission, and He left no one unhealed.

Luke 4:40-41 ~ “Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and he laid his hands on every one of them and healed them. ⁴¹And demons also came out of many, crying, ‘You are the Son of God!’ But he rebuked them and would not allow them to speak, because they knew that he was the Christ.”

Matt 4:23-24 ~ “And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. ²⁴So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, epileptics, and paralytics, and he healed them.”

Mark 1:32-34 ~ “That evening at sundown they brought to him all who were sick or oppressed by demons. ³³And the whole city was gathered together at the door. ³⁴And he healed many who were sick with various diseases, and cast out many demons. And he would not permit the demons to speak, because they knew him.”

Luke 5:15 ~ “But now even more the report about him went abroad, and great crowds gathered to hear him and to be healed of their infirmities.

Luke 7:21 ~ “In that hour he healed many people of diseases and plagues and evil spirits, and on many who were blind he bestowed sight.”

Luke 9:1-2 ~ “And [*Jesus*] called the twelve together and gave them power and authority over all demons and to cure diseases, ²and he sent them out to proclaim the kingdom of God and to heal.”

- Jesus was not primarily a miracle-worker. He performed miracles to identify Himself as the Messiah (God’s Son) and to authenticate His preaching (God’s Word). There was no disease, no disorder, no deformity, no disability, no demon-possession – not even death – that Jesus could not cure!

Conclusion

➤ This is just the setting for Jesus “Sermon on the Plain.” Clearly, Jesus did not come secretly or in disguise. He clearly and repeatedly and dramatically made Himself known. His revelation is unmistakable. His miracles were irrefutable. His teaching was divinely inspired and inherent. His miracles authenticated His message, and His message identified Him as the Messiah. He is truly the one and only Son of God, and the one and only Savior from God.

The crowds that followed Jesus were often massive, but not everyone in the crowd was (or became) a true follower of Christ. To be sure, many were (or would be) saved. But many more were fickle and false disciples.

1 John 5:11-12 ~ “And this is the testimony, that God gave us eternal life, and this life is in his Son. ¹²Whoever has the Son has life; whoever does not have the Son of God does not have life.”

John 3:36 ~ “Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him.”

Matt 7:21-23 ~ “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²²On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ ²³And then will I declare to them, ‘I never knew you; depart from me, you workers of lawlessness.’” (see Matt.7:13-14)

This should be a sobering reminder to every professing Christian – that we not be among the fickle crowd but be counted among the faithful followers of Jesus.