

# Sermon on the Plain

## Luke 6



# Who Will Serve?

Announcement during Church meeting on Sunday:

A service project for a family that lives nearby.

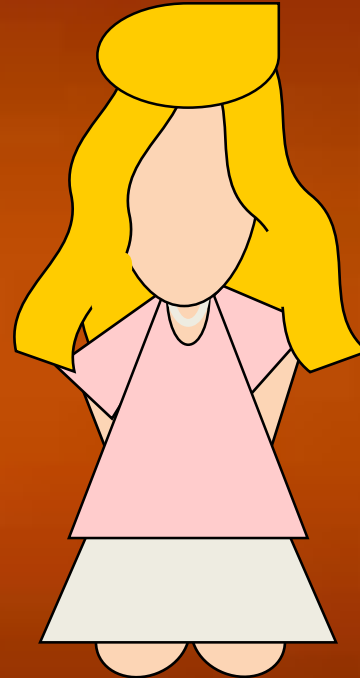
"That family has been through a lot lately. I am happy to help in any way that I can."



"There had better be refreshments afterward, because if there aren't, I'm not going."



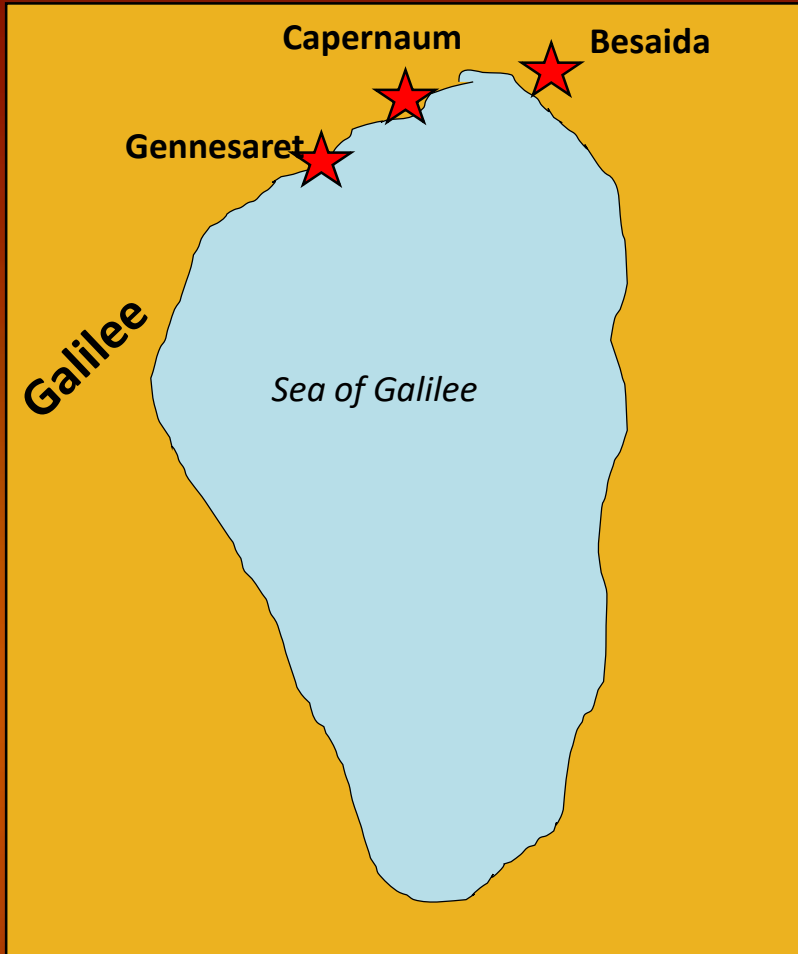
"I don't really want to go, but I could use some help next week with a project that I'm organizing, so I should probably help out now."



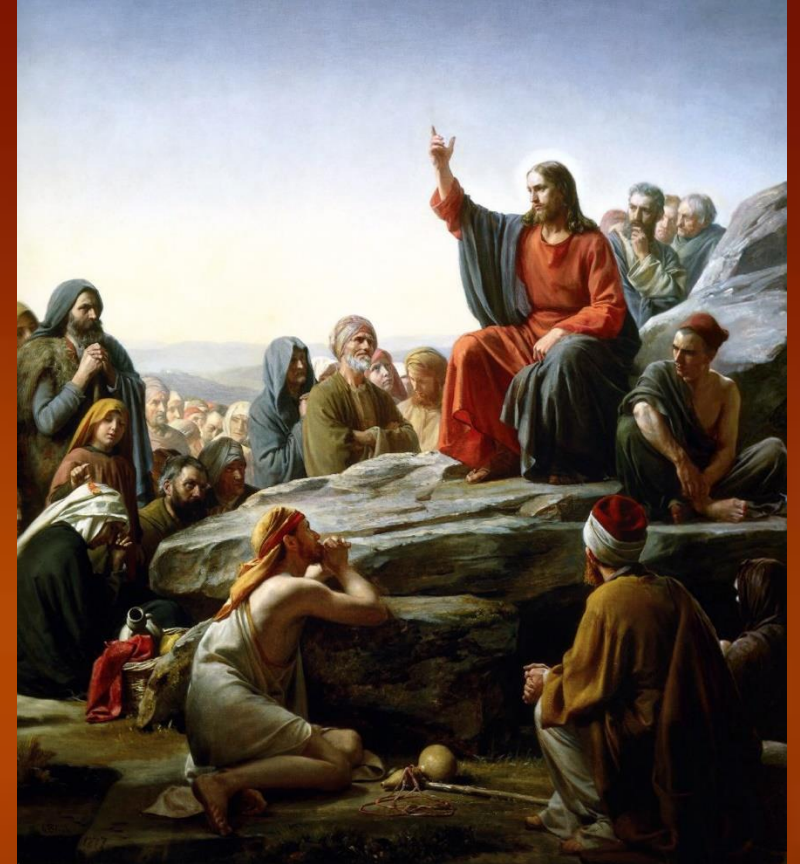
"If my friend is going, I will go."



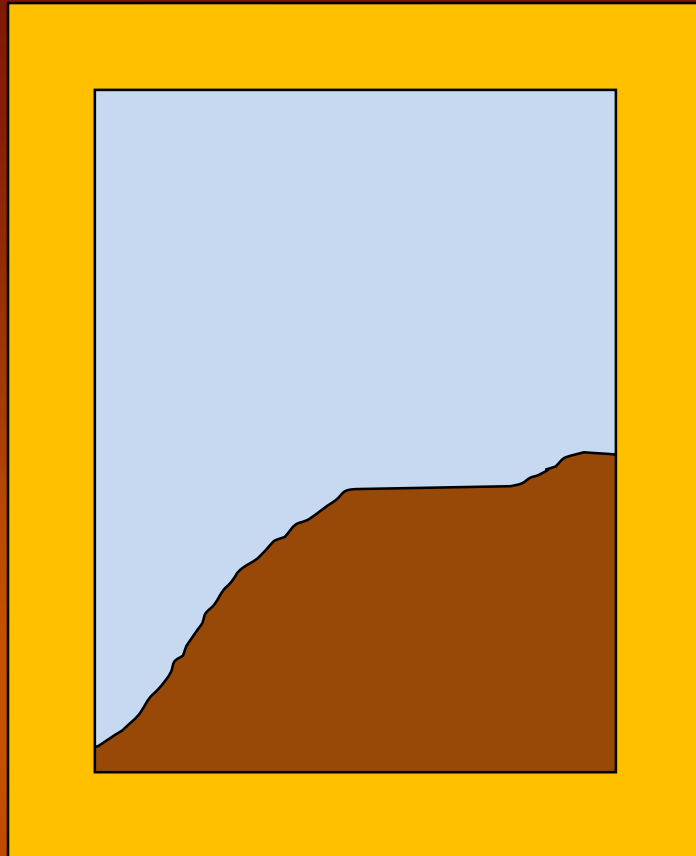
# Jesus in Galilee



While Jesus was in Galilee early in His ministry, He healed a man's withered hand on the Sabbath, spent a night in prayer, and called the Twelve Apostles. Jesus then began to teach them and "a great multitude of people" how to receive heavenly rewards.

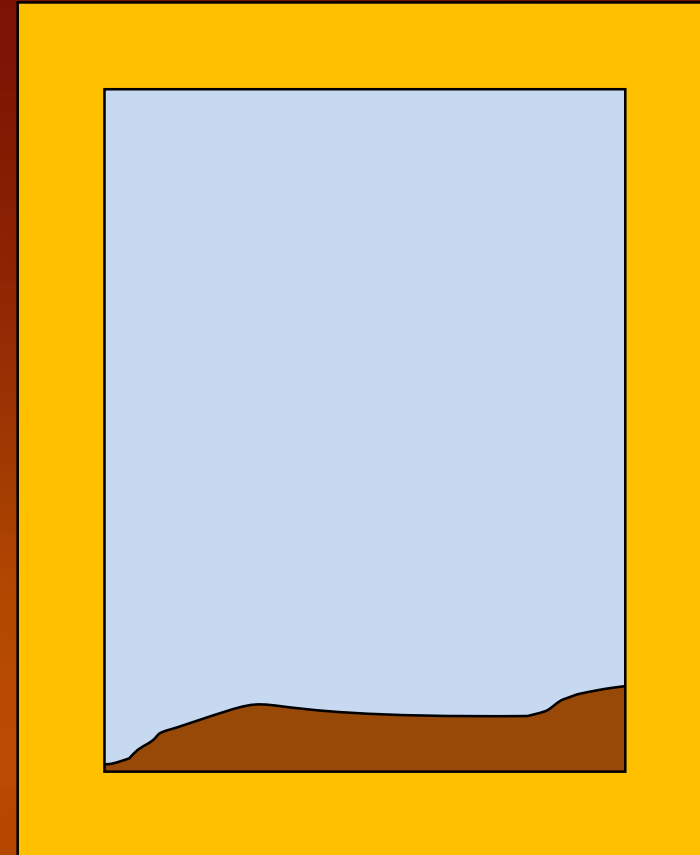


## Matthew 5-7 “Came down from



It is unclear whether “the plain” refers to a low place apart from the mountain or a plateau within the mount.

## Luke 6-7 Stood on the plain



Because of this uncertainty, there are varying views regarding whether the Sermon on the Mount recorded by Matthew and the Sermon on the Plain recorded by Luke were the same or different events. However, the chronological placement and the context of Luke’s record seem to indicate that the same sermon is being recorded in Luke 6 and Matthew 5–7.

# Blessings—Luke 6:20-23

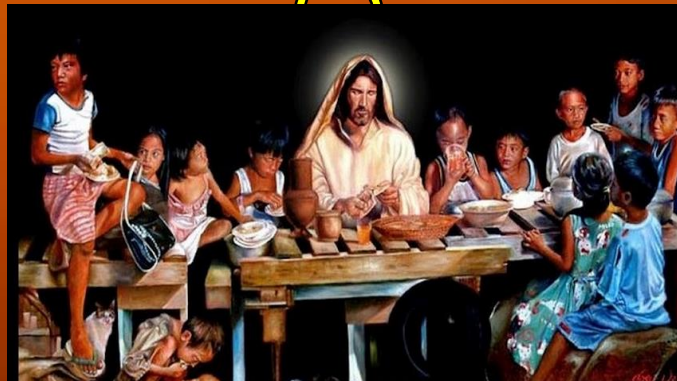
Blessed be ye  
the poor

For yours is the  
Kingdom of God



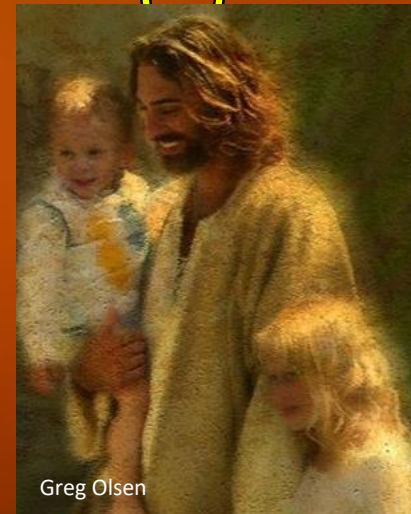
Blessed are ye  
that hunger  
now

For ye shall be  
filled



Blessed are ye  
that weep now

For ye shall  
laugh



Blessed are ye,  
when men shall  
hate you...

Your reward is  
great in heaven





# Woes—Luke 6:24-26

Woe unto you  
that are rich



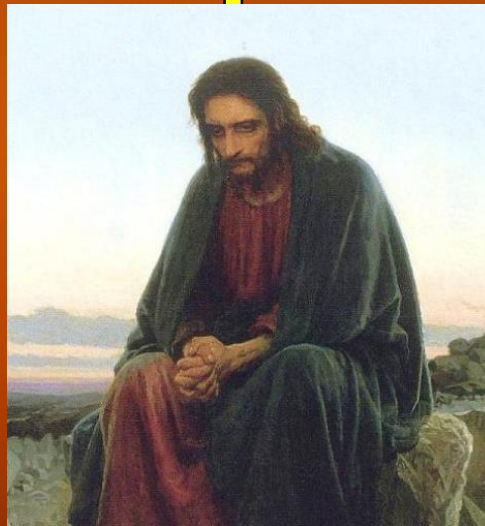
For ye have  
received your  
consolation



Woe unto you  
that are full



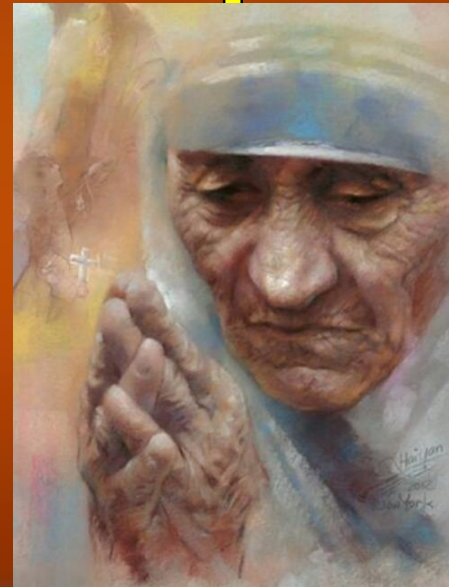
For ye shall  
hunger



Woe unto you  
that laugh now



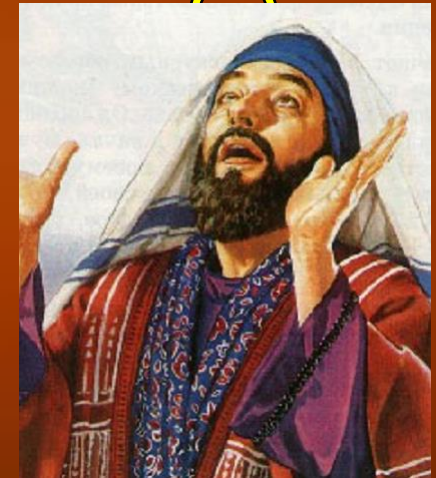
For ye shall  
mourn and  
weep



Woe unto you,  
when men shall  
speak ill of you



For so did their  
fathers to the  
false prophet



# The Higher Law—Luke 6:31-35

Love your  
enemies

Do good to  
them which  
hate you

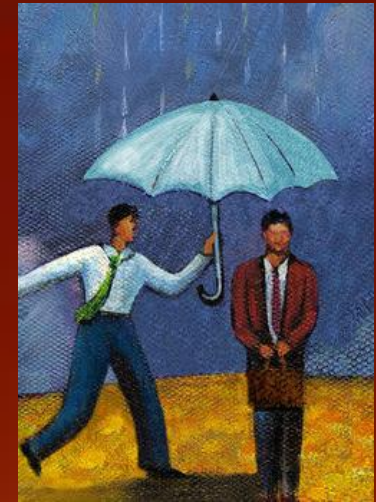


Pray for them  
which  
despitefully use  
you

Unto him that  
smiteth thee on  
the one cheek  
offer also the  
other

Him that taketh  
away thy cloak  
forbid not to  
take thy coat  
also

Give to every  
man that  
asketh of thee



As ye would  
that men  
should do to  
you, do ye also  
to them  
likewise.

**If we do good to others without expecting  
anything in return, our reward will be great  
and we will be the children of the Highest**



# The Harvest Bucket

“Pressed Down, and Shaken Together, and Running Over”

A harvest basket that has been filled with produce beyond the specified amount.

Then the contents of the basket have been “pressed down” and “shaken together” so that even more produce can be added—until the basket is “running over.”



Those give in abundance will in turn receive from others the same measure of generosity.



## Sources:

1. New Testament Institute Student Manual Chapter 16

Event	Matthew	Mark	Luke	John
Jesus is Lord of the Sabbath	12:1-8	2:23-28	6:1-5	
Jesus Heals Man With Withered Hand on the Sabbath	12:9-14	3:1-6	6:6-11	
Call and Ordination of the Twelve Apostles	10:2-4	3:13-19	6:12-16	
The Sermon on the Mount	5, 6, 7		6:17-49	

**Sermon on the Plain: Luke 6**

"In his sixth chapter Luke records an event similar to the 'Sermon on the Mount' but places it on the plain after Jesus had come down from the mountain, having just ordained the Twelve (Luke 6:10-17). There is a question whether these are two different sermons or two accounts of one sermon. It has been noted that Matthew's account is to disciples only, whereas Luke's account seems to include a multitude as well as the disciples (see Luke 6:17-20). It is possible that Jesus gave instructions on the mount to the Twelve and then came down with the Twelve and delivered portions to the multitude on the plain. The specific instruction that was given only to the disciples about not having a preoccupation with food and clothing (as in Matt. 6:25, 34, noted earlier), and the references to the 'salt of the earth' and the 'light of the world' are not found in Luke's account, which would be proper if the Sermon on the Plain was directed to the multitude generally and not to the Twelve specifically. Although the Twelve were present, there would be no need to repeat that which he had spoken specifically to them on the mount a few hours before." (Robert J. Matthews, *Behold the Messiah* [Salt Lake City: Bookcraft, 1994], 122.)

**List of Woes: Luke 6: 24-26:**

Absent from the Matthew account of the beatitudes, is this short list of "woes for the wicked." They contain the universal truth that those who have been blessed temporally while ignoring the things of the spirit will suffer the inevitable consequences. Hence, "there is a law, irrevocably decreed in heaven before the foundations of this world, upon which all *cursings* are predicated-And when we obtain any *cursing* from God, it is by *disobedience* to that law upon which it is predicated" (see DC 130:20-21). Thus, the man who was rich as to temporal things will find himself the poorest of all on judgment day. Those whose stomachs were always full will finally feel hunger-only to realize that spiritual hunger pangs are even more acute than physical ones. Those whose mortal lives were filled with fun and laughter will mourn and weep when they realize they have wasted away 'the days of [their] probation' (2 Ne. 9:27). Gospel doctrine.com