

# The Sermon of Jesus

- Date** ■ Unknown, likely A.D. 80–85, from earlier sources written before A.D. 60.
- Place** ■ Unknown, in the eastern provinces of the Roman Empire
- Type of Source** ■ Religious text (original in Greek, probably from an unknown Aramaic source)
- Author** ■ Attributed to Luke
- Historical Context** ■ As the first generation of Jesus' followers began to die, or be killed, Christians began to compile the various stories and sayings of Jesus. Luke composed two books, the Gospel and the Acts of the Apostles, as instruction for non-Jewish Christians, in particular a patron named Theophilus.  
Two of the four standard, or canonic, gospels record the sayings of Jesus as a sermon. They became the basis of Christian morality. Luke's gospel is believed to be closer to the original because it contains less explanation.
- Internal Context** ■ In Luke's account, Jesus chose twelve apostles, Greek for "deputy," to assist him. After some additional healings, Jesus teaches how human experience will be utterly reversed in the kingdom of God.

## Luke 6:17–49

And [Jesus] 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**, who came to hear him and to be healed of their diseases; and those who were troubled with unclean spirits were cured. And all the crowd sought to touch him, for power came forth from him and healed them all.

And he lifted up his eyes on his **disciples**, and said: "Blessed are you poor, for yours is the kingdom of God. Blessed are you that hunger now, for you shall be satisfied. Blessed are you that weep now, for you shall laugh. Blessed are you when men hate you, and when they exclude you and revile you, and cast out your name as evil, on account of the **Son of man**! Rejoice in that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.

"But woe to you that are rich, for you have received your consolation. Woe to you that are full now, for you shall hunger. Woe to you that laugh now, for you shall mourn and weep. Woe to you, when all men speak well of you, for so their fathers did to the false prophets.

"But I say to you that hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. To him who strikes you on the cheek, offer the other also; and from him who takes away your coat do not withhold even your shirt. Give to every one who begs from you; and of him who takes away your goods do not ask them again. And as you wish that men would do to you, do so to them.

"If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies,

*This translation of Luke is the Revised Standard Version. This translation was made under the supervision of what is now the National Council of Churches and, with some limited changes, the Catholic Church. Other translations vary somewhat from this translation.*

### **level place**

*The Gospel of Matthew states this sermon took place on a mountain. As a result, it is often called the Sermon on the Mount.*

### **Tyre and Sidon**

*Two major port cities on the Mediterranean coast, in modern-day Lebanon.*

### **disciples**

*followers. In some cases "disciples" means the twelve apostles; in others it means any follower of Jesus.*

### **Son of man**

*Jesus's way of referring to himself*

## *The Sermon of Jesus*

and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your **Father** is merciful.

"Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; give, and it will be given to you; good measure, pressed down, shaken together, running over, will be put into your lap. For the measure you give will be the measure you get back."

He also told them a **parable**: "Can a blind man lead a blind man? Will they not both fall into a pit? A disciple is not above his teacher, but every one when he is fully taught will be like his teacher. Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Brother, let me take out the speck that is in your eye,' when you yourself do not see the log that is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take out the speck that is in your brother's eye.

"For no good tree bears bad fruit, nor again does a bad tree bear good fruit; for each tree is known by its own fruit. For figs are not gathered from thorns, nor are grapes picked from a bramble bush. The good man out of the good treasure of his heart produces good, and the evil man out of his evil treasure produces evil; for out of the abundance of the heart his mouth speaks.

"Why do you call me '**Lord, Lord,**' and not do what I tell you? Every one who comes to me and hears my words and does them, I will show you what he is like: he is like a man building a house, who dug deep, and laid the foundation upon rock; and when a flood arose, the stream broke against that house, and could not shake it, because it had been well built. But he who hears and does not do them is like a man who built a house on the ground without a foundation; against which the stream broke, and immediately it fell, and the ruin of that house was great."

**Father**  
God

**parable**  
*a story used to show a point*

**Lord, Lord**  
*Master, Master. This is not intended to mean God.*

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