

*The Gospel According to*

SAINT MATTHEW

SAINT MARK

SAINT LUKE

SAINT JOHN

NOTHING RECORDED

NOTHING RECORDED

CHAPTER 6, VERSES 17-49

NOTHING RECORDED

**6:17** - And he came down<sup>1</sup> with them<sup>2</sup>, and stood<sup>3</sup> in the plain<sup>4</sup>, and the company<sup>5</sup> of his disciples<sup>6</sup>, and a great multitude<sup>7</sup> of people<sup>8</sup> out of all Judæa<sup>9</sup> and Jerusalem<sup>10</sup>, and from the sea coast<sup>11</sup> of Tyre<sup>12</sup> and Sidon<sup>13</sup>, which came to hear<sup>14</sup> him, and to be healed<sup>15</sup> of their diseases<sup>16</sup>;

**6:18** - And they that were vexed<sup>17</sup> with unclean spirits<sup>18</sup>: and they were healed<sup>15</sup>.

**6:19** - And the whole multitude<sup>7</sup> sought to touch<sup>19</sup> him: for there went virtue out<sup>20</sup> of him, and healed<sup>15</sup> them all<sup>21</sup>.

**6:20**<sup>24</sup> - And he lifted up his eyes<sup>22</sup> on his disciples<sup>6</sup>, and said<sup>23</sup>, Blessed be ye<sup>24a</sup> poor: for yours<sup>24b</sup> is the kingdom of God<sup>24c</sup>.

**6:21**<sup>25</sup> - Blessed are ye that hunger now<sup>25a</sup>: for ye shall be filled. Blessed are ye that weep<sup>25b</sup> now<sup>25a</sup>: for ye shall laugh<sup>25c</sup>.

**6:22**<sup>26</sup> - Blessed are ye, when men shall hate<sup>26a</sup> you, and when they shall separate<sup>26b</sup> you from their company<sup>26c</sup>, and shall reproach<sup>26d</sup> you, and cast out your name<sup>26e</sup> as evil<sup>26f</sup>, for the Son of man's sake.

**6:23**<sup>27</sup> - Rejoice ye in that day<sup>27a</sup>, and leap for joy<sup>27b</sup>: for, behold, your reward is great<sup>27c</sup> in heaven: for in the like manner<sup>27d</sup> did their fathers<sup>27e</sup> unto the prophets.

**6:24**<sup>28</sup> - But woe<sup>28a</sup> unto you that are rich<sup>28b</sup>! for ye have received<sup>28c</sup> your consolation<sup>28d</sup>.

**6:25**<sup>29</sup> - Woe<sup>28a</sup> unto you that are full<sup>29a</sup>! for ye shall hunger. Woe<sup>28a</sup> unto you that laugh<sup>25c</sup> now! for ye shall mourn<sup>29b</sup> and weep<sup>25b</sup>.

**6:26**<sup>30</sup> - Woe<sup>28a</sup> unto you, when all men<sup>30a</sup> shall speak well<sup>30b</sup> of you! for so did their fathers<sup>27e</sup> to the false prophets<sup>30c</sup>.

**6:27**<sup>31</sup> - But I say unto you which hear<sup>31a</sup>, Love your enemies, do good to them<sup>31b</sup> which hate you,

**6:28** - Bless them that curse you, and pray for them which despitefully use you<sup>31c</sup>.

**6:29**<sup>32</sup> - And unto him that smiteth thee on the one<sup>32a</sup> cheek offer<sup>32b</sup> also the other; and him that taketh away thy cloak<sup>32c</sup> forbid not<sup>32d</sup> to take thy coat<sup>32e</sup> also.

**6:30**<sup>33</sup> - Give to every man<sup>33a</sup> that asketh of thee; and of him that taketh away<sup>33b</sup> thy goods<sup>33c</sup> ask them not again<sup>33d</sup>.

**6:31**<sup>34</sup> - And as ye<sup>34a</sup> would that men<sup>34b</sup> should do to you<sup>34c</sup>, do ye also<sup>34d</sup> to them likewise<sup>34e</sup>.

**6:32**<sup>35</sup> - For if ye love<sup>35a</sup> them which love<sup>35a</sup> you, what thank have ye<sup>35b</sup>? for

sinner<sup>s35c</sup> also<sup>35d</sup> love<sup>35a</sup> those that love<sup>35a</sup> them.

**6:33**<sup>36</sup> - And if ye do good<sup>36a</sup> to them which do good<sup>36a</sup> to you, what thank have ye?<sup>35b</sup> for sinners<sup>35c</sup> also do even the same<sup>36b</sup>.

**6:34**<sup>37</sup> - And if ye lend<sup>37a</sup> to them of whom ye hope<sup>37b</sup> to receive, what thank have ye<sup>35b</sup>? for sinners<sup>35c</sup> also lend<sup>37a</sup> to sinners<sup>35c</sup>, to receive as much again<sup>37c</sup>.

**6:35**<sup>38</sup> - But love<sup>35a</sup> ye your enemies<sup>38a</sup>, and do good, and lend<sup>37a</sup>, hoping for nothing again<sup>38b</sup>; and your reward<sup>38c</sup> shall be great, and ye shall be the children of the Highest<sup>38d</sup>: for he is kind<sup>38e</sup> unto the unthankful<sup>38f</sup> and to the evil<sup>38g</sup>.

**6:36**<sup>39</sup> - Be ye therefore<sup>39a</sup> merciful<sup>39b</sup>, as your Father<sup>39c</sup> also is merciful<sup>39b</sup>.

**6:37**<sup>40</sup> - Judge not, and ye shall not be judged: condemn not<sup>40a</sup>, and ye shall not be condemned<sup>40b</sup>: forgive<sup>40c</sup>, and ye shall be forgiven<sup>40d</sup>:

**6:38**<sup>41</sup> - Give<sup>41a</sup>, and it shall be given unto you; good measure<sup>41b</sup>, pressed down<sup>41c</sup>, and shaken together<sup>41d</sup>, and running over<sup>41e</sup>, shall men give into your bosom<sup>41f</sup>. For with the same measure<sup>41g</sup> that ye mete withal<sup>41h</sup> it shall be measured<sup>41i</sup> to you again.

**6:39**<sup>42</sup> - And he spake a parable<sup>42a</sup> unto them, Can the blind<sup>42b</sup> lead<sup>42c</sup> the blind<sup>42b</sup>? shall they not both fall into the ditch<sup>42d</sup>?

**6:40**<sup>43</sup> - The disciple is not above<sup>43a</sup> his master<sup>43b</sup>: but every one that is perfect<sup>43c</sup> shall be as his master<sup>43b</sup>.

**6:41**<sup>44</sup> - And why beholdest thou the mote that is in thy brother's eye, but perceivest<sup>44a</sup> not the beam that is in thine own eye?

**6:42**<sup>45</sup> - Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

**6:43**<sup>46</sup> - For a good tree bringeth not forth corrupt<sup>46a</sup> fruit; neither doth a corrupt<sup>46a</sup> tree bring forth good fruit.

**6:44**<sup>47</sup> - For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush<sup>47a</sup> gather they grapes.

**6:45**<sup>48</sup> - A good man<sup>48a</sup> out of the good treasure<sup>48b</sup> of his heart<sup>48c</sup> bringeth forth that which is good; and an evil man<sup>48d</sup> out of the evil treasure<sup>48e</sup> of his heart<sup>48c</sup> bringeth forth that which is evil: for of the abundance<sup>48f</sup> of the heart his mouth speaketh<sup>48g</sup>.

**6:46**<sup>49</sup> - And why call ye me<sup>49a</sup>, Lord, Lord, and do not the things<sup>49b</sup> which I say<sup>49c</sup>?

**6:47**<sup>50</sup> - Whosoever<sup>50a</sup> cometh to me<sup>50b</sup>, and heareth my sayings<sup>50c</sup>, and doeth them<sup>50d</sup>, I will shew<sup>50e</sup> you to whom he is like<sup>50f</sup>:

**6:48**<sup>51</sup> - He is like a man which built an house, and digged deep<sup>51a</sup>, and laid the foundation<sup>52a</sup> on a rock: and when the flood arose, the stream<sup>52d</sup> beat

		<p>vehemently<sup>s1b</sup> upon that house, and could not shake it<sup>s1c</sup>: for it was founded upon a rock.</p> <p><b>6:49<sup>s2</sup></b> - But he that heareth, and doeth not, is like a man that without a foundation<sup>s2a</sup> built an house upon the earth<sup>s2b</sup>; against which<sup>s2c</sup> the stream<sup>s2d</sup> did beat vehemently<sup>s1b</sup>, and immediately<sup>s2e</sup> it fell; and the ruin of<sup>s2f</sup> that house<sup>s2g</sup> was great.</p>	
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**CHRONOLOGY:** Between April 09<sup>th</sup> and April 29<sup>th</sup>, 28<sup>CE</sup>

**LOCATION:** Somewhere near Decapolis, most probably on the Plain of Bethsaida.

**COMMENTARY:** Jesus has extended calls to the twelve apostles, and ordained them to their positions. Consequently, they have been given authority and priesthood to operate within that sacred office. This was done on a mountain top of an undisclosed location. There is some speculation as to where this mountain is, and we do have reliable clues. For instance, we know that the mountain is in relatively close proximity to Capernaum and the shores of the Sea of Galilee. It must also be adjacent to a plain, or level field, where a few thousand people could assemble to be taught. It is this author's opinion that the event took place on one of the ridges of today's Golan Heights. After the ordination of the Apostles, Jesus descended the mount to a plain, which I would theorize to be the Plain of Bethsaida. This is the setting for this chapter. Several thousand faithful followers from all the lands around about had assembled to be healed, and taught. They were not disappointed. Their faith allowed Jesus to heal them all. We are not afforded the stories and miracles that must have ensued. Following His ministry of healing, in the physical sense, Jesus turns to the spiritual. Those gathered were followers or disciples as we would call them. Consequently, Jesus delivers a discourse or sermon that teaches what it means to be a disciple of Jesus Christ. As members of the Church of Jesus Christ, we should pay particular attention to the sermon, which has come to be known as the Sermon on the Plain. It is closely related to the Sermon on the Mount, and much of the teachings are amazingly similar, so much so that much debate has been made over whether or not these two sermons are the same exact event. I would argue that they were not, but that Jesus was just consistent in the doctrine and principles that He taught. The sermon teaches the characteristics of discipleship. It teaches, among other things, that a true disciple is merciful, forgiving, non-judgmental, non-condemning, humble, centered with a firm foundation on Jesus, and loves all mankind. The disciple loves his enemies, and sees them as God sees them; as children of God. A disciple gives to those in need according to their needs and their wants. He is more concerned about eternal treasure than he is about earthly treasure. Furthermore, Jesus teaches that a disciple searches out Jesus, seeks to understand the words of the Master, and then does them with faith and perseverance. Jesus teaches that this is the formula for getting to know Him, and becoming like Him. Jesus concludes the sermon with the parable about a man who build his house upon a rock, and a contrasting man who built his house upon the sand. The rock is Jesus Christ, and the sand represents the doctrines of the world. Those with a foundation in Christ shall weather life's storms.

## FOOTNOTES:

1- **he came down** – The phrase “he came down” is translated from a single Greek word “καταβαίνω” or “katabainō”. It means to go down, come down or descend.

It should be recalled that Jesus had left Capernaum in Chapter 4 of this work after healing a man with a withered hand in the synagogue. The Jewish leaders were so incensed that Jesus left to the sea and headed to Decapolis in Chapter 5 of this work.

Elder McConkie agrees with the thought that Jesus withdrew to the sea shore in Decapolis. He wrote, “While the Herodians and Pharisees sit in council devising ways and means to destroy him, Jesus departs, apparently into the Decapolis area, to continue his preaching and healing ministry among a more receptive people. And those to whom he goes are in large measure Gentiles.” (The Mortal Messiah: Volume 2, Collector's Edition, Bruce R. McConkie, page 60). This theory is also supported by Edersheim. He wrote, “And the Lord withdrew once more, as it seems to us, into Gentile territory, probably that of the Decapolis.” (The Life and Times of Jesus the Messiah, Volume 2, Alfred Edersheim, page 62).



Later in his work, Edersheim is less specific. He said, “It was probably on one of those mountain-ranges, which stretch to the north of Capernaum, that Jesus had spent the night of lonely prayer, which preceded the designation of the twelve to the Apostlate.” (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 524). Even though Edersheim doesn't name the specific mount, the general area he referred to included the mountain ridges of Decapolis.

While in Decapolis, as we would suppose, Jesus ascended a nearby mountain. This would have surely been one of the nearby ridges that make up the modern day Golan Heights. It was there that Jesus prayed all through the night. At the conclusion of His prayer, He invited twelve men to join Him on the mountain. There He called and ordained them to be apostles.

After the twelve chosen disciples were called and ordained as apostles, **“the Lucan Jesus descends from the mountain for the coming instruction of the disciples and crowds; he does not preach on it.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 623). Luke is quite specific that Jesus descended from the mount to a plain. It was on the plain that the sermon was to be delivered to the larger group of followers.

There is much debate over the Sermon on the Plain. Many theorize that the Sermon on the Plain is the very same sermon and event as the Sermon on the Mount. They would argue that Luke only recorded a more condensed version of the sermon. We will discuss this matter a little later in this work; however, despite all of the parallels and similarities, one thing has always been puzzling and a matter of great contradiction: Why does Matthew say that the sermon was shared on a mountain (ὄρος = /oros/), where Luke says Jesus descended a mountain and shared his preaching on a plain (πεδῖνος = /pedinos/)? Aren't those two things rather opposite, glaring details?

One theory, though it may be far reaching, is that the translation of “field” and “mountain” may come from an improper Greek translation of an Aramaic word. The problem may be solved within the Aramaic word “**טארא**” or “taura”, which in Galilean is usually spelled “**טאורח**” or “taurah”. Where in most Aramaic dialects, it means “mountain” in Galilean it can mean either “mountain” or “field.” Some examples are as follows;

“טור בית מקדשח”	or	“ <b>tōr</b> bēt maqdašāh”	=	“ <b>Temple Mount</b> ”
“טורתלגח”	or	“ <b>tōr</b> talgāh”	=	“ <b>Snowy Mountain</b> ” (a title)
“עננה דטאורח”	or	“ <b>akbarāh d<sup>e</sup>tauwrāh</b> ”	=	“ <b>Field mouse</b> ”
“פעליא חון נטרא”	or	“ <b>pa'laiā' hwū b<sup>e</sup>taurā</b> ”	=	“ <b>The workers were in the field.</b> ”

The fact that the theory includes an etymology that includes Greek, Hebrew, Aramaic and Aramaic Galilean makes me feel like someone is trying hard to prove their theory, maybe too hard. Even so, it is interesting to note.

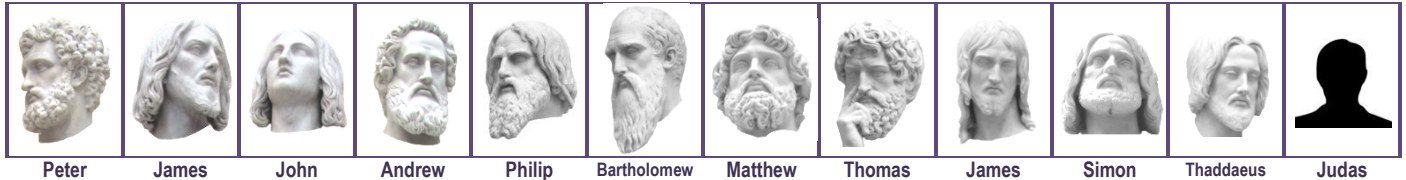
Regardless, Luke states that Jesus descended. That is clearly an indication that Jesus went from a higher altitude to a lower altitude. The people waited for the Master to come to them. **“To them He now descended with words of comfort and power of healing.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 524).

**2- with them** – The word “them” is translated from the Greek word “αὐτός” or “autos”. It means himself, herself, themselves, itself, he, she, it or them.

Following Luke’s time line, Jesus had healed a man with a withered hand in the synagogue in Capernaum. The backlash of the Pharisees and the Scribes was severe, because Jesus did it on the Sabbath. Jesus firmly corrected their apostate beliefs surrounding the Sabbath, and they were rebuffed to the point that they literally plotted ways to kill Jesus. Jesus, knew the minds and hearts of the plotting men, left the city and traveled along the sea shore where He might preach outside of their reach.

One might clearly surmise that Jesus didn’t inform the Scribes and Pharisees where He was going. At the same time, Luke says that the future twelve apostles and a large crowd from various regions gathered near the mount that Jesus prayed upon. We would guess that the believers spread the word among themselves as to where the Master was. **“As the soft spring morning broke, He called up those who had learned to follow Him, and from among them chose the twelve, who were to be His Ambassadors and Representatives. But already the early light had guided the eager multitude which, from all parts, had come to the broad level platue beneath to bring to Him their need of soul and body.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 524).

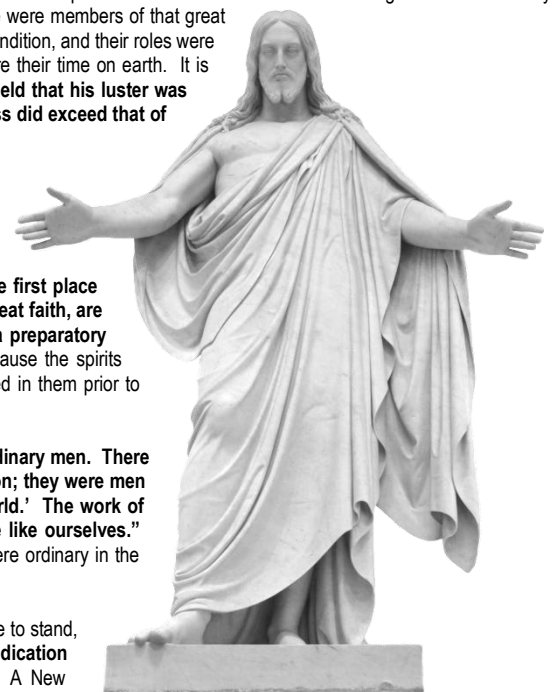
The “they” spoken of in this verse are the twelve apostles. They are;



The twelve were noble and great men from the pre-mortal realm. Abraham, looked upon the spirit children of God prior to the creation of the earth. Among them he saw many great and noble ones, and God declared that “these” I will make my rulers (Abraham 3:22-23). The twelve were members of that great group. We know that they were part of the noble ones because many prophets saw them in their spiritual condition, and their roles were revealed to them. Lehi was one of these privileged men. He saw them in a vision some 600 years before their time on earth. It is recorded, **“And it came to pass that he saw One descending out of the midst of heaven, and he beheld that his luster was above that of the sun at noon-day. And he also saw twelve others following him, and their brightness did exceed that of the stars in the firmament.”** (1<sup>st</sup> Nephi 1:10-11).

In the eternal view, the twelve were spiritual giants. They were men of exceedingly good works and faith in the pre-mortal existence. We know this because the prophet Alma taught that men who obtain the priesthood, do so because of their pre-mortal accomplishments. He wrote, **“And this is the manner after which they were ordained—being called and prepared from the foundation of the world according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceedingly great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for such.”** (Alma 13:3). And so we surmise that the twelve were drawn to the Savior because the spirits housed in their bodies of flesh recognized and yearned to follow the Savior of mankind. This was instilled in them prior to mortality through the choices they made.

As great as the twelve were spiritually, they were not born into high mortal standards. **“They were very ordinary men. There was not a wealthy, nor a famous, nor an influential man amongst them; they had no special education; they were men of the common folk. It is as if Jesus said, ‘Give me twelve ordinary men and I will change the world.’ The work of Jesus is not in the hands of men whom the world calls great, but in the hands of ordinary people like ourselves.”** (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 75). They were ordinary in the sight of man, but great in the sight of God. And who has greater vision than He who sees all things?



**3- stood** – The word “stood” is translated from the Greek word “ἵστημι” or “histēmi”. It means to cause or make to stand, to place, put or set. **“The verb este means ‘he stood, came to stand’ and is scarcely intended as an indication of the position/posture of Jesus as he begins his sermon.”** (The Gospel according to Luke I-IX: A New



translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 623). It is more probable that the term is used to indicate that Jesus was literally among them. Standing may have represented a manner of speaking. Similarly we say things like, "I flew home". It doesn't mean that we actually flew, but that we got home fast.

- 4- in the plain – The word "plain" is translated from the Greek word "πεδινός" or "pedinos". It means level or a plain in reference to the ground. "Literally 'came to a stop on a level place,' i.e. some plain near the mountain. The Lucan detail differs not only from the Matthean setting for the coming sermon, but also from the Marcan withdrawal to the sea." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 623).

Luke's Sermon on the Plain took place on a level parcel of ground. It was not on a mountain top, or hill. This has caused many scholars who are intent on their belief that the Sermon on the Mount and the Sermon on the Plain are the same event, to look for locations with a mount and a plain and then attempt to reconcile the location on the two sermons. While this might be a futile effort, Luke does indeed describe Jesus descending from a mountain and then delivering the sermon on a plain. Since we know that both sermons took place near the shores of the Sea of Galilee, it makes sense to look for mountain plain combinations that could fit the description of the sermons.

Alfred Edersheim, who is an amazing scriptorian often quoted by LDS scholars and leaders, speculated that the Sermon on the Mount took place just north-west of Tiberias. He mentions this location because he, like many others, believed the sermon on the plain to be the same event and this location has a fitting mount with an equally fitting plain. Unfortunately, this would be an odd place for Jesus to retire. Edersheim wrote, "According to traditional view this mountain was the so-called 'Karn Hattin' (Horns of Hattin) on the road from Tiberias to Nazareth, about 1 ½ hours to the Northwest of Tiberias. But the tradition dates only from the late Crusading times, and the locality is, for many reason, unsuitable." (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 524).

The most popular local for the Sermon on the Mount is a place known today as the Mount of Beatitudes. It is just west of Capernaum, and is a perfect setting for the Sermon; however, if the Sermon on the Plain were the same event it may have some inherent problems. As I visited there in the year 2,000, one could see a perfect valley where people could gather to hear Jesus preach from the Mount. In fact, the valley forms a natural amphitheater. The problem is that the valley never really forms a flat plain. It continues its slope down to the sea. And "the 'plain' has reference to the rather smooth meadow land along the shores of the Galilee." (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 312).

Others theorize that the Sermon on the Mount was delivered on Mount Arbel, and speculate that the Sermon on the Plain could have geological reference to the plain of Gennesaret. Though these fit the geography, there is no other basis for the theory.

The last theory is more of a personal theory. Since both Edersheim and McConkie agree that Jesus left Capernaum just prior to the Sermon on the Plain, and believe that Jesus travel along the Sea of Galilee to Decapolis, it would make sense that the Sermon on the plain took place on the east side of the Sea. If the Sermon on the Mount is the same event, it may be that it occurred on one of the ridges of the south eastern Golan Heights. Unfortunately, I believe them to be different events. The chronology in Luke places the Sermon on the Plain after the apostles were called, while the Sermon on the Mount is prior to their call. We will discuss this problematic topic a little later in this chapter. Even so, there are two ideal plain below mountain ridges on the eastern shore of the Sea of Galilee; the plain of Bethsaida and the plain near Gergesa.

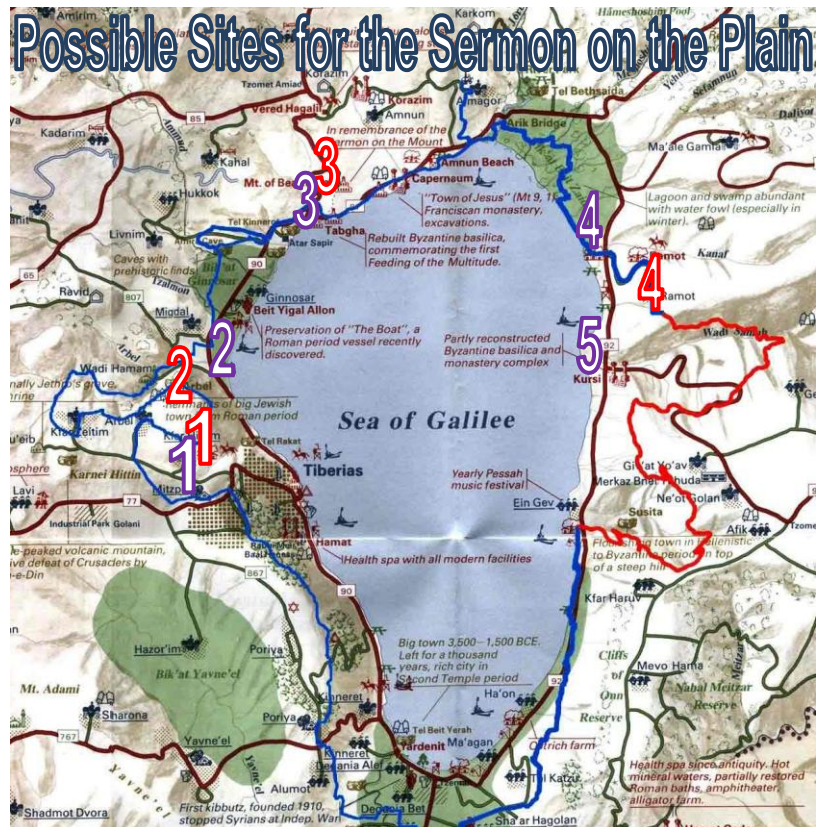
The mountains and plains mentioned, in theory, as possible locations for the Sermon on the Mount and the Sermon on the Plain can be summarized as follows:

Mountains that could be associated with the Sermon:

1. The Horns of Hattin
2. Mount Arbel
3. Mount of Beatitudes
4. Present Day Golan Heights

Plains that could be associated with the Sermon:

1. Plain below the Horns of Hattin
2. Plain of Gennesaret (below Mount Arbel)
3. Plain below the Mount of Beatitudes
4. Plain of Bethsaida (Below the Golan Heights)
5. Plain near Gergesa (Below the Golan Heights)



I personally favor the Plain of Bethsaida for the Sermon on the Plain. Though there are many theories that are based on ancient records, all the surviving claims as to the location of the Sermon on the Mountain and Plain come from unreliable sources and time periods. "The early Church fathers apparently did know of any certain locations for the Sermon on the Mount or the Sermon on the Plain, but the traditions now attested appear to date from the crusader period." (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzpfel and Thomas A. Wayment, page 356). The crusaders were under edict to identify and name sacred Christian sites in the holy land. This was seen as a way to lay claim on the land. Often they turned speculation in to so-called fact because it fulfilled their purpose.

The next page shows pictures of the various locals that are theoretic locations for the Sermon on the Mount and Sermon on the Plain.



mountains & plains that may have been involved in the famed  
SERMON ON THE MOUNT & SERMON ON THE PLAIN



THE HORNS OF HATTIN



MOUNT ARBEL



THE PLAIN OF BETHSAIDA



THE MOUNT OF BEATITUDE

THE PLAIN OF BETHSAIDA  
AS SEEN FROM ON TOP OF ONE OF THE NEARBY MOUNTAINS



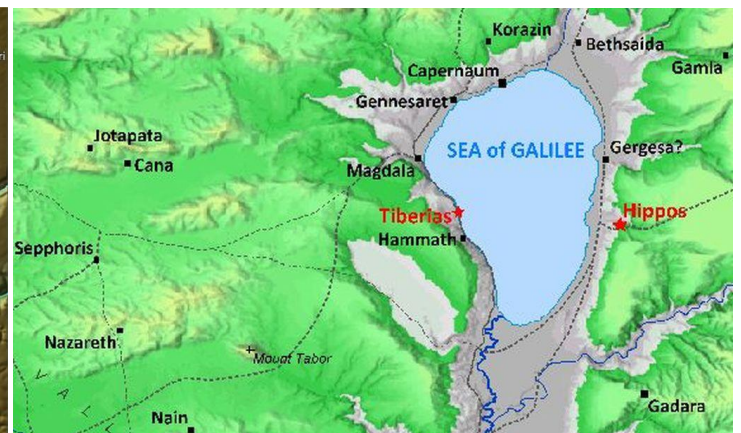


# The PLAIN OF BETHSAIDA



With regard to the above map, Area 4, in the red, refers to theory number 4 under footnote #4. It is a mountain area that could have served as the location for the call of the twelve apostles and place where Jesus retired the night before to pray. Area 5, in the purple, shows two areas that could have been used by Jesus to deliver the Sermon on the Plain. The northern is the Plain of Bethsaida, while the southern is a plain near Gergesa.

## TOPOGRAPHICAL MAPS OF THE AREA AROUND THE SEA OF GALILEE SHOWING AREAS THAT MIGHT CONTAIN PLAINS, MEADOWS, OR FLAT GROUND





5- **the company** – The word “company” is translated from the Greek word “ὄχλος” or “ochlos”. It means a crowd, a casual collection of people, a throng, or a multitude of common people. As opposed to the rulers or leading class. The Codex Sinaiticus translated the term “the company” as “a great multitude”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 17, page 114). The company assembled to hear Jesus was a gathering of believers. This is especially evident by the fact that they could all be healed of various tribulations, which would have required faith. Skousen wrote, “**At this point, Luke picks up the narrative and says that Jesus decided to reward these patient people by first healing any additional sick who had appeared on the scene, and then telling the people nearly everything he had told his apostles on the mount.**” (The Days of the Living Christ, Volume 1, W. Cleon Skousen, page 312). The company came that they might receive that which the Savior was willing to give.



6- **his disciples** – The word “disciples” is translated from the Greek word “μαθητής” or “mathētēs”. It means a learner, pupil or disciple.

7- **a great multitude** – The word “multitude” is translated from the Greek word “πλήθος” or “plēthos”. It means a great number of men or things. The Codex Sinaiticus translated the term “a great multitude” as “a great number”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 17, page 114).

It should be remembered that the apostles had come with this crowd. Typically, in Jewish writing, the term multitude represents 2,000 or more people. This was not a small gathering. It was “**a great crowd of his disciples. This phrase adds significance to the choice of the twelve recounted in the preceding episode.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 623). They were specifically chosen from among many faithful people.

8- **people** – The word “people” is translated from the Greek word “λαός” or “laos”. It means a people, of a great part of a population gathered together anywhere. The people apparently waited in the Plain for Jesus to conclude His prayers and finish His divine business. “**Luke scarcely means that a throng of people were on the mountain with him. He adds ‘a great crowd of disciples’ to the Marcan notice of poly plethos, ‘a great throng’, which is retained in the following expression along with the addition of ‘of people,’ to distinguish them from the disciples.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 623).

9- **Judæa** – The word “Judæa” is translated from the Greek word “Ἰουδαία” or “Ioudaia”. Translated literally, it means “he shall be praised”. At the time of Jesus, it represents the southern portion of Palestine lying on this side of the Jordan and the Dead Sea, to distinguish it from Samaria, Galilee, Peraea, and Idumaea.

This footnote, and the following footnotes, cause some confusion for scholars. In the previous chapter, Mark’s account relates Jesus withdrawing to the Sea. He was traveling to the location of this chapter. Mark states that a “great multitude” followed Jesus. He recounts that they were from Galilee, Judaea, Jerusalem, Idumaea, beyond Jordon, Tyre, and Sidon. Luke now acknowledges the same multitude of people “**from all over Judea. Luke again adds pases, ‘all (over),’ but omits ‘from Galilee’ and ‘from Idumea and across the Jordon’.** The omission of the latter is not surprising, since in Luke, Jesus does not pass through or preach in Idumea or Peraea.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 623).

Fitzmyers solution is that the missing locals from Mark are actually included in the other locals. He wrote, “**On the other hand, it is possible to think that by ‘all Judea’ Luke actually meant ‘Galilee, Judea, Idumea, and the country across the Jordon. But it is more likely that Luke thinks that his readers will understand that Jesus is still in Galilee and that people are pressing to him from elsewhere.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 624).

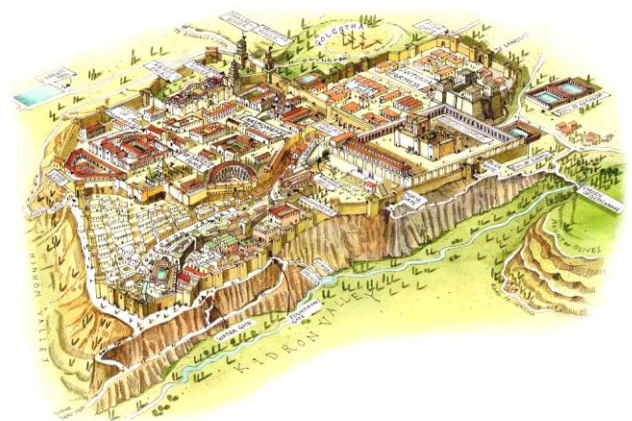
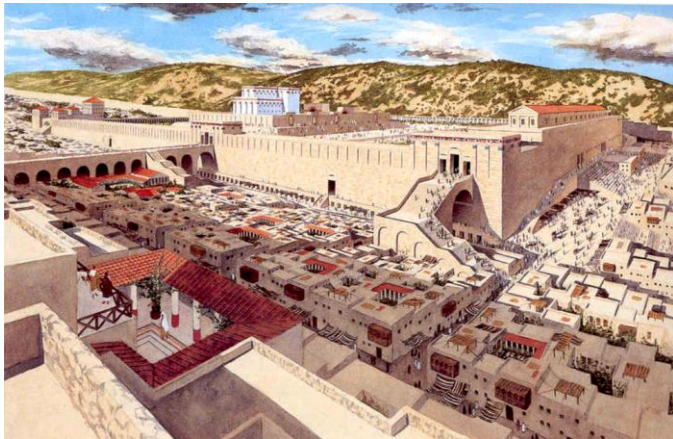
10- **Jerusalem** – The word “Jerusalem” is translated from the Greek word “Ἱερουσαλήμ” or “Ierousalēm”. Translated literally, it means “set ye double”. It denotes the city of Jerusalem and its inhabitants. The double makes reference to the firstborn, who according to Jewish law received a double inheritance. Likewise, the elect of God will receive a great inheritance. The city of Jerusalem symbolizes the city or abode of God. The temple in Jerusalem was God’s house. It is interesting that faithful people from Jerusalem followed Jesus, since it was the seat of apostate Judah and it’s leaders. Nevertheless, there were true believers to be found, even in Jerusalem.







## ILLUSTRATIONS OF THE CITY OF JERUSALEM AT THE TIME OF JESUS

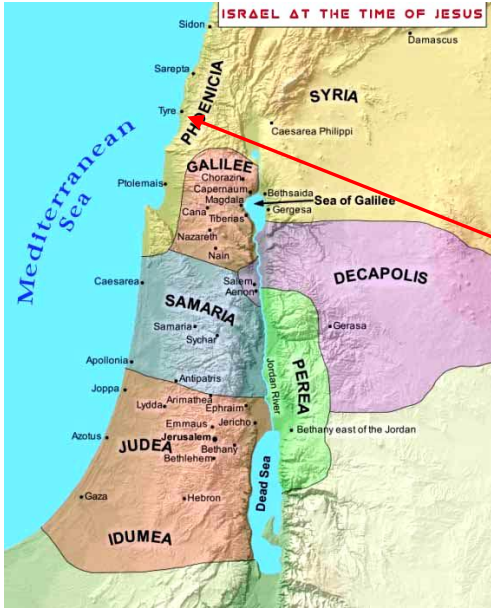


- 11 - **the sea coast** – The term “the sea coast” is translated from the Greek word “παράλιος” or “paralios”. It means by the sea, maritime, or the sea coast. Though elsewhere in the chapter the sea shore makes reference to the Sea of Galilee, here we have the term sea coast which makes reference to the Mediterranean Ocean. Pockets of Israelites resided in the cities along the coast, even in areas that were considered largely gentile. The area of Phoenicia was a gentile land, but rich in trade and industry. Jewish families would have been attracted to its coast line to secure occupations that would sustain their families. It is not surprising that faithful people came from the Sea Coasts to be healed of Jesus and listen to His words.
- 12 - **Tyre** – The word “Tyre” is translated from the Greek word “Τύρος” or “Tyros”. Translated literally, it means “a rock”. It refers to a Phoenician city on the Mediterranean Ocean; very ancient, large, splendid, flourishing in commerce, and powerful by land and sea.

In Jesus' time, Tyre was the main seaport of the Roman province of Syria and Phoenicia – a prosperous city with pagan temples and twin harbors built on either side of a small island. The Roman settlement, to the south of the island, was constructed adjacent to the causeway linking it to the mainland. It was built by Alexander the Great during his siege in 332 BCE. Tyre became part of the Roman Empire in 64 BCE and was one of the first Roman cities in the region to embrace Christianity. There were many people in the region who were spiritually hungry, and knew not where to go for spiritual edification. It is no surprise that when they heard of Jesus, they made the journey to meet Him.



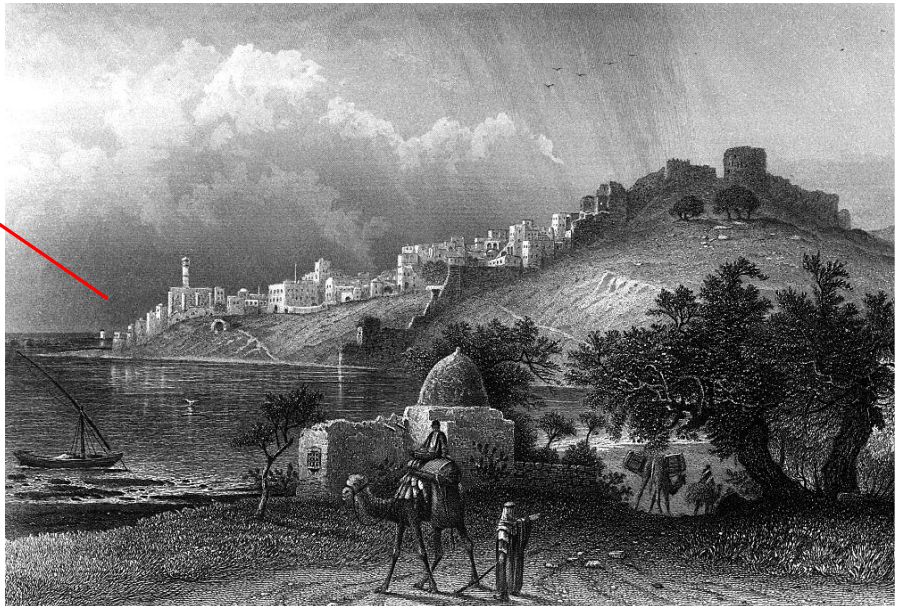
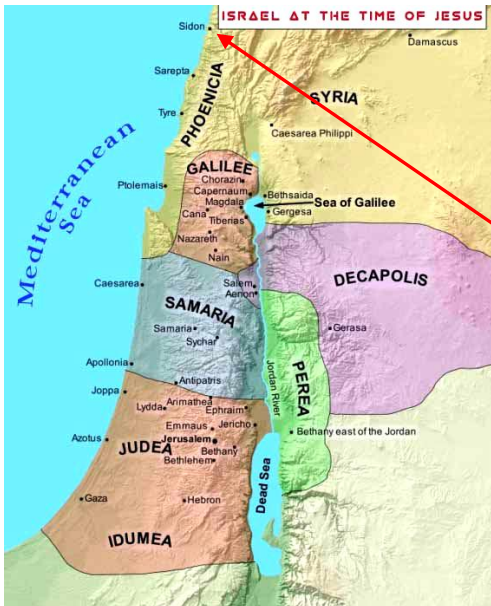
# TYRE



- 13 - Sidon – The word “Sidon” is translated from the Greek word “Σιδών” or “Sidōn”. Translated literally, it means “hunting”. It is an ancient and wealthy city of Phoenicia, on the east coast of the Mediterranean Ocean, less than 20 miles north of Tyre.

Sidon is considered, figuratively speaking, to be the mother of Tyre. It was established first, and its inhabitants later settled and established Tyre. Sidon was known, at the time of Jesus, for its production of purple dye, glass making, and wood working. They were talented artists. They also established a powerful seaport, with great commerce, a fishing industry and ship building. Its original name is derived all the way back to the days of Noah who had a grandson through Canaan by the name “Sidon”.

# SIDON



- 14 - came to hear – The word “hear” is translated from the Greek word “ἀκούω” or “akouō”. It means to be endowed with the faculty of hearing, not deaf.

One of the first steps in gospel conversion is hearing the word. It is a precursor to action, obedience and observance. A willingness to hear is an act of faith, especially when the very act of hearing requires sacrifice and work. Such was the case at the Sermon on the Plain. Peoples had come from great distances to hear the words of salvation. What they were to hear was not the words of man, which typically include pomp and circumstance. **“Notably, the Sermon on the Mount contains not any detailed or systematic doctrinal, nor any ritual teaching, nor yet does it prescribe the form of any outward observance.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 528). They were to receive the sacred words of eternity. He would teach them what it was to be like Him and consequently the Father of all creation; God. **“Christ came to found a Kingdom, not a school; to institute a fellowship, not to propound a system. To the first disciples all doctrinal teachings sprang out of fellowship with Him.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 528).



As we read the words of the Sermon, we should approach them with a humble desire to become something more than we are. **“It is indeed true, that the words of Jesus, properly understood, mark the utmost limit of all possible moral conception.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 528). Even so, this is our end goal; to be like Him who is mighty to do all things according to His Father’s will. By hearing the word’s of Jesus and applying them, we become more like Him, until such a time that we are as He is. Though the realization of this goal might be realized in the eternities, it starts today by hearing.

To the hears of the word, the gospel writer is described by Edersheim by the following, **“From his upbringing in an atmosphere which Christ’s Words have filled with heaven’s music, he knows not, and cannot know, the nameless feeling which steals over a receptive soul when, in the silence of our moral wilderness, those voices first break on the ear, that had never before been wakened to them. How they hold the soul entranced, calling up echoes of inmost yet unrealized aspiration, itself the outcome of the God-born and God-tending within us, and which renders us capable of new birth into the Kingdom; call up, also, visions and longings of that world of heavenly song, so far away and yet so near to us.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 525).

**15 - healed** – The word “healed” is translated from the Greek word “ἰάομαι” or “iaomai”. It means to cure, heal, or to make whole.

It is also translated from the word “θεραπεύω” or “therapeuō”; which means to serve, do service, heal, cure, or restore to health.

Scripturally, we tend to think of the term “healed” in terms of a miracle. We think of Jesus “fixing” things in us that no other man, or thing, or treatment is capable. For this purpose came many who were ill or tormented in a seemingly hopeless state. The Master, because of His perfection, was able to fix things beyond their capability. By very definition, this is His divine role. He is the Redeemer, the Savior, the source of all Salvation, and the Great Healer. He can heal the spiritual as well as the physical. Through Him we will conquer death. Our bodies will be restored, and our sins can be overcome; even every one of them, if they but come unto Him.

**16 - diseases** – The word “diseases” is translated from the Greek word “νόσος” or “nosos”. It means disease or sickness.

The people of the time suffered from all manner of disease. Their medical doctors were simply Rabbi’s who had learned the value of certain herbs and plants. They lacked true physicians. They suffered greatly from diseases which have been all but eradicated in our day. Jesus may easily be referred to as the Great Physician, for there is no disease that is beyond His power to cure.



**17 - were vexed** – The word “vexed” is translated from the Greek word “ὀχλέω” or “ochleō”. It means to excite a mob against one, to disturb, roll away, trouble, molest, to be vexed, or troubled by demons. The Codex Sinaiticus translated the term “vexed” as “oppressed”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 18, page 114). This passage conveys the idea that many people in Jesus’ day suffered greatly under the affliction of sin and evil spirits.

**18 - unclean spirits** – The word “unclean” is translated from the Greek word “ἀκάθαρτος” or “akathartos”. It means not cleansed, or unclean.

The subject of evil spirits is not one commonly covered in the church. By design, our Father in Heaven would have us focus on the doctrines of salvation. President James E. Faust taught, **“It is not good practice to become intrigued by Satan and his mysteries. No good can come from getting close to evil. Like playing with fire, it is too easy to get burned: ‘The knowledge of sin tempteth to its commission’ (Joseph F. Smith, Gospel Doctrine, Salt Lake City: Deseret Book Co., 1939, p. 373). The only safe course is to keep well distanced from him and any of his wicked activities or nefarious practices. The mischief of devil worship, sorcery, casting spells, witchcraft, voodooism, black magic, and all other forms of demonism should be avoided like the plague.”** (General Conference, “The Great Imitator”, James E. Faust, October 1987).

We will not spend time exploring the mysteries of evil spirits; however, we will evaluate their influence and how to avoid it. When Adam and Eve fell, having transgressed the law of God, they became subject to Satan and his followers. This is the natural consequence of sin. Knowing that mankind needed to experience the follies of life in order to obtain exaltation, our Father in Heaven designed mortality so that we would have opposition in all things. Satan and his followers fulfill that need. Even so, there was a real danger that once Adam fell (and each of us find ourselves in that same position) that Satan would gain control over us and we would be forever lost. This was not Father’s plan. Therefore, He placed enmity between mortal men and Satan. The scriptures quoted the Lord saying, **“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”** (Genesis 3:15). In other words, Satan can tempt us, and even exercise great control over us, but only if we allow him to do so. We submit to him through sin and careless thinking. We are promised that through the power of redemption we can conquer sin, and in the process utterly destroy any hold that Satan has on us. **“The Gospel of our Lord and Savior Jesus Christ is the only system whereby man can be saved, and his being the only name whereby we can approach our Father in heaven with acceptance, the only name in which remissions of sins can be obtained, and the only name whereby man can have power over unclean spirits, over devils, over diseases, over the elements, and over everything this side the celestial kingdom, and its influences, it is of the highest importance, therefore, that this message of life should be declared to all the world.”** (Journal of Discourses, Volume 3, Parley P. Pratt, April 6, 1853, page 177).

Many would deny that Satan exists and consequently they would deny the existence of any evil spirits. This false teaching destroys agency. Without opposition agency doesn’t exist. It allows mortal men to justify bad behavior, denying evil all together. The fact is, evil exists and is very real. We must acknowledge that it exists and then shun it in every form, great or small. We must cease to dabble in evil practices and doings. We must recognize the difference between good and evil in everything that we do. Parley P. Pratt taught, **“If on the one hand we admit the principle of communication between the spirit world and our own, and yield ourselves to the unreserved or indiscriminate**



guidance of every spiritual manifestation, we are liable to be led about by every wind of doctrine, and by every kind of spirit which constitute the varieties of being and of thought in the spirit world. Demons, foul or unclean spirits, adulterous or murderous spirits, those who love or make a lie, can communicate with beings in the flesh, as well as those who are more true and virtuous.” (Journal of Discourses, Volume 2, Parley P. Pratt, April 6, 1853, page 43).

The ancient Jews of Jesus’ time were wont to turn to divinations, false prophets, and forms of sorcery to solve life’s problems. Some had dabbled in evil to the point that evil spirits possessed their mortal body. They had, through a gradual process, given themselves to Satan. Their sins became their prison. They came to Jesus for redemption.



- 19 - **sought to touch** – The word “sought” is translated from the Greek word “ζητέω” or “zēteō”. It means to seek in order to find, require or demand. The word “touch” is translated from the Greek word “ἅπτομαι” or “haptomai”. It means to fasten one’s self to, adhere to or cling to. It is also used of a touch. **“Literally, ‘the whole crowd sought’, but the verb ezetoun is plural, agreeing with the collective sg. subject.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 624).

Why did they want to touch Jesus? The sick and afflicted equated touch with healing. Even today, healing is done by the laying on of hands. Touch is very important to humans, and is proven to have healing properties. Babies who are not touched become unresponsive and often sick. Hospitals often seek volunteers to work in the Infant Intensive Care Units to hold and touch babies for that very purpose. As we go through life, our greatest trials are often soothed by a human touch. A hug can do much to the hurting heart. We often sit with sick family member, holding their hands so that they know that they are not alone. Just prior to the Sermon on the Mount, the multitude came to be healed. **“As they pressed around Him for that touch which brought virtue of healing to all.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 524). Jesus’ perfection gave Him absolute command over sickness and disease. Those who had faith could draw upon it. They did so by merely touching Him. We may do so by simply reaching out to Him.

- 20 - **there went virtue out** – The word “virtue” is translated from the Greek word “δύναμις” or “dynamis”. It means strength, power, or ability. The Codex Sinaiticus translated the term “there went virtue out” as “for power went forth”. (Codex Sinaiticus: The H.T. Anderson New Testament, Translated by Henry Tompkins Anderson, Luke, Chapter 6, Verse 19, page 114). Fitzmyer said, **“Luke’s comment refers to ‘the power of the Lord’ that attended him; it was a dynamis for healing.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 624). The role of the Messiah is one of healing, both spiritually and physically. This is His power and His alone. When we heal, regardless of who we are, we draw upon His power.

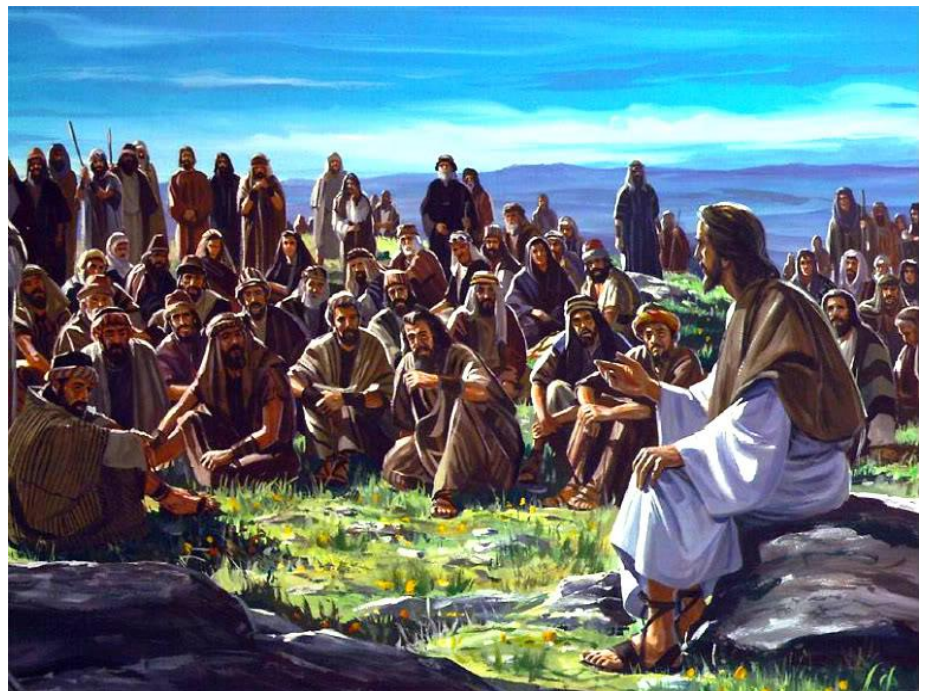
- 21 - **all** – The word “all” is translated from the Greek word “πᾶς” or “pas”. It means each, every, any, all, the whole, everyone, all things, or everything. One might marvel that Jesus healed them all; everyone of them. And yet, this healing was just the tip on the iceberg. Jesus would save all men from the beginning of time to the end thereof. Edersheim said, **“But better yet had He to say, and to do for them, and for us all.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 524).

- 22 - **lifted up his eyes** – The term “lifted up” is translated from the Greek word “ἐπαίρω” or “epairō”. It means to lift up, raise up, or raise on high. The word “eyes” is translated from the Greek word “ὄφθαλμός” or “ophthalmos”. It means the eye.

Jesus looked up and saw. What did He see? He saw more than a throng of people. He saw their needs. He saw their frailties, ignorance, and weaknesses. Knowing them, even to the desires of their hearts, He would do more than heal a sickness or disease. He would deliver the words of eternal life. He was to map out the character and behavior of a disciple. They would receive one of the most miraculous sermons to have ever been uttered.

- 23 - **said** – The word “said” is translated from the Greek word “λέγω” or “legō”. It means to say or to speak. It can also be translated as to teach, exhort, advise, or command.

In previous footnotes, we touched on the fact that there are great debates over the Sermon on the Plain. Here Jesus teaches a Sermon that is seen as so similar to the Sermon on the Mount that people have formed diverse theories and ideas surrounding them. **“The debate over whether the Sermon on the Plain and the Sermon on the Mount are the same sermon has created a wide rift among New Testament scholars.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 376). People speculate over the location, the chronology, the audience and even the words of the sermon itself. **“One of the problems which sectarian gospel harmonists cannot resolve with certainty is whether Matthew’s account of the Sermon on the Mount and Luke’s version of the Sermon on the Plain are records of the same or of different sermons. It is clear that the Sermon on the Plain, as given by Luke, was delivered immediately following the selection and ordination of the Twelve.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, pages 213-214).



I do not suppose that I can resolve a discussion that has been argued by the best biblical scholars over many decades. I will try to present the different arguments and perspectives for review and analysis. They are as follows;



1. **Same Single Sermon** - Many believe that the Sermon on the Mount and the Sermon on the Plain are the same sermon, at the same place, on the same day, to the same audience. **“Tradition does not distinguish a separate location for the Sermon on the Mount; instead, most scholars have felt and continue to feel that the sermon on the Mount and the Sermon on the Plain are the same discourse and were therefore delivered in the same location.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 355).

Much of this theory is based upon the fact that there is so much that the two sermons have in common. Unfortunately, upon close review, there are enough subtle differences to question this theory and at the same time there are enough similarities to support the theory. The fact is, The Sermon on the Plain contains twenty-one verses. Seven of the verses are not found in similar form in the Sermon on the Mount, representing 33% of the being supposedly new material. The Sermon on the Mount, on the other hand, contains 109 verses. It is 519% larger than the Sermon on the Plain. Eighty-four of its verses are not found in the Sermon on the Plain, representing 77%. **“The Sermon on the Plain contains 573 words in Greek. Of those, 170 have a verbatim parallel in Matthew’s Sermon on the Mount. Therefore, 30 percent of the Sermon of the Plain has a verbatim parallel in Matthew, and 26 percent has a parallel in the Sermon on the Mount.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 361).

Similar verses between the two sermons line up as shown on the chart below;

Sermon on the Mount	Sermon on the Plain	Sermon on the Mount	Sermon on the Plain	Sermon on the Mount	Sermon on the Plain
Matthew 5:3	Luke 6:20	Matthew 6:1	-none-	Matthew 7:1	Luke 6:37
Matthew 5:4	-none-	Matthew 6:2	-none-	Matthew 7:2	Luke 6:38
Matthew 5:5	-none-	Matthew 6:3	-none-	-none-	Luke 6:39
Matthew 5:6	Luke 6:21	Matthew 6:4	-none-	-none-	Luke 6:40
Matthew 5:7	-none-	Matthew 6:5	-none-	Matthew 7:3	Luke 6:41
Matthew 5:8	-none-	Matthew 6:6	-none-	Matthew 7:4	Luke 6:42
Matthew 5:9	-none-	Matthew 6:7	-none-	Matthew 7:5	Luke 6:42
Matthew 5:10	-none-	Matthew 6:8	-none-	Matthew 7:6	-none-
Matthew 5:11	Luke 6:22	Matthew 6:9	-none-	Matthew 7:7	-none-
Matthew 5:12	Luke 6:23	Matthew 6:10	-none-	Matthew 7:8	-none-
-none-	Luke 6:24	Matthew 6:11	-none-	Matthew 7:9	-none-
-none-	Luke 6:25	Matthew 6:12	-none-	Matthew 7:10	-none-
-none-	Luke 6:26	Matthew 6:13	-none-	Matthew 7:11	-none-
Matthew 5:13	-none-	Matthew 6:14	-none-	Matthew 7:12	Luke 6:31
Matthew 5:14	-none-	Matthew 6:15	-none-	Matthew 7:13	-none-
Matthew 5:15	-none-	Matthew 6:16	-none-	Matthew 7:14	-none-
Matthew 5:16	-none-	Matthew 6:17	-none-	Matthew 7:15	-none-
Matthew 5:17	-none-	Matthew 6:18	-none-	Matthew 7:16	Luke 6:44
Matthew 5:18	-none-	Matthew 6:19	-none-	Matthew 7:17	-none-
Matthew 5:19	-none-	Matthew 6:20	-none-	Matthew 7:18	Luke 6:43
Matthew 5:20	-none-	Matthew 6:21	-none-	Matthew 7:19	-none-
Matthew 5:21	-none-	Matthew 6:22	-none-	Matthew 7:20	-none-
Matthew 5:22	-none-	Matthew 6:23	-none-	-none-	Luke 6:45
Matthew 5:23	-none-	Matthew 6:24	-none-	Matthew 7:21	Luke 6:46
Matthew 5:24	-none-	Matthew 6:25	-none-	Matthew 7:22	-none-
Matthew 5:25	-none-	Matthew 6:26	-none-	Matthew 7:23	-none-
Matthew 5:26	-none-	Matthew 6:27	-none-	-none-	Luke 6:47
Matthew 5:27	-none-	Matthew 6:28	-none-	Matthew 7:24	Luke 6:48
Matthew 5:28	-none-	Matthew 6:29	-none-	Matthew 7:25	Luke 6:48
Matthew 5:29	-none-	Matthew 6:30	-none-	Matthew 7:26	Luke 6:49
Matthew 5:30	-none-	Matthew 6:31	-none-	Matthew 7:27	Luke 6:49
Matthew 5:31	-none-	Matthew 6:32	-none-		
Matthew 5:32	-none-	Matthew 6:33	-none-		
Matthew 5:33	-none-	Matthew 6:34	-none-		
Matthew 5:34	-none-				
Matthew 5:35	-none-				
Matthew 5:36	-none-				
Matthew 5:37	-none-				
Matthew 5:38	-none-				
Matthew 5:39	Luke 6:29				
Matthew 5:40	Luke 6:29				
Matthew 5:41	-none-				
Matthew 5:42	Luke 6:30				
Matthew 5:43	-none-				
Matthew 5:44	Luke 6:27				
Matthew 5:44	Luke 6:28				
Matthew 5:45	-none-				
Matthew 5:46	Luke 6:32				
Matthew 5:47	Luke 6:33				
-none-	Luke 6:34				
-none-	Luke 6:35				
-none-	Luke 6:36				
Matthew 5:48	-none-				

On the Mount vs On the Plain



Supporters of this theory would attribute differences between the two accounts as merely writing style differences between Matthew and Luke. They would say, **“The two sermons are ultimately the same sermon in two different yet stylistically similar accounts.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 356). I have a hard time supporting this theory because I believe that the differences support a similar sermon with nuisances directed at a different audience. For example, all of Matthew chapter 6 is directed at Jesus', yet to be called, apostles as a training sermon. The multitude apparently didn't hear this part of the sermon. The Sermon on the Plain lacks any parallel to Matthew chapter 6, and Luke places the Sermon on the Plain after the call and ordination of the twelve. Which brings us to the next theory.

2. **Two separate sermons / same general material** - Some argue that the two sermons are the same sermon delivered to different audiences on different days and at different settings. They argue that it is not uncommon for a great teacher to deliver the same teachings to multiple audiences and though the sermons may have subtle differences they are still the same sermons. Holzapfel and Wayment express this common view of the sermons when they write, **“The Sermon on the Mount and the Sermon on the Plain represent two different sermons that were delivered on two separate occasions, much as a modern speaker will deliver a presentation on numerous occasions, making alterations each time it is delivered.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 356).



Part of the same theory is that the Luke account is just an incomplete. **“For many, the Sermon on the Plain in Luke is unwittingly viewed as a less complete version of the sermon recorded by Matthew. In fact, in describing Luke’s sermon, scholars often like to explain it in terms of the Sermon on the Mount so that a known point of reference may inform our understanding.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 356). Most commentaries on the New Testament focus almost exclusively on the Sermon on the Mount and are silent on the Sermon on the Plain. They either feel that the Lucan record is incomplete, or they agree with theory one.

3. **No sermon, rather a collection of teachings** - Some argue that the sermons never existed as one congruent sermon, but were created by the gospel writers by fusing various teachings of Jesus into one sermon that was never spoken all at once. They believe that the gospel writers were **“assembling from many different sermons some of Jesus’ greatest ethical teachings, so that by presenting them as one continuous sermon a better concept of our Lord’s teachings may be had.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 214). Unfortunately, this is pure speculation. They cite a few isolated incidents in the account that are awkwardly translated as proof, but awkward translations are found throughout Biblical translations. Elder McConkie rebuffs this theory by saying, **“The Sermon on the Mount is not an assemblage of disjointed sayings, spoken on diverse occasions, that have been combined in one place for convenience in presentation, as some uninspired commentators have speculated.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 78). Other scholars, including even Edersheim, don’t discount this theory citing that parts of the sermon are found in various parts of the gospels or in various places in Jesus’ ministry. Edersheim wrote, **“We take here our standpoint on St. Matthew’s account of the ‘Sermon on the Mount,’ to which we can scarcely doubt that by St. Luke is parallel. Not that it is easy, or perhaps even possible, to determine, whether all that is not grouped in the ‘Sermon on the Mount’ was really spoken by Jesus on this one occasion. From the plan and structure of St. Matthew’s Gospel, the presumption seems rather contrary. For, isolated parts of it are introduced by St. Luke in other connections, yet quite fitly.”** (The Life and Times of Jesus the Messiah, Volume 1, Alfred Edersheim, page 526).

The fact is, Jesus’ teachings were consistent. He taught the same doctrines wherever He was. His audiences didn't have, generally speaking, access to His written word or other forms of recorded messages. Therefore, Jesus would have had to repeat His messages as He traveled the land. Doubtless, the Sermon on the Mount was repeated in its entirety, or in part, on various and numerous occasions throughout the ministry.

Holzapfel and Wayment write, **“It is theoretically impossible, without further information, to prove absolutely that the Sermon in Matthew and the Sermon in Luke were the same sermon delivered on two separate occasions or whether they are two different accounts of the same sermon.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 356).

4. **Lost original sermon, our sermons have been harmonized** – There is a theory that original transcripts of the Sermon on the Mount and the Sermon on the Plain have been lost. The theory speculates that the Sermons we have today are a result of scribes, or even the gospel writers themselves, who have taken liberty to recreate and repair the fragmented remains of the great sermons. Holzapfel and Wayment writes that this theory treats **“both sermons as creations by the evangelists themselves who copied from an original sermon or sermons to which they had access and which they altered heavily.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, , page 356). Supporters of this theory cite the fact that the accounts or too close to each other in word to be anything but harmonized accounts. **“Harmonization of the accounts and exact verbatim overlap lead to the suspicion that the accounts have been altered to complement the view of the persons giving the accounts.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 357).

Though this theory may be hard to believe, especially if one were to give consideration to the fact that Matthew and Luke were divinely called, it is generally accepted that the two gospel writers do not record the sermons in their entirety. Likewise, their gospel records do not represent a full account of the Savior’s life or ministry. Elder McConkie wrote, **“The Sermon on the Mount has never been recorded in its entirety as far as we know; at least no such scriptural account that are attributed to Jesus are, in fact, verbatim recordings of what he said, but they are not all that He said by any means.”** (The Mortal Messiah: Volume 2, Collector’s Edition, Bruce R. McConkie, page 78).

My feelings are that the two Sermons are separate sermons, though they teach the same doctrines and principles from the same talk, so to speak. Some of the points that have led me to this conclusion are;

1. Luke is very specific that the Sermon on the Plain came after Jesus departed from Capernaum following the healing of a man with a withered hand in the synagogue. Jesus left the synagogue with the Jewish leaders discussing how they might kill Him. Jesus went to the sea shore, and traveled to a nearby



mountain to pray all night. The prayers resulted in Jesus calling and ordaining the twelve apostles. The next morning Luke says that He descended the mountain to a plain where He delivered the Sermon on the Plain.

2. Matthew is likewise specific that the Sermon on the Mount came after a period of great missionary work throughout Galilee. It did not immediately follow a confrontation with the Jewish leaders. As Matthew's account records, the Savior was by the sea shore when He saw a large multitude who sought after Him. Seeing the multitude, he ascended a nearby mountain. There He trained a small group that would be His future leaders. He then taught the multitude from the mountain, delivering the Sermon on the Mount.
3. Luke records that Jesus left the Sermon on the Plain to return to Capernaum where he healed the Centurion's servant.
4. Matthew records that Jesus left the Sermon on the Mount, and though He was heading towards Capernaum, He stopped when He came across a leper calling out to Him. He healed the faith displaying leper. Arriving in Capernaum, He was at a house, presumably Peter's house. While in the house a great crowd assembled. So great was the crowd that no one could approach the home but those lucky enough to have arrived first. Matthew records that the man with palsy had four faithful friends that made their way to the roof of the house. They broke through the roof and lower their friend to be healed.
5. We have four versions of the "sermon" in question; the Sermon on the Mount (Matthew's version), the Sermon on the Plain (Luke's version), the Sermon at the Temple (The Book of Mormon version), and the Sermon on the Mount (the Joseph Smith Inspired Translation of Matthew). **"All four versions follow the same general pattern, present the same general truths, and do it in the same sequence. But in certain particulars, there are radical variations between all versions. Undoubtedly all are accounts of the same sermon, but all are abridgements only, and the same truths were not abridged in every particular into each of the accounts. The most comprehensive and complete report is in the Matthew-Inspired Version record."** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, pages 214-215).
6. The Sermon on the Plain lacks the information presented in Matthew 6, the portion of the Sermon on the Mount that trained the future apostles and leaders in Jesus' church.
7. The Sermon on the Plain is presented, for the most part, in the personal "you" perspective. The Sermon on the Mount is presented, for the most part, in the impersonal "the" perspective.
8. Though the Sermon on the Plain has much in common with the Sermon on the Mount, it also has enough of its own uniqueness to lead me to believe that the Sermon on the Plain was a separate sermon. Because it is shorted and mirrors the Sermon on the Mount, it is often excluded from scriptural focus. **"The Sermon on the Mount in Matthew has almost always overshadowed its lesser-known cousin in Luke, the Sermon on the Plain."** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzzapfel and Thomas A. Wayment, page 355).



- 24 - The contents of this verse are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 9-12. Consequently, this study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:20 is a message to the poor of the earth; those who do not feel blessed by the things of mortality. Those individuals who are poor in spirit, or rather humbled by their circumstances, and consequently turn to God, will be blessed with heavenly wealth. Perhaps James used this passage as inspiration for his counsel, **"Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?"** (James 2:5-6).

Surely, there were many present at the Sermon on the Plain who were or would be persecuted for their poor social status and firm belief in the Savior. In fact, many fit that description today. To them, Jesus is speaking with great compassion and understanding. He starts the Sermon with a promise of great hope and love. He promises those that are poor in spirit, but come unto Him, a consolation that cannot be fully understood by earthly reason.



Let us start by comparing the Sermon on the Mount and the Sermon on the Plain for Luke 6:20, and evaluate the subtle differences.

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:20	Luke 6:20	Luke 6:20	Matthew 5:3	Matthew 5:3	Matthew 5:3-5
...Blessed are the poor,  for theirs is the kingdom of God.	...Blessed are you poor,  for yours is the kingdom of God.	...Blessed <b>be ye</b> poor:  for <b>yours</b> is the kingdom of <b>God</b> .	Blessed <b>are the poor in spirit</b> :  for <b>theirs</b> is the kingdom of <b>heaven</b> .	Blessed are the poor in spirit;  for theirs in the kingdom of the heavens.	Blessed are they who shall believe on me; and again, more blessed are they who shall believe on your words when ye shall testify that ye have seen me and that I am. Yea, blessed are they who shall believe on your words, and come down into the depth of humility, and be baptized in my name; for they shall be visited with fire and the Holy Ghost and shall receive a remission of their sins. Yea, blessed are the poor in spirit who come unto me; for theirs is the kingdom of heaven.

**24a - be ye** – The term “ye” is an old English form of the word “you”. It is used in the Sermon on the Plain as “your”. In Matthew, a similar verse uses the term “the poor” verses “your poor”. Luke’s rendition of the verse, uses a much more personal language almost implying ownership. Holzapfel and Wayment record, **“Luke’s beatitudes carry another nuance not felt in the beatitudes of the Sermon on the Mount. The beatitudes in the Sermon on the Mount are written in the third person plural (they), whereas the beatitudes of the Sermon on the Plain are all written in the second person plural (you). This vividness makes Luke’s reporting of these teachings more direct in scope and personal in approach.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 366).

**24b - yours** – The word “yours” is translated from the Greek word “ὑμέτερος” or “hymeteros”. It means you, yours, or something possessed by you. Those who are humble followers of Jesus, regardless of their earthly circumstances will inherit and possess the lifestyle and presence of deity. The Lord told the prophet Joseph Smith, **“Wherefore, gird up your loins and be prepared. Behold, the kingdom is yours, and the enemy shall not overcome.”** (Doctrine and Covenants 38:9). The Sermon on the Mount says that the kingdom is “theirs”. The Sermon on the Plain, like the Doctrine and Covenants, speaks directly to the listeners, stating that it is “yours”.

**24c - God** – The word “God” is translated from the Greek word “θεός” or “theos”. It is used as a generic name for deity. Matthew’s account of the Sermon on the mount uses the term “kingdom of heaven”, while Luke’s account used the term “kingdom of God”. **“This form is clearly dependent on the two canonical forms, being closer to Luke save for ‘heaven’ instead of ‘God’ is undoubtedly the more original.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 632). Again, Luke’s account favors a more personal approach. The term God’s kingdom links it directly to our Father in Heaven. It better describes the reunion that awaits the humble followers of Jesus.

**25 -** The Sermon on the Plain, at least in its current form omits an equivalent passage to Matthew 5:4-5; which reads, **“Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth.”** (Matthew 5:4-5). The contents of Luke 6:21 are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 9, 17-20. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:21 is a message to have a deep desire, a hunger if you will, for the things of God. To them, Jesus promises that the desire of their hearts will be given like a hungry belly is filled. It also adds a beatitude missing in the Sermon on the Mount, though some would argue that it is the counterpart to Matthew 5:4, which speaks of those that mourn, who should be comforted. Luke records that “you” that weep shall be blessed with laughter. In other words, those that are saddened by the trials and tribulations of life shall, through the power of Jesus’ redemption, find days of rich joy, smiles and laughter. **“Luke’s second beatitude corresponds to Matthew’s fourth ‘Blessed are those who hunger and thirst for righteousness, for they shall have their fill’. A form of this beatitude is also found in The Gospel of Thomas ‘Blessed (makarios) are the hungry, for the belly of him who desires shall be filled’. This form is dependent on the Lucan in the first part, but in the second it goes its own way.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 634).

It is widely believed that this beatitude, contained in Luke 6:21 and Matthew 5:6, is based on a scripture from the Old Testament prophet Isaiah. It reads, **“Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for**





that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” (Isaiah 55:1-2). The concept being conveyed by Isaiah is that salvation is free through Jesus, if we but give diligent heed to Him. Then shall we be filled.

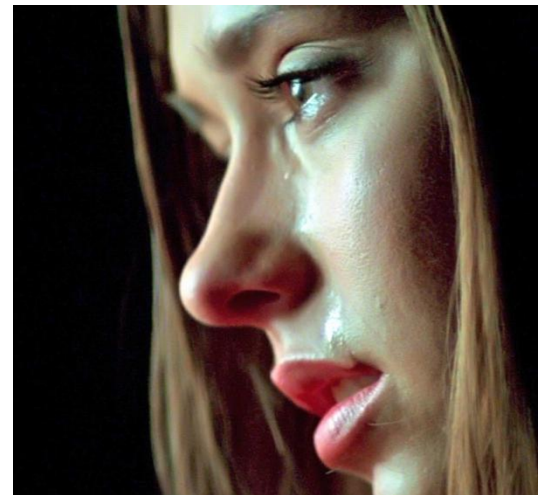
On an interesting note, Luke appears to omit from this beatitude the phrase “and thirst after righteousness”. This is a significant omission since the qualifier “after righteousness” is crucial to the blessing. The importance of hungering and thirsting “after righteousness” is best illustrated in this Book of Mormon passage, “And after that they did separate themselves one from another, taking no thought for themselves what they should eat, or what they should drink, or what they should put on. And the Lord provided for them that they should hunger not, neither should they thirst; yea, and he also gave them strength, that they should suffer no manner of afflictions, save it were swallowed up in the joy of Christ. Now this was according to the prayer of Alma; and this because he prayed in faith.” (Alma 31:37-38). The hunger and thirst of this beatitude is not a literal, but rather a figurative description. It helps us understand that if we place the spiritual before the temporal, God will take care of the temporal.

Let us start by comparing the Sermon on the Mount and the Sermon on the Plain for Luke 6:21, and evaluate the subtle differences.

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:21	Luke 6:21	Luke 6:21	Matthew 5:6	Matthew 5:6	Matthew 5:8
Blessed are they who hunger now,  for they shall be filled.  Blessed are they who weep now, for they shall laugh.	Blessed are you that hunger now,  for you shall be filled.  Blessed are you that weep now, for you shall laugh.	Blessed are ye that hunger now:  for ye shall be filled.  Blessed are ye that weep now: for ye shall laugh.	Blessed are they which do hunger and thirst after righteousness: for they shall be filled.	Blessed are they that hunger and thirst for righteousness; for they shall be filled.	And blessed are all they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost.

**25a - now** – The word “now” is translated from the Greek word “νῦν” or “нын”. It means at this time, the present or now. “**Luke has shifted the beatitude to the second person, added the adv. ‘now,’ and eliminated the second verb, ‘and thirst’.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 634). The term “now” is an interesting addition. Many of the beatitudes have blessings that will not be fully realized in this life. Luke’s record would indicate that a man can be spiritually filled in mortality, regardless of the status of the world. We can have our spiritual needs met now.

**25b - weep** – The word “weep” is translated from the Greek word “κλαίω” or “klaiō”. It means to mourn, weep or lament. It is used as a sign of pain or grief. Weeping was a symbol for grief and mourning. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 190). Fitzmyer clarifies, “Literally ‘blessed (are) those weeping now, for you shall laugh.’ Luke’s third beatitude corresponds to Matthew’s second, ‘Blessed are those who mourn for they shall be consoled.’ In this instance it is not easy to say which evangelist has touched up the inherited form. Since Matthew’s for may echo the consolation of Deutero-Isaiah for those who mourned for Zion (Isaiah 61:2), that it perhaps closer to the original. Again the verb *gelan* ‘laugh,’ appears only here and in the corresponding woe in the gospel tradition; this seems to indicate that it is Luke who has modified the source. In any case, ‘Luke’s expressions are more universally human.’” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 634).



Though we might not want to admit it publicly, all of us have experienced times in our mortal experience that cause us to weep. It is part of the mortal journey, and necessary to our progression. When sadness is coupled with a knowledge of God’s plan for us, and centered on the Redeemer, our joy is turned into laughter. This is the good news of Jesus, that sorrow can be replaced with joy.

The world often sees the relationship in reverse fashion. They lack an understand of how things really work, so to them, “**When success turns to failure, grief will set in and take the place of laughter.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 637). We understand that Jesus has the unique ability to turn weaknesses to strengths, sadness to joy, and wickedness to righteousness. He is mighty to save. He is the Master Healer.

**25c - laugh** – The word “laugh” is translated from the Greek word “γελάω” or “gelaō”. It means to laugh. This term is somewhat odd when evaluated scripturally. It is used to indicated an attitude that God will take when considering the consequences that will be poured out upon the wicked. The Psalmist wrote, “**Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure.**” (Psalms 2:1-5).



In another place in scripture, the act of laughter is considered to be a sin. Speaking of the wealth of the world the Book of Ecclesiastes records, “**I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, It is mad: and of mirth, What doeth it?**” (Ecclesiastes 2:2). The rich laugh in the pleasure of their own wealth. They laugh because of their own pride. As a symbol of pride, James teaches, “**Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up.**” (James 4:9)

Similarly, the term laughter is used as an attribute of the devil as he views the fallen children of God. The Savior Himself warned the people of the Americas by saying, “**Wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent; for the devil laugheth, and his angels rejoice, because of the slain of the fair sons and daughters of my people; and it is because of their iniquity and abominations that they are fallen!**” (3rd Nephi 9:2).

Today, we understand the term loud laughter as an irreverent approach to the sacred. It is a mockery of the things of God. Fitzmyer wrote, “**Laughter is to be understood here as the carefree expression of contentment with the success of the present. In Old Testament Wisdom literature it is sometimes the mark of the fool.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, pages 636-637).

Though there are many scriptural uses for the term laughter that are negative in nature, it would be wrong to assume that the almighty is void of laughter. Righteous laughter does not find joy in the failures of others, though God may figuratively laugh at the futile attacks of sinful men. Rather, it finds joy in righteous living. This type of laughter is best illustrated in the joys we feel when great things happen in our lives. The day of my marriage to my sweetheart was one of laughter, because my heart swelled with joy. I felt similar feelings at the birth of my children, and during intense spiritual experiences. Those that weep over mortal struggles are promised the joys of the eternal. They will find righteous laughter in their hearts.

**26 -** The Sermon on the Plain, at least in its current form, omits an equivalent passage to Matthew 5:7-10; which reads, “**Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.**” (Matthew 5:7-10).

The contents of this verse are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 9, 30-37. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:22 speaks to those who feel ostracized because of their righteous belief. Many have experience ridicule, persecution and suffering because they believe in the teachings of Jesus, which are often contrary to the teachings of the world. The world would at the very least isolate the faithful followers of Jesus so that they are not bothered by the witness the express by their very lives.

This is the last of Luke’s beatitude. Matthew’s beatitudes number ten, while Luke has only three. “**The three beatitudes of the Sermon on the Plain are ‘blessed be ye poor’, ‘blessed are ye that hunger now’, and ‘blessed are ye that weep now’. All three beatitudes share the common thread of present suffering.**” (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 367). Jesus knows and understands the plight of His faithful disciples, and promises them relief and happiness.

Let us start by comparing the Sermon on the Mount and the Sermon on the Plain for Luke 6:22, and evaluate the subtle differences.

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:22	Luke 6:22	Luke 6:22	Matthew 5:11	Matthew 5:11	Matthew 5:13
Blessed are ye when men shall hate you, and when they shall separate you from among them, and shall reproach you, and cast out your name as evil, for the Son of Man’s sake.	Blessed are you when men shall hate you, and when they shall shut you out from their society, and shall reproach you, and cast your name out as evil for the sake of the Son of man.	Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake.	Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.	Blessed are you when they shall reproach you, and persecute you, and say every evil thing against you falsely for my sake.	And blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake;

**26a - hate** – The word “hate” is translated from the Greek word “μισέω” or “miseō”. It means to hate, pursue with hatred, or detest.

Hate is a strong word, and typically associated with the disposition of Satan and his followers. Hate is the source of much evil in the world. Many sins could be avoided if hate was removed from our hearts. Unfortunately, the world is a great testing ground and hate provides the necessary opposition to God’s work; which is a work of love. Peter encouraged the saints of his time, who endured the consequences of hateful men, by saying, “**But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled;**” (1st Peter 3:14).

**26b - shall separate** – The word “separate” is translated from the Greek word “ἀφορίζω” or “aphorizō”. It means to mark off from others by boundaries, to limit, or to separate. Fitzmyer favors a different translation for this phrase. He suggest a translation as, “**Outlaw you. The hatred will culminate in ostracism. This probably refers to exclusion of Jewish Christians from synagogues, and probably reflects the experience of early Christians from synagogues, and probably reflects the experience of early Christians of Luke’s own day. However, though the formulation of the four outrages differs in Matthew and Luke, the point made by them – persecution of disciples because of Jesus – may well be an idea that is to be traced back to Jesus himself.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 635).



In the end, the saints of God were required to make the ultimate choice. They were forced to choose between mortal life, and adherence to the gospel of Jesus Christ. The early saints were killed in coliseums, on crosses, or through torture. They worshipped in the shadows, fearing for their lives. Eventually, they were all forced to choose between God or the world. We too much choose between the world and the Savior.



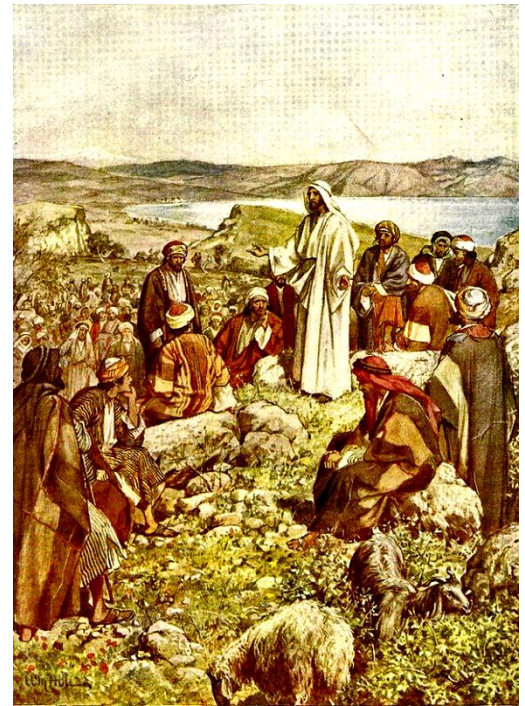
**26c - their company** – The word company seems to be implied and added by scribes. The subject seems to be missing with only the Greek word “καί” or “kai” being present. It means and, also, even, indeed or but. The word “company” may have been added by scribes to provide clarity to the translation. The righteous will be subject to the hatred of the wicked, and as a consequence they will be denied the opportunity to associate with their company or social circles.

**26d - reproach** – The word “reproach” is translated from the Greek word “όνειδίζω” or “oneidizō”. It means to reproach, upbraid, or revile.

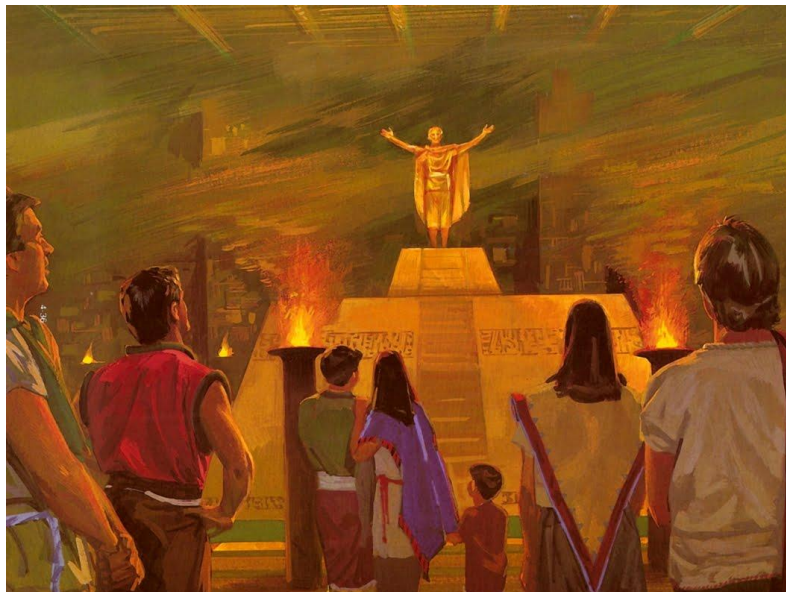
The wicked feel uncomfortable around the righteous. They also frequently feel superior, having developed pride in their own knowledge, understanding and abilities. For this reason, they typically exclude the righteous from their social circles. This has been the practice of the wicked through the ages and throughout the world. Alma, his sons, and a select group of missionaries traveled to the Zoromites to preach the good word of God. When they arrived, they discovered the people to be apostate. The people in the synagogues were richly clad. They had added much pomp and circumstance, which propagating their own greatness (as they supposed).

In amazement, Alma found that the poor were not among them. They had been cast out. They were reviled and treated with much reproach. Similarly, the apostate Zoromites had no desire to listen to Alma or his brethren. Alma sought out the poor Zoromites. Upon finding them, he said, **“I say unto you, it is well that ye are cast out of your synagogues, that ye may be humble, and that ye may learn wisdom; for it is necessary that ye should learn wisdom; for it is because that ye are cast out, that ye are despised of your brethren because of your exceeding poverty, that ye are brought to a lowliness of heart; for ye are necessarily brought to be humble. And now, because ye are compelled to be humble blessed are ye; for a man sometimes, if he is compelled to be humble, seeketh repentance; and now surely, whosoever repenteth shall find mercy; and he that findeth mercy and endureth to the end the same shall be saved.”** (Alma 32:12-13).

It is apparent to me that the reproach of the wicked is a blessing to the righteous soul. It draws us to God and humbles our hearts unto the hearing of God’s voice.



**26e - cast out your name** – The term “cast out” is translated from the Greek word “ἐκβάλλω” or “ekballō”. It means to cast out, or drive out, often with a notion of violence. The word “name” is used collectively, in an individual way. Fitzmyer explained, **“This does not refer to the personal names of the disciples, but undoubtedly to the name of ‘Christian,’ which Luke otherwise knows. Is Luke aware of an attitude reflected in the twelfth ‘blessing’ of Shemoneh ‘Esreh?’”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 635). The Jews would later recite this prayer with reference to the Christians. The blessing of Shemoneh Esreh is a Rabbinical prayer recited in synagogue. It reads, **“And for slanderers let there be no hope, and may all the evil in an instant be destroyed and all Thy enemies be cut down swiftly; and the evil ones uproot and break and destroy and humble soon in our days. Blessed art You, LORD, who breaks down enemies and humbles sinners.”** (Shemoneh ‘Esreh, Birkat HaMinim – Blessing Twelve of the Amidah, Against Heretics). The faithful followers of Jesus would be outcasts from society. They would be hated to the point that they were hunted like animals and killed.



The faithful are typically cast out for their beliefs. At the same time, the wicked cast out all who do not agree with them, or measure up to their standards. In the case of the Zoromites, the poor were cast out, not because they were righteous, but because they lack financial resources. The Book of Mormon reads, **“And it came to pass that after much labor among them, they began to have success among the poor class of people; for behold, they were cast out of the synagogues because of the coarseness of their apparel— Therefore they were not permitted to enter into their synagogues to worship God, being esteemed as filthiness; therefore they were poor; yea, they were esteemed by their brethren as dross; therefore they were poor as to things of the world; and also they were poor in heart... And they came unto Alma; and the one who was the foremost among them said unto him: Behold, what shall these my brethren do, for they are despised of all men because of their poverty, yea, and more especially by our priests; for they have cast us out of our synagogues which we have labored abundantly to build with our own hands; and they have cast us out because of our exceeding poverty; and we have no place to worship our God; and behold, what shall we do? And now when Alma heard this, he turned him about, his face immediately towards him, and he beheld with great joy; for he beheld that their afflictions had truly humbled them, and that they were in a preparation to hear the word.”** (Alma 32:2-3,5-6).

Being cast out doesn’t seem like it would be a blessing; however, those that are submissive to the Lord will experience blessings from the Lord like the poor Zoromites. The prophet Nephi had much experience with this principle. He was repeatedly oppressed by his older brothers. It was a constant battle, that must have produced much frustration. Even so, Nephi seems to be more concerned upon his own worthiness, than his trials. No trial is of any concern if one is worthy and firm in their faith and trust in God. After enduring many trials, Nephi recorded a personal prayer that gives great insight into the mind of the righteous. He wrote, **“O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies? Wilt thou make me that I may shake at the appearance of sin? May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite! O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road! O Lord, wilt thou encircle me around in the robe of thy righteousness! O Lord, wilt thou make a way for mine escape before mine enemies! Wilt thou make my path straight before me! Wilt thou not place a stumbling block in my way—but that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemy.”** (2nd Nephi 4:31-33). As one can see from Nephi’s prayer, he is more concerned about being cast out of God’s presence than he is about being cast out of man’s presence.

This passage in the Sermon on the Mount may have its origins from a passage in Isaiah, which reads, “Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name’s sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.” (Isaiah 66:5). These were the words of Jehovah to Isaiah. Since Jehovah is the pre-mortal Jesus, the words are His whether they are in the Old Testament or the Sermon on the Plain.

**26f - as evil** – The word “evil” is translated from the Greek word “πονηρός” or “ponēros”. It means full of labors, annoyances, hardships, toils, perils, or troubles. Evil is any thought, action, or behavioral that is contrary to the mind and will of God. Mortal men cannot change what is defined as evil. They often use legislation or social norms to define evil; however, this is a false doctrine. Only God can define sin. Men can prohibit some behaviors and justify others. Regardless, evil still maintains the definition that God gives it. The righteous maybe called out as wrong or evil for their beliefs, but only God can accurately judge men.

The poor Zoromites were condemned for their poverty and cast out. They were prohibited by law to worship, and therefore considered themselves unworthy. Alma’s response is insightful. “**And Alma said unto them: Behold, ye have said that ye could not worship your God because ye are cast out of your synagogues. But behold, I say unto you, if ye suppose that ye cannot worship God, ye do greatly err, and ye ought to search the scriptures; if ye suppose that they have taught you this, ye do not understand them.**” (Alma 33:2). Mortal men cannot hinder God’s work. Righteousness can exist in any circumstance.

**27 -** The contents of this verse are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 38-43. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:23 is a continuation of the Luke 6:22. In verse 22, The Savior declares that those that are cast out and hated for His name will be blessed; however, the verse fails to disclose the blessing itself. This verse declares that when such persecution occurs the persecuted should rejoice and leap for joy, or as Matthew’s account states, be exceeding glad. We learn that the reward is not guaranteed until heaven is obtained, but it shall be a great reward. It is then declared that this is the same pattern that has been followed throughout time. Even the prophets were cast out and persecuted, and great is their reward when they come home to God.

Let us start by comparing the Sermon on the Mount and the Sermon on the Plain for Luke 6:23, and evaluate the subtle differences.

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:23	Luke 6:23	Luke 6:23	Matthew 5:12	Matthew 5:12	Matthew 5:14
Rejoice ye in that day and leap for joy; for behold, your reward shall be great in heaven; for in the like manner did their fathers unto the prophets.	Rejoice in that day and leap for joy; for behold, your reward is great in heaven; for so did their fathers to the prophets.	Rejoice ye <b>in that day</b> , and <b>leap for joy</b> : for, behold, your reward is <b>great</b> in heaven: for <b>in the like manner</b> did <b>their fathers</b> <b>unto the prophets</b> .	Rejoice, and <b>be exceeding glad</b> : for great is your reward in heaven: for so <b>persecuted they</b> the prophets <b>which were before you</b> .	Rejoice, and be exceeding glad; for great is your reward in the heavens; for so persecuted they the prophets that were before you.	For ye shall have great joy and be exceeding glad; for great shall be your reward in heaven; for so persecuted they the prophets which were before you.

**27a - in that day** – The word “day” is translated from the Greek word “ἡμέρα” or “hēmera”. It means the day, used of the natural day, or the interval between sunrise and sunset, as distinguished from and contrasted with the night. “Literally ‘rejoice in that day and leap for joy’ Luke has added here ‘in that day,’ which corresponds to his introduction of ‘now’ in the first part of the beatitude. The time of persecution will become a time of joy and festive dancing. This is the consolation that Jesus offers to disciples who must follow in his footsteps.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 635). If the term is used in similar fashion to the word “now”, we can surmise that the Lord is saying that we can rejoice, today, or now, even while in our tribulations knowing that eternal blessings are ours. Perhaps this is why Paul could so boldly say, “...we glory in tribulations...” (Romans 5:3).

The righteous can rejoice because their obedience lay claim the Lord’s blessings. The Book of Mormon teaches, “**Yea, he that truly humbleth himself, and repenteth of his sins, and endureth to the end, the same shall be blessed—yea, much more blessed than they who are compelled to be humble because of their exceeding poverty.**” (Alma 32:15). Enduring our tribulations should give us great cause to rejoice, even today amidst our trials.

**27b - leap for joy** – The phrase “leap for joy” is translated from the Greek word “σκιρτάω” or “skirtaō”. It means to leap. “The verb *skirtan* is used by Luke alone; here he has substituted it for *agalliasithe*, ‘delight,’ which Matthew has retained.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 635). Leaping is a figurative expression of joy and happiness. It means to celebrate and glory in.

**27c - great** – The word “great” is translated from the Greek word “πολύς” or “polys”. It means many, much or large. “Literally, ‘much, abundant shall be...’ The Greek *misthos* actually denoted payment or salary for work done. It was used figuratively in both the Greek world and the Septuagint in a religious sense as a ‘reward’ for moral and ethical conduct.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 635).

The term “great” is defined by the Lord, and is based on his economy of scale. When the Lord promises great rewards it cannot be defined in earthly terms and is beyond our comprehension.

**27d - in the like manner** – The phrase “in the like manner” is





translated from the Greek word “ταυτά” or “tauta”. It means even, thus, or in the same way. Satan is doing the same thing today, as he has always done. He is seeking to destroy the plan God has instituted for our happiness. If you are troubled because the world has cast you out, you are being reminded that prophets of the past have endured the same, if not more. Worse yet, they were persecuted by our forefathers. This established a pattern of rebellion and pride.

**27e - their fathers** – The word “fathers” is translated from the Greek word “πατήρ” or “patēr”. It means a generator or male ancestor. It can indicate a biological father, forefather, or founder of a nation or people. Here it makes reference to the ancestors of the covenant people. You wouldn’t think your own people would cast out the righteous prophets, but even they were not immune to the trials associated with following God.

**28 -** The Sermon on the Mount does not contain an equivalent passage to Luke 6:24. Luke 6:24 is an introduction of a short series of woe verses. A woe is the opposite of a beatitude. If a beatitude is a blessing, then a woe would be a cursing. The Sermon on the Mount does not contain these woe verses. Here the Savior warns the rich, for if they sought after their riches as the priority of life, then they have received their reward and their blessing. Such a reward is nothing in the scale of eternity, and therefore seen as a curse; sacrificing the magnificent of celestial blessings for insignificant worldly trinkets.

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:24	Luke 6:24	Luke 6:24	Not found	Not found	Not found
But woe unto you who are rich! For ye have received your consolation.	But alas for you that are rich, for you have your consolation in full.	But woe unto you that are rich! for ye have received your consolation.			

**28a - Woe** – The word “woe” is translated from the Greek word “ούαι” or “ouai”. It means alas or woe. It is primarily an exclamation of grief or great warning. “The Greek interjection *ouai* is not found in classical Greek writers, but turns up in writing of the Roman period and in the Septuagint. Perhaps it is meant to be a transcription of Hebrew *hoy/oy*, or else of Latin *vae*. In form, *ouai* is followed by the dative of a pers. pron. With an appositive; in a few instances it is followed by a noun or a substantivized adj./ptc. In the nominative. The woe-form is abundant in the Septuagint, and even though its usage there varies somewhat, this undoubtedly provides the background for the New Testament use.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 636).



In Hebrew, the word “woe” carries the idea of warning. What follows is typically something that would be important to avoid. “The woes are minatory in nature and pronounce the opposite of the beatitudes, viz. displeasure, pain, or grief. They are aimed at the privileged ‘listeners’ of Jesus, the rich, well-fed, carefree, and those well-spoken of; and they emphasize the ephemeral nature of such privilege.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 636).

In the Sermon on the Plain, Jesus lays out four distinct woes. There are many that argue the woes are just the counterpart the beatitude, simply presented in a negative fashion. For instance, if Jesus had said “blessed be the cold”. He could have said the same thing from a negative perspective by saying “woe unto the hot”. Since the Sermon on the Plain is missing a good portion of the beatitudes, scholars have speculated that the woes are actually the Lucan counterparts, or vice versa. The woes of the Sermon on the Plain, and their theorized Matthean counterparts are listed as follows;

#	The Woes of the Sermon on the Plain	Reference	Speculated Counterpart in the Sermon on the Mount	Reference
Woe #1	Woe unto the rich...	Luke 6:24	Blessed are the Meek...	Matt. 5:5
Woe #2	Woe unto the full...	Luke 6:25	Blessed are the pure in heart...	Matt. 5:8
Woe #3	Woe unto you that laugh now...	Luke 6:25	Blessed are the peacemakers...	Matt. 5:9
Woe #4	Woe unto you, when all men shall speak well of you...	Luke 6:26	Blessed are they which are persecuted for righteousness...	Matt. 5:10

The woes contained in the Sermon on the Plain follow a similar pattern, with exception of the last woe. “The last woe departs in its form from the preceding three, just as the last beatitude differed from the three that preceded it. Here too the conjunction *hotan* occurs. The Lucan Jesus warns that a widespread good reputation can be a deceptive goal in life for a Christian. Since this one is not formulated with a retribution clause, there is no future; instead, Luke composes a parallel to the end of the fourth beatitude.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 637).

**28b - you that are rich** – The phrase “that are rich” is translated from the Greek word “πλούσιος” or “plousios”. It means wealthy; i.e. abounding in material resources. “Jesus does not mean all rich people, only those whose hearts are set upon wealth in performance to the things of the Spirit. It is not money, but the love of money that leads men to damnation. (1st Timothy 6:7-12)” (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 217). Hence, the warning is to those that love the wealth on the earth, and chose it to be a priority in their lives.

**28c - have received** – The word “received” is translated from the Greek word “ἀπέχω” or “apechō”. It means to have, to receive, to have enough, or sufficient.

There is an eternal doctrine associated with receiving blessings. The Lord declared clearly, **“There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated— And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.”** (Doctrine and Covenants 130:20-21). When we disobey God, and choose to follow contrary counsel, we learn that there is a similar law for disobedience. It might read, **“When we obtain any consequence from God, it is because of disobedience to that law which it is predicated.”** Elder McConkie taught, **“Opposite every blessing stands a curse; obedience brings the blessing, disobedience the curse. All men shall gain either the one or the other; there is no such thing as neutrality. Either men believe in Christ or they do not; either they obey his laws or they do not. All of the Beatitudes could be rewritten in negative form to show the woes that result from taking a course opposite to that counseled by Jesus.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 217).



**28d – consolation** – The word “consolation” is translated from the Greek word “παράκλησις” or “paraklēsis”. It means to summon for help, to comfort, to provide solace, to implore, or encourage. For the rich, their money provides security and comfort. **“The rich need not look to the kingdom for encouragement about the situation in which their social and economic status classes them. Jesus’ words imply that a certain shortsightedness, induced by that status, leads such persons to think that there is nothing more to have. Paraklesis, ‘consolation, encouragement,’ is used by Luke alone among the evangelists.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 636).

All mankind are naturally driven to some form of consolation. We all are looking for happiness; unfortunately, many seek happiness in the places that either offer short term pleasures as a façade for true happiness, or they falsely represent what happiness really is. Then there are others who seek after it, but have no idea where to find it. The world would say that money is happiness. I once worked for a man who said that there is no limit to what we can do, so long as we have enough money. The world would teach that everything can be bought with money, even true happiness. Of course this is a falsehood. You don’t have to look too far, or too long to see examples of extremely rich people who are still looking for happiness. Often they turn to drugs, alcohol, or other vices to seek that which has seemingly eluded them. With all their money, they are still lacking.

In this woe, the Lord warns the rich that if they are not careful their consolation will be their earthly riches. This warning become very serious when one realizes that earthly riches are void of everlasting happiness. Most people live with the false teaching that the reason they are not happy yet is that they just don’t have enough money yet. And therein is the lie that Jesus is warning about.

True and everlasting happiness comes only by and through Jesus. Paul taught, **“For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation.”** (2<sup>nd</sup> Corinthians 1:5-7).

**29 -** The Sermon on the Mount does not contain a passage equivalent to Luke 6:25. Luke 6:25 is very much like Luke 6:24. The previous “woe” warns the rich. This “woe” warns those that are full, or rather fully satisfied with life, that they shall be left wanting. This is reminiscent of the Lord’s declaration that **“For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.”** (Matthew 16:25). Those who sit with the comforts of life, and are content, will eventually find that they have not secured any lasting comfort. They will be left longing for the joy of salvation.

Likewise, the verse ends with the third woe. It is a warning to those that laugh now. This implies the carefree nature of many who carelessly make their way through life. The word “now” perfectly describes those that live by the mantra, “Live for today, and give no thought of tomorrow.” This woe is directed at those who see life as fun and games. They shall one day awake to the awful truth that they did not apply themselves to the thing that matter. Without securing salvation, we will be left to mourn and weep.

Luke 6:25 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:25	Luke 6:25	Luke 6:25	Not found	Not found	Not found
Woe unto you who are full! For ye shall hunger. Woe unto you who laugh now! ye shall mourn and weep.	Alas for you that are filled now, for you shall be hungry. Alas for you that laugh now, for you shall mourn and weep.	Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.			

**29a - full** – The word “full” is translated from the Greek word “ἐμπλή(μ)ημι” or “emphlēmī”. It means to fill up, or fill full. It is often associated with gluttony one’s desires, self satisfaction, or satiate. There is an English saying that is expressed when someone is very prideful, and self absorbed. Of such a person it is said, “He is full of himself”. These individuals have no need for God, or anyone else for that matter. They believe that what they have was their own doing, and that they are pretty much their own answer to any problem that might arise. Such people are being referred to in this footnote. Of them, the Lord warns that there shall come a time when they cannot satisfy their own needs. They will be left empty of the things that matter most.

**29b - mourn** – The word “mourn” is translated from the Greek word “πενθέω” or “pentheō”. It means to mourn, to mourn for or lament one. It is not God’s purpose to have us mourn; however, if we are caught up in temporary festivities in life, we will one day awaken to great sadness. I have a friend who loved fancy cars, large houses, and lots of



cash. Whenever he got a high paying job, his wife immediately started to look for a better one. They lived large and when asked how things were going it was typical for him to respond with the phrase, "I am walking in tall cotton". He spent his money as fast as he could make it. He rented large houses, always slightly bigger than his means. The money went out so fast that he never had enough to buy his own home. His life was full of immediate gratification. He laughed now, giving no thought to the future. There was no savings, no retirement, no assets, nor security. As he got older, the big paying jobs were harder to come by. Then his health declined. He suffered a heart attack, and other health challenges. Eventually, he retired with a meager social security check. He and his wife live in an apartment with a broken down car. They live a miserable life always longing for what they had. This story may in a small way represent what many do with their spiritual welfare during mortality. They neglect the need for the spiritual things, favoring immediate satisfaction. Consequently, they will someday mourn and weep for the things that they have neglected.

30 - The Sermon on the Mount does not contain a passage equivalent to Luke 6:26.

Luke 6:26 reads as follows;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:26	Luke 6:26	Luke 6:26	Not found	Not found	Not found
Woe unto you when all men shall speak well of you! For so did their fathers to the false prophets.	Alas when all men shall speak well of you; for so did their fathers to the false prophets.	Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.			

30a - **all men** – The word "men" is translated from the Greek word "ἄνθρωπος" or "anthrōpos". It means a human being, whether male or female. This footnote makes reference to mortal men, especially those that see the praise and admiration of men as the highest honor one can receive.

30b - **speak well** – The word "speak" is translated from the Greek word "εἶπον" or "eipōn". It means to speak or say.

The flattery of men is one of Satan's greatest tools in his efforts to lead the children of God astray. Such flattery extends to nearly every aspect of life. The natural man has an inclination to have all his behaviors justified, and even glorified. The natural man wants the gospel to conform to his wants. This was blatantly taught to me as I left home of the first time. As I served as a missionary in Denmark in 1987, I learned that the State sponsored religion had adopted an interesting practice. The doctrines of the Danish Lutheran Church are established by popular vote in the national elections. Rather than being the word of God, the church literally teaches the approved teachings of men and then knowingly portray them as the word of God. This is not too dissimilar from the belief system established among the Nephites. The prophet Alma records an encounter he had with a man who used this belief system to lead men astray. The man's name was Nehor. **"And he had gone about among the people, preaching to them that which he termed to be the word of God, bearing down against the church; declaring unto the people that every priest and teacher ought to become popular; and they ought not to labor with their hands, but that they ought to be supported by the people."** (Alma 1:3). Nehor lead people down forbidden paths, and to places that promise happiness but deliver sorrow.

The prophet Nephi saw our day. He saw this same false belief system woven into our society. He wrote, **"For the time speedily shall come that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil are they who need fear, and tremble, and quake; they are those who must be brought low in the dust; they are those who must be consumed as stubble; and this is according to the words of the prophet."** (1<sup>st</sup> Nephi 22:23).

The true disciple of Jesus discards the flattery of man, regardless of the consequence. The true disciple has a greater desire to conform to the gospel than to please men. Jesus, in teaching His apostles, taught, **"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."** (John 15:19).

30c - **false prophets** – The term "false prophets" is translated from the Greek word "ψευδοπροφήτης" or "pseudoprophētēs". It means one who, acting the part of a divinely inspired prophet, utters falsehoods under the name of divine prophecies. The term "pseudo" means not genuine or a sham. Hence the Greek word for false prophet is a prophet who is nothing more than a sham. True prophets speak the words of God. They do so even if they are not popular. **"Prophets of old who enjoyed the esteem of their contemporaries turned out to be deceivers of Israel."** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 637).



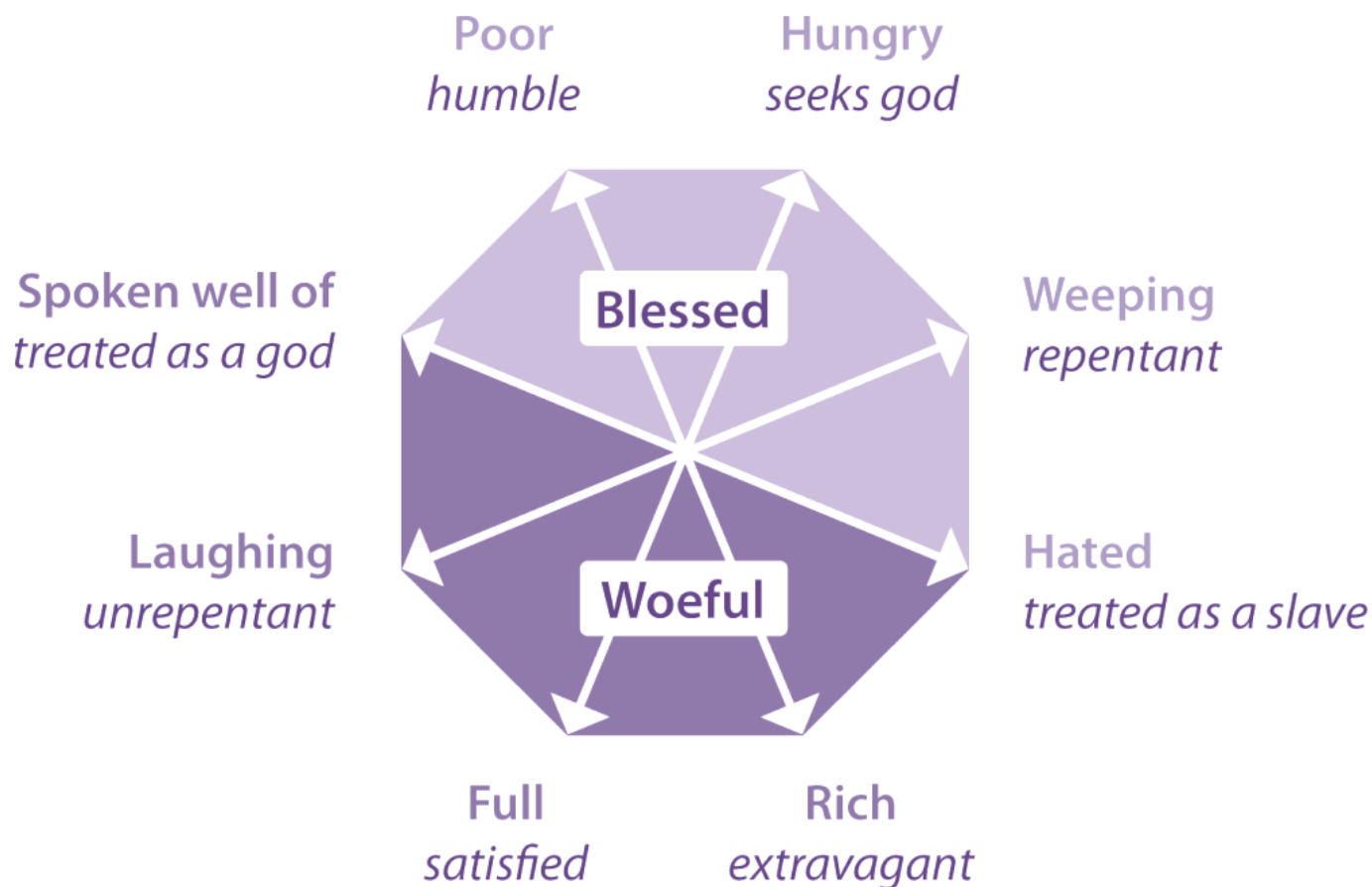
In fact, the ancient Israelites had developed a habit of ridiculing, persecuting, and even killing the Lord's Holy Prophets. In turn, they were drawn to the snake oil salesmen. The Israelites of Jesus' day had a long history of rejecting the prophets. **"Luke is clearly making a direct genealogical connection between those who persecuted the prophets in the past (their fathers) and those who persecute Christians now (their children)."** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 374). It was as though it was in their blood.

The Prophet Joseph Smith taught, **"The world always mistook false prophets for true ones, and those that were sent of God, they considered to be false prophets and hence they killed, stoned, punished and imprisoned the true prophets, and these had to hide themselves 'in deserts and dens, and caves of the earth,' and though the most honorable men of the earth, they banished them from their society as vagabonds, whilst they cherished, honored and supported knaves, vagabonds, hypocrites, impostors, and the basest of men."** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 206).

The best way to identify a false prophet is by their fruits. The single most important fruit, is the Holy Ghost. The other fruits may be masked or emulated, but the Holy Ghost cannot. **"When a man goes about prophesying, and commands men to obey his teachings, he must either be a true or false prophet. False prophets always arise to oppose the true prophets and they will prophesy so very near the truth that they will deceive almost the very chosen ones."** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 365). That being said, the Holy Ghost is the testifier of truth. False prophets cannot command its presence, nor can they fake it. Additionally, the Holy Ghost is the foundation of a Prophets calling, for only by the Holy Ghost can he receive and declare revelations. The Prophet

Joseph Smith taught, "If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or a preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him; and by this key false teachers and impostors may be detected. (Dec. 30, 1842.) DHC 5:215-216." (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 269).

Prior to leaving the subject of the "woes", it should be pointed out that there seems to be a natural synergy between the Lucan beatitudes and the Lucan woes. It is as though Jesus was teaching both the blessings and the cursings associated with obedience and disobedience. He is showing us both sides of the same coin. This is best illustrated by the diagram below;



31 - The Sermon on the Plain, at least in its current form omits an equivalent passage to Matthew 5:13-38, 41, 43; which reads,

- 13 "¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."
- 14 "Ye are the light of the world. A city that is set on an hill cannot be hid."
- 15 "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."
- 16 "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."
- 17 "¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil."
- 18 "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."
- 19 "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."
- 20 "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."
- 21 "¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:"
- 22 "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."
- 23 "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;"



- 24 "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."  
 25 "Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."  
 26 "Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing."  
 27 "¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:"  
 28 "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."  
 29 "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."  
 30 "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."  
 31 "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:"  
 32 "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."  
 33 "¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:"  
 34 "But I say unto you, Swear not at all; neither by heaven; for it is God's throne:"  
 35 "Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King."  
 36 "Neither shalt thou swear by thy head, because thou canst not make one hair white or black."  
 37 "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil."  
 38 "¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:"  
 41 "And whosoever shall compel thee to go a mile, go with him twain."  
 43 "¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy." (Matthew 5:13-38, 41, 43).



The contents of Luke 6:27-28 are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 263-274. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:27-28 is the gospel answer to the Law of Moses' "eye for an eye" and "a tooth for a tooth". When Moses saw that the children of Israel were not ready for the Law of the Gospel he broke the law and returned to Mount Sinai for a preparatory law. That law was a law of justice, which prescribed a fair and balanced consequence for poor behavior. It was a vast improvement on the law of retaliation, which existed previously. In that law, people were justified in revenging trespasses many fold. There was no equality in the judgments for wrong doings. While Moses' law provided a fair and equal way of dispensing judgment, it was not the ideal law. The law of the gospel was one of forgiveness. It sought kindness in the place of retribution. The Savior taught His followers that if one were to offend you, become your enemy, or even curse your very name, your judgment is to be one of compassion. You would seek them no harm, but rather you would pray for them, look for ways to help them, and even serve them. This is the higher law of the gospel. It is living like Jesus lived.

Luke 6:27-28 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:27-28	Luke 6:27-28	Luke 6:27-28	Matthew 5:44	Matthew 5:44	Matthew 5:46
But I say unto you who hearmy words, Love your enemies; do good to them who hate you. Bless them who curse you,  and pray for them who despitefully use you and persecute you.	But I say to you that hear: Love your enemies: do good to them that hate you, bless them that curse you;  pray for them that insult you.	But I say unto you <b>which hear,</b> Love your enemies, <b>do good to them which hate you,</b> Bless them that curse you,  and pray for them which despitefully use you.	But I say unto you, Love your enemies,  bless them that curse you, <b>do good to them that hate you,</b> and pray for them which despitefully use you, <b>and persecute you;</b>	But I say to you. Love your enemies,  and pray for them that persecute you;	But I say unto you, Love your enemies;  bless them that curse you; do good to them that hate you; and pray for them which despitefully use you and persecute you;

**31a - hear** – The word “hear” is translated from the Greek word “ἀκούω” or “akouō”. It means to be endowed with the faculty of hearing, not deaf. It also means to hear something.

The Lucan Sermon on the Plain adds the interesting addition to the Matthean record. Luke changes “which hear” to “I say unto you”. The addition changes the passage significantly. Symbolically, the phrase “that hear” refers to those that are spiritually able to feel and understand the direction of the spirit. Those that hear spiritually will understand and recognize the wisdom of the gospel law.

**31b – Do good to them** – The word “good” is translated from the Greek word “καλῶς” or “kalōs”. It means beautifully, finely, excellently, or well.

The phrase “do good to them” is omitted in the Matthean account of the Sermon on the Mount. **“This and the next verse contain four commands of Jesus: love, do good, bless, and pray. Only the first and the last have counterparts in Matthew 5:44.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 637). All four are required under the law of the gospel as accepted ways to treat those who oppose even our righteous actions. In a world that sees justice as the higher law, Jesus provides us an even higher way of living. It requires that we not only forgive, but that we return offenses with acts of kindness and services.

This would be of especial significance to the believers in Jesus in His day. Jesus knew that persecution was coming their way. His teachings would set the standard for their response. Some people see Jesus’ words as being built upon the Law of Moses. The Law of Moses is not the foundation of the gospel law, but rather a preliminary law that is designed only to help prepare us to live a Jesus lives. Holzapfel and Wayment record, **“The Sermon on the Plain, however, does not refer to the Law of Moses as the background for these teachings but instead presupposes the background of Christians who have been mistreated and marginalized in their own towns and cities.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 322).

**31c – you** – The word “you” is translated from the Greek word “ὁμᾶς” or “hymas”. It means you. The use of this simple pronoun makes the entire verse a very personal and direct teaching. It should be applied individually. We are required to forgive and love our enemy regardless of how others perceive things. This teaching was contrary to even the stringent beliefs of the Essenes. The Essenes were considered the more pious and fanatical of the Jewish sects. Fitzmyer wrote, **“The Essenes of Qumran were to bless their own members, the ‘sons of light,’ and curse those who did not join them or defeated, ‘the sons of darkness’ (1QS 2:2-17). In contrast, Jesus’ words here inculcate the opposite attitude and specify the love expected for one’s enemies. Passive acceptance of an antagonist’s cursing is to be met with active blessing.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 638).



Though there is some evidence that the Jews may have supported the idea of praying for their enemies, the concept of doing good to them, blessing them, or even loving them was a difficult concept. **“Prayer for a persecutor may be found in the Palestinian Jewish writing, 1QapGen 20:28.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 638). Beyond this, they Jews were more drawn to the law of justice as outlined in the Law of Moses.

**32 -** The order of the Sermon on the Plain differs slightly here when compared to the order of Matthew’s Sermon on the Mount. There has been much debate over the small changes in order. Some suspect that the verses were rearranged to create a chiasmus in the Sermon on the Plain. Chiasmus’ are commonly used literary formation in ancient Hebrew. In fact, it is one of the identifying factors used in validating ancient Hebrew texts as authentic. They are rhetorical or literary figures in which words, grammatical constructions, or concepts are repeated in reverse order, in the same or a modified form; e.g. ‘Poetry is the record of the best and happiest moments of the happiest and best minds.’ Though there may be a chiasmus in the Sermon on the Plain, the chiasmus is not as clear as some would claim. Several of the corresponding points of the suggested Chiasmus seem lacking, for example C1 and C2 from the table below. For the sake of review, the following suggested Chiasmus is provided for the sermon the in the Plain.

## SERMON ON THE PLAIN CHIASMUS

A1	↑	Luke 6:20 - “... <b>Blessed be ye poor: for yours is the kingdom of God.</b> ”
B1	↑	Luke 6:21b – “Blessed are ye that <b>hunger now: for ye shall be filled...</b> ”
C1	↑	Luke 6:21c – “... Blessed are ye that <b>weep now: for ye shall laugh.</b> ”
D1	↑	Luke 6:22-23 – “Blessed are ye, when men <b>shall hate you, and when they shall separate you from their company, and shall reproach you...</b> ”
F1	↑	Luke 6:27-28 – “... <b>Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which ...</b> ”
E1	↑	Luke 6:29-30 – “... <b>him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not ...</b> ”
GR	↕	Luke 6:31 – “And <b>as ye would that men should do to you, do ye also to them likewise.</b> ” (THE GOLDEN RULE)
E2	↓	Luke 6:32-35a – “For <b>if ye love them which love you, what thank have ye? for sinners also love those that love them...</b> ”
F2	↓	Luke 6:35b – “But <b>love ye your enemies, and do good, and lend, hoping for nothing again;</b> and your reward shall be great...”
D2	↓	Luke 6:37-38, 41-42 – “Judge not, and ye shall <b>not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven...</b> ”
C2	↓	Luke 6:43 – “For a <b>good tree bringeth not forth corrupt fruit;</b> neither doth a corrupt tree bring forth good fruit.”
B2	↓	Luke 6:44 – “For <b>every tree is known by his own fruit.</b> For of thorns men do not gather figs, nor of a bramble bush gather they grapes.”
A2	↓	Luke 6:45a – “A <b>good man out of the good treasure of his heart bringeth forth that which is good...</b> ”



The contents of Luke 6:29 are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 246-255. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

The passage recorded in Luke 6:29 discusses the Lord's direction to those that would offend or harm us. As disciples of Jesus, we are to approach such actions with mercy and kindness. We are to return offense with forgiveness and love. We are to return harm with caring. We are to return theft with giving. These concepts are foreign and confusing to the world. They make no sense to the natural man; however, in the eternal plan of our Father in Heaven, they make perfect sense. This is the plan of salvation. This is the way God brings about His might works among us. Mortal men offend God by sin. Their actions are commonly harmful and hateful. God has responded by giving the gift of His Son so that we might all be forgiven. He gave the gift freely even though He knew that His Son would endure great abuse and pain in the process. In a small way, God expects us to emulate His Son as we face abuse.

Luke 6:29 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:29	Luke 6:29	Luke 6:29	Matthew 5:39-40	Matthew 5:39-40	Matthew 5:41-42
And unto him who smiteth thee on the cheek, offer also the other;	To him that smites thee on the cheek offer the other also;	And unto him that smiteth thee on the <b>one</b> cheek offer also the other;	But I say unto you, That ye resist not evil:	But I say to you, that you resist not the injurious;	But I say unto you that ye resist not evil;
or, in other words, it is better to offer the other than to revile again.			but <b>whosoever</b> shall smite thee on thy <b>right</b> cheek, turn to him the other also.	but whoever shall smite thee on the right cheek, turn to him the other also.	but whosoever shall smite thee on thy right cheek, turn to him the other also.
And him who taketh away thy cloak, forbid not to take thy coat also.	and from him that takes from thee thy mantle, thy coat also withhold not.	and him that taketh away thy cloak forbid not to take thy <b>coat</b> also.	And if any man will sue thee at the law,	And to him that will go to law with thee,	And if any man will sue thee at the law
			and take away thy <b>coat</b> , let him have thy <b>cloak</b> also.	and take away thy coat, give up thy mantle also.	and take away thy coat, let him have it; and if he sue thee again, let him have thy cloak also.

**32a - one** – The word “one” is implied in the translation and has no Greek origin in the text from which it is translated. Matthew records this as the “right” cheek, while Luke records it simply as the “one” cheek. The Biblical scholar “Creed also thinks that Matthew has preserved the more original ‘Q’ form, but Luke’s fondness for the ‘right’ hand/ear makes it difficult to think that he would have suppressed the adjective here, if it were in his source.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 638). This is especially odd when one considers the fact that Luke is the physician amongst the gospel writers. He is typically the one that notices details like right and left. He is more keen on observations regarding the body. The symbol of the “right” gives great insight into the saying. See the commentary for the Sermon on the Mount for this insight (Book 3, Chapter 17, pages 246-255).

**32b - offer** – The word “offer” is translated from the Greek word “παρέχω” or “parechō”. It means to reach forth, to offer, afford or supply. “The saying probably refers to an insulting blow, from one who assails the Christian disciple for his/her allegiance to Christ. If so insulted, the disciple does not go to court about it but bears the insult and is ready to take more in the spirit of love expected of a follower.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 638).

Matthew states that the offended should simply turn the other cheek. Luke, on the other hand, offers his opponent his other check. Luke paints a picture of the disciple freely offering himself as Jesus did during the atonement and crucifixion. To understand this verse we simply need to look at how Jesus acted during this period, and for that matter all periods of His life.

**32c - cloak** – The word “cloak” is translated from the Greek word “ἱμάτιον” or “himation”. It means a garment of any sort. It is often used of an upper garment; i.e. cloak, mantle, or tunic. “The Greek himation, ‘cloak, garment’ used here occurs frequently in the Septuagint as the translation of Hebrew *beged*.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 639). The cloak was a crucial piece of clothing. It was the most outer wrapping or covering, and often took different forms. It represented a man’s status. Much could be ascertained about a man, based on his cloak. “As the expression goes, clothes make the man – and woman. A person’s clothing symbolizes vocation and material circumstances, and in many traditional societies, religious affiliations, nationality, ritual status, age, and marital status as well.” (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 34).



Additionally, the cloak was used to cover a man. It was often used, especially by the poor, as their covering while they slept. Hence, it could symbolize protection and security. In the same light, since the cloak covered a man, it can be used to symbol the façade we use to cover our true selves. Cooper wrote, “Ambivalent as both a symbol of dignity and position but also as a disguise, withdrawal, and obscurity; darkness; the secretive; dissimulation...The cloak, as opposed to the tunic, hides man’s true nature.” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 38).

Since the cloak was such an important item, both physically and symbolically, it was very significant to have it taken. A convicted man could be legally stripped of his cloak. Stealing a poor man’s cloak would have been a travesty. Referring to the cloak, Fitzmyer wrote, “i.e. one’s outer garment. It could be meant here as the act of a thief, or of one person in need, or of one seizing a garment in pledge because of a legality.” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 639). Jesus’ choice of symbols here is quite significant. He is asking His disciples to be willing to give up their earthly status, comfort and security for His cause.

**32d - forbid not** – The word “forbid” is translated from the Greek word “κωλύω” or “kōlyō”. It means to hinder, prevent forbid, or to deny or refuse one a things.

The Lord makes no difference between the legal and rightful removal of one’s cloak and an illegal or unethical removal. The disciple of Jesus is directed not to take offense, and not to contend with the world. Welder McConkie clarified, “**Contention leads to bitterness and smallness of soul; persons who contend with each other shrivel up spiritually and are in danger of losing their salvation.**” (The Doctrinal New Testament Commentary, Volume 1:The Gospels, Bruce R. McConkie, page 228). It is better to give the world that which may not be rightfully theirs than to contend and offend the spirit of the Lord.

The analogy was a tall order in and of itself. People of the ancient society did not have the wardrobes that we have today. “**As a rule the Jews of Christ’s day had at least a change of apparel. A man would be considered poor to have only one garment. Yet John the Baptist said to those who heard him, ‘The man who has two shirts must share with him who has none’ (Luke 3:11). And when Jesus sent out the Twelve on a preaching and healing mission, He told them not to take an extra undergarment with them (Matt. 10:10).’**” (Manners and Customs in the Bible, Victor H. Matthews, page 118). To offer up one’s clothing would have been a significant sacrifice, and that is the type of sacrifice that Jesus is look for from His followers.

**32e - coat** – The word “coat” is translated from the Greek word “χιτών” or “chiton”. It means a tunic, an undergarment, usually worn next to the skin, a garment, a vestment. “**Tunic, the garment (chiton) worn next to the skin.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 639). As a symbol, the coat or tunic represents our true self. It lies under the cover of the cloak, and therefore can be hidden if we so desire. Hence, “**the tunic reveals the true man.**” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 38).



The ancient tunic is an odd piece of clothing by today’s standard. Victor Matthew’s gives us a great description of the ancient tunic. He wrote, “**The tunic (inappropriately translated “coat”) was a shirt which was worn next to the skin. It was made of leather, haircloth, wool, linen, or in modern times, usually of cotton. The simplest form of it was without sleeves and reached to the knees or sometimes to the ankles. The well-to-do wore it with sleeves and extending to the ankles. Women as well as men wore it (Cant. 5:3, A. R. V.), although there was no doubt a difference in style and pattern in what was worn by the two. Among the lower classes, the tunic was often the only dress worn in warm weather. Persons of higher rank might wear the tunic alone inside the house, but would not wear it without the outer garment outside, or when they were to receive a caller. In the Bible the term “naked” is used of men clad only with their tunic (cf. Isa. 20:2-4; Micah 1:8; John 21:7). To be dressed in such a scanty manner was thought of as ‘nakedness’.**” (Manners and Customs in the Bible, Victor H. Matthews, pages 117-118).

**33 -** The order of the sermon differs slightly from the order of Matthew’s Sermon on the Mount.

The disciple of Jesus is not to be materialistic. He cares more about spiritual matters than the acquiring of wealth or earthly comforts. When one is focused on the spirit, one is focused on the Father’s work; which is salvation. The Pearl of Great Price teaches, “**For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man.**” (Moses 1:39).

The contents of Luke 6:30 are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 259-262. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:30 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:30-31	Luke 6:30	Luke 6:30	Matthew 5:42	Matthew 5:42	Matthew 5:44
For it is better that thou suffer thine enemy to take these things than to contend with him. Verily, I say unto you, Your heavenly Father who seeth in secret shall bring that wicked one into judgment. Therefore, give to every man who asketh of thee; and of him who taketh away thy goods, ask them not again.	Give to every one that asks of thee; and from him that takes away thy goods ask them not again.	Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.	Give to him that asketh thee, and from him that would borrow of thee turn not thou away.	Give to him that asks of thee, and from him that would borrow of thee, turn not away.	Give to him that asketh of thee; and from him that would borrow of thee, turn not thou away.

**33a - every man** – The term “every man” is translated from the Greek word “πᾶς” or “pas”. It means each, every, any, all, the whole, everyone, all things, or everything.

The natural man is focused on the needs of the flesh. The minute we are born into mortality we face the overwhelming cravings of our physical body. It constantly seeks to receive satisfaction, comfort and pleasure. If we do not control our physical urges, and give room to the spirit, we become obsessed with the things of the world. The Old Testament poet wrote, speaking of the natural man, “**He coveteth greedily all the day long: but the righteous giveth and spareth not.**” (Proverbs 21:26). This is the natural state of “everyman”. Not one person born into mortality is free from the influence of the flesh. We were sent here to mortality for this purpose; to learn how to control and manage a physical body, placing the spirit at the reigns.

To free our self from the demands of the flesh, we must be willing to let go of earthly temptations and yield to the needs of others rather than self. By releasing our selfishness, we release its hold on our actions. When we give of our time, our talents, our resources, and our possessions (as we would suppose), we gain control over our flesh. Perhaps this is why the poet wrote, “**Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and tomorrow I will give; when thou hast it by thee.**” (Proverbs 3:27-28). We need not judge whether a person is worthy of our gifts, but rather give to every man as Jesus did through His great and infinite atonement.

**33b - taketh away** – The phrase “taketh away” is translated from the Greek word “αἶρω” or “airō”. It means to raise up, elevate, or lift up. It can also be used for bearing something up. “**The verb airein is used here in the sense of theft, by stealth or force.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 639). There appears to be no conditions given by Jesus as to when or how we should be willing to depart of



our substance. We should be willing to give to the deserving and undeserving alike. We should also be willing to share all our blessings with others, without being pressed or prompted. In all cases, we should be willingly agreeable. **“The absolute form of the command excludes any consideration of the person’s background or condition, or the purpose of the begging. Need must not encounter selfish reserve among disciples of the kingdom. It is a call to self-denial and is not restricted.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 639). I have a friend whose common response to theft is, “they probably needed it more than me.” Such is the attitude of a disciple. The concern should be about the welfare of others rather than self gratification.

**33c - thy goods** – The term “thy goods” is translated from the Greek word “σός” or “sos”. It means thy, or thine. The word “goods” is only implied in the translation. It implies the things that we believe we have earned or belong to us. A disciple of Jesus understands that nothing he has is really his. All possessions are afforded us by the grace of Him who created all things. Material possessions are given to us for a relatively short period of time

**33d - ask them not again** – The phrase “ask again” is translated from the Greek word “ἀπαίτέω” or “apaitēō”. It means to ask back, demand back, or exact something due. **“Literally, ‘do not demand it back.’** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 639). The disciples of Jesus have no need to rely on man for their support or care. They need not demand payment from others for their sustenance. They have faith in the Master for all that they need.

**34 -** The order of this verse in the Sermon on the Plain differs slightly from the order of its counterpart in the Sermon on the Mount. As mentioned in footnote #32, this is thought to be a result of a forming a Hebrew literary pattern called a chiasmus. Luke 6:31 represents the center of the chiasmus, and would represent the heart of the sermon. It is also known as the “Golden Rule”.

The Golden Rule is a name given to this verse centuries after Jesus gave it. The Golden Rule is a gospel principle that teaches the disciples of Jesus to treat each other in the same way that they would like to be treated. **“The ‘Golden Rule’ is an eighteenth-century label for this verse. In antiquity, many formulations, both positive and negative, were known; e.g. (1) Leviticus 19:18, ‘You must love your neighbor as yourself;’ (2) Tobias 4:15, ‘Do not do to anyone what you hate;’ (3) Aristeeas Ep. ad Philocraten 207, ‘As you wish that no evil should befall you, but to be a partaker of all good things, so you should act on the same principle toward your subjects and offenders, (4) Ms. D of Acts 15:29, ‘Whatever you do not wish to happen to you, do not to another’...”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 639).

The contents of Luke 6:31 are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 544-551. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:31 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:32	Luke 6:31	Luke 6:31	Matthew 7:12	Matthew 7:12	Matthew 7:21
And as ye would that men should do to you, do ye also to them	And as you would that men should do to you, do you also to them	And as ye would that men should do to you, do ye <b>also</b> to them	<b>Therefore all things</b> whatsoever ye would that men should do to you, do ye <b>even</b> so to them: <b>for this is the law and the prophets.</b>	All things therefore whatever you would that men should do to you, even so do you to them; for this is the law and the prophets.	Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.
likewise.	in like manner.	<b>likewise.</b>			

**34a - ye would** – The term “ye would” is translated from the Greek word “θέλω” or “thelō”. It means to will, have a mind or intend. The term “ye” is implied in the translation. This phrase helps us understand that the Golden Rule is more than the way a disciple is expected to act. It is the desire and intend of a disciples heart. It is how the disciple thinks and feels towards others.

**34b - men** – The word “men” is translated from the Greek word “ἄνθρωπος” or “anthrōpos”. It means a human being, whether male or female. The Lord is teaching that a disciple is expected to apply the Golden Rule to every human being, whether deserving or not. A disciple is not to discriminate and judge who they will treat nice or not.

**34c - do to you** – The word “do” is translated from the Greek word “ποιέω” or “poieō”. It means to make, produce, bear, author, cause or do. The world operates on a general mindset that teaches that we treat others according to the way that they treat us. Most men feel justified in being mean to someone that was mean to them. This is not the attitude the Lord expects from His disciples.

**34d - do ye also** – The word “also” is translated from the Greek word “καί” or “kai”. It means and, also, even, indeed, or but. The core of the Golden Rule is doing. It is not enough to understand the gospel rules. The Lord expects His disciples to live it. We are expected to see others as God sees them.



Many see the Golden Rule as the grand summarizing rule of discipleship. Fitzmyer wrote, **“This is the Lucan form of the so-called Golden Rule...Luke has moved his form of the rule up to an earlier position in his sermon. For him it does not sum up the Law and the prophets, but the injunctions on the love of one’s enemies. However, the reciprocity expressed in the rule is immediately modified in verses 32-34; thus the Lucan Jesus may quote the rule but counsels a conduct that transcends mere reciprocity. Love of self cannot be the norm alone, and that seems to be implied in the rule.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 639).

**34e - likewise** – The word “likewise” is translated from the Greek word “ὁμοίως” or “homoios”. It means likewise, equally, or in the same way.

35 - The contents of this verse are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 263, 280-281. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:32 teaches that a disciple of Jesus must love all men. In this verse, Jesus declares that even sinners are capable of loving people that love them and treat them nice. The true test of a disciple is loving those that are more difficult to love.

Luke 6:32 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
<b>Luke 6:33</b>	<b>Luke 6:32</b>	<b>Luke 6:32</b>	<b>Matthew 5:46</b>	<b>Matthew 5:46</b>	<b>Matthew 5:48</b>
For if ye love them only who love you, what reward have you? For sinners also do even the same.	And if you love them that love you, what thanks have you? For sinners love those that love them.	For if ye love them which love you, what <b>thank have ye?</b> for <b>sinners also</b> love those that love them.	For if ye love them which love you, what <b>reward have ye?</b> <b>do not even</b> the publicans the same?	For if you love them that love you, what reward have you? Do not even the publicans the same?	For if ye love only them which love you, what reward have you? Do not even the publicans the same?

35a - **love** – The word “love” is translated from the Greek word “ἀγαπάω” or “agapaō”. It means to welcome, to entertain, to be fond of or to love dearly. It is generally translated into English as “love”. Unlike, English however, Greek has multiple words for “love”. Each word describes a different kind of “love”. Barclay explained, “**In Greek there are three words for to love. There is *eran* (compare Greek #2037), which describes passionate love, the love of a man for a maid. There is *philein* (Greek #5368), which describes our love for our nearest and dearest, the warm affection of the heart. Neither of these two words is used here; the word used here is *agapan* (Greek #25), which needs a whole paragraph to translate it. *Agapan* (Greek #25) describes an active feeling of benevolence towards the other person; it means that no matter what that person does to us we will never allow ourselves to desire anything but his highest good; and we will deliberately and of set purpose go out of our way to be good and kind to him. This is most suggestive. We cannot love our enemies as we love our nearest and dearest. To do so would be unnatural, impossible and even wrong. But we can see to it that, no matter what a man does to us, even if he insults, ill-treats and injures us, we will seek nothing but his highest good. One thing emerges from this. The love we bear to our dear ones is something we cannot help. We speak of falling in love; it is something which happens to us. But this love towards our enemies is not only something of the heart; it is something of the will. It is something which by the grace of Christ we may will ourselves to do.**” (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 78).

If there was only one word that describes Jesus and His Father, it would be love. All other attributes seem to be associated with their divine love, which we refer to as charity, or the pure love of Jesus. It is the motivating factor in all that they do. As a disciple of Jesus, it is expected that Christ-like love is developed in us. “**What is the reason for this Christian conduct? The reason is that it makes us like God, for that is the way he acts. God sends his rain on the just and the unjust. He is kind to the man who brings him joy and equally kind to the man who grieves his heart. God’s love embraces saint and sinner alike. It is that love we must copy; if we, too, seek even our enemy’s highest good we will in truth be the children of God.**” (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 80).

“**There is no commandment of Jesus which has caused so much discussion and debate as the commandment to love our enemies. Before we can obey it we must discover what it means.**” (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 78). We will never learn love in a book. While it is true that the scripture are full of direction, examples, and teachings associated with love, we cannot develop a true understanding of love until we have loved. And the fullness of love comes when we do so without conditions. Years ago, as I taught seminary, I thought I would illustrate the principle of forgiveness by describing various fictitious examples of offenses that we may have to endure. I started simple with an example of a friend stepping on your toe. The question was asked, Could you forgive this person? Could you love the person without grudge or animosity? The entire class agreed that they could do so. I then presented subsequent examples of various offenses, each example becoming more difficult, significant and substantial. It ended with an example of someone killing a close loved one. With each question an increasing number of class members indicated that they would have a hard time forgiving and loving the offender. The purpose of the class was not to discourage the students from forgiving and loving, but rather to help them understand that such a task can be difficult and require divine help. As I arrived at the last example, a young lady in the class raised her hand and said, “Brother Hansen, it really isn’t that hard to forgive. My father molested me when I was younger. I have forgiven him and love him.” I was amazed at her ability to love as Jesus loves. A true disciple works hard at developing this kind of love. It is the kind of love that is capable of loving even your worst enemy.



Anciently, enmity against your enemy was taught to children at a young age. “**Jesus’ words on the love of one’s enemies in this sermon have to be understood against the background of an ancient view of enmity. One finds forms of it as early as Hesiod in the Greek world (opera et dies 342), Pindar (Pythian Odes 2.83-84), and its best formulation in Lysias: ‘I considered it established that one should do harm to one’s enemies and be of service to one’s friends’ (Pro milite 20).**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 637). Jesus’ teachings regarding loving one’s enemies, and forgiving all mankind, would have been contrary to common behavior and belief.

Ultimately, Jesus requires the highest form of love from His disciples. For most of us, we develop love from its simple forms until we master the unconditional love displayed by the Savior. Such love might not be mastered until we find ourselves in the next life, but Jesus expects us to progress towards it in mortality. “**He recommends not merely a warm affection (philia) such as one might have for one’s family, or a passionate devotion (eros) such as one might expect between spouses, but a gracious, outgoing, active interest (agape) in the welfare of those persons who are precisely antagonistic.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 638).

35b - **what thank ye** – The word “thank” is translated from the Greek word “χάρις” or “charis”. It means grace or thanks which afford joy, good will, loving kindness, or favor.



The phrase is "literally 'what favor (charis) do you have?' i.e. in the sight of someone else, especially of God. Here *charis* has the overtone of 'reward,' as the use of *misthos* in verse 35." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 640). Charis is transliterated into English as charity. It is the highest form of love.

**35c - sinner** – The word "sinner" is translated from the Greek word "ἁμαρτωλός" or "hamartōlos". It means devoted to sin, not free from sin, wicked or a tax collector. "Matthew 5:46 has 'toll-collector' and 5:47, 'Gentile'. Luke has probably changed *telones* to *hamartoloi*, given it a broader connotation, and leveled it through the three examples." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 640).

**35d - also** – The word "also" is translated from the Greek word "καί kai". It means and, also, even, indeed or but.

**36 -** The Joseph Smith translation of this verse totally eliminates it, causing one to conclude that it was a scribal addition that is not founded on the original author's words. Elder McConkie wrote, "This verse was deleted from the Inspired Version, indicating that it is an unauthorized addition to Luke's record." (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 230).

The contents of Luke 6:33 are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 281-284. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:33 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Not found	Luke 6:33	Luke 6:33	Matthew 5:47	Matthew 5:47	Matthew 5:49
	For if you do good to those that do good to you, what thanks have you? even sinners do the same.	And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.	And if ye salute your brethren only, what do ye more than others? do not even the publicans so?	And if you salute your brethren only, what do you more? Do not even the heathen the same?	And if ye salute your brethren only, what do ye more than others? Do not even the publicans the same?

**36a - do good** – The word "good" is translated from the Greek word "ἀγαθοποιέω" or "agathopoieō". It means to do good, or to do something which profits others. "Literally 'to do good' (agathopoieō)." (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 640).

**36b - even the same** – The word "same" is translated from the Greek word "αὐτός" or "autos". It means himself, herself, themselves or itself.

There is a significant difference between the sinners who do good, and what the Lord expects from His disciples. Generally speaking, when the wicked do good they do so because there is something in it for them. In the 90's, the wall street journal published a study that found 80% of the charitable giving in the United States was given by the lower middle class. The other 20% was obtained from the rich and well off. What is interesting is how much we hear about the donations from the rich, and yet they are the smaller portion of the whole. This is because the rich donate with the idea that they will gain publicity, increased business and fame. It is interesting to note that when large companies have negative press, for example; an oil company that has a large ocean spill, they immediately start donating to the effected community to improve their image. The righteous, however, donate without any fanfare. They do so because they recognize that what they have was given to them to bless the lives of others. A disciple of Jesus knows that doing good, even to one's enemies is essential to become like Jesus. "True it is that rewards and blessings come from loving those who love you, from doing good to those who act similarly toward you, and from lending to those who give you something in return. But such blessings are not the special high honors reserved for those who live a celestial law, the law which requires men to love their enemies and do good to all." (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 230).

**37 -** The Sermon on the Mount contains no equivalent passage to Luke 6:34.

Luke 6:34 alludes to a common attitude among mortal men. There is a common equality between giving and receiving in our carnal world. We hold markers on favors, and justify our inaction based on the inaction of those we should otherwise serve. For instance, it is common to hear someone say, "I am not doing anything for him. What has he done for me?" Such is the system of markers we are so fond of in mortality; the idea that somehow ones acts of service obligate the recipient to provide equal service to the giver. This is not the way of a disciple of Jesus. A disciple gives and serves without expectation of even a thank you.

Luke 6:34 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:34	Luke 6:34	Luke 6:34	Not found	Not found	Not found
And if ye lend to them of whom ye hope to receive, what reward have you? For sinners also lend to sinners to receive as much again.	And if you lend to those of whom you hope to receive, what thanks have you? even sinners lend to sinners that they may receive the same.	And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.			

**37a - lend** – The word "lend" is translated from the Greek word "δανείζω" or "daneizō". It means to lend money, to take a loan, or borrow. To the natural man, money makes the world go around. Today's world seems to be centered around lending, interest rates, and investments. It is man's modern idol. A disciple of Jesus should not lend for gain, but rather be willing to share that which the Lord has given for the benefit of God's children.

**37b - hope** – The word "hope" is translated from the Greek word "ἐλπίζω" or "elpizō". It means to hope. The implication is that wicked men only loan when there is a reasonably good expectation that they will receive that which is loaned back, with interest.



**37c - receive as much again** – The word “receive” is translated from the Greek word “ἀπολαμβάνω” or “apolambanō”. It means to receive that which was due or promised.

**38 -** The Sermon on the Mount contains no equivalent passage to Luke 6:35.

Luke 6:35 seems to be a reiteration of Luke 6:34, with a wonderful clause declaring that we are all children of God and that He loves His children regardless of their actions. Given that Joseph Smith eliminated verse 34 in his inspired translation; perhaps verse 35 is the original verse and not a reiteration at all.

Luke 6:35 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:35	Luke 6:35	Luke 6:35	Not found	Not found	Not found
But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great; and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil.	But love your enemies and do good and lend, hoping for nothing in return; and your reward shall be great, and you shall be sons of the Highest; for he is kind to the unthankful and the evil.	But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.			

**38a - enemies** – The word “enemies” is translated from the Greek word “ἐχθρός” or “echthros”. It means hated, odious, hateful, hostile, and opposing another. It is often used of men with enmity towards God because of their sins. It can also be used of an enemy in a general sense. **“The ‘enemy’ is thus the one who hates, outlaws, denounces, and rejects the Christian name, i.e. the enemy of Christians as a group.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 637). Thus, the enemy is one who opposes the actions of a true disciple of Jesus. Loving someone who opposes you can be difficult without the guidance and direction of the spirit.

**38b - hoping for nothing again** – The phrase “hoping again” is translated from the Greek word “ἀπελπίζω” or “apelpizō”. It means not despairing, or not causing despair. The



word “nothing” is translated from the Greek word “μηδείς” or “mēdeis”. It means nobody, no one, or nothing. The phrase is summarized by Fitzmyer as follows; **“‘looking for nothing in return.’ The meaning of *apelpizein* is usually ‘despair.’ But that scarcely suits the context here. The meaning used here is otherwise unattested in earlier or contemporary Greek writing. The words in this phrase express the basic motivation of Christian love.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 640). It carries the idea that the disciples of Jesus have no expectation or disappointment when others do not reciprocate their acts of kindness, service or goodness. A true disciple does good because he finds great joy in serving. No other reward is expected.

**38c - your reward** – The word “reward” is translated from the Greek word “μισθός” or “misthos”. It means dues paid for work, i.e. wages, hire. It can also be used for rewards bestowed for good deeds or efforts. Often when we give, we expect no less than praise for our actions. This is not an attitude becoming to a disciple of Jesus. Jesus never sought, nor does He seek, His own. This can best be illustrated in the council in heaven, before the foundations of the earth. In that council, Father’s plan for His children’s progression was presented. Key to that plan was a way for His children to overcome sin, mistakes, mortal woes, and suffering. This would be accomplished by a Redeemer; one who was qualified through a sin free life to pay the price of our shortcomings and errors. One named Lucifer came forth and threw his hat in the ring. He was prideful and held the same attitude towards rewards as much of the world does today. The scriptures read, **“That Satan... came before me, saying—Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor.”** (Moses 4:1). He wanted all the glory for his work. On the contrary, Jesus offered to be the Redeemer and stated, **“Father, thy will be done, and the glory be thine forever.”** (Moses 4:2). Jesus expected no glory for His work. In similar fashion, a disciple of Jesus takes no reward or glory as the work of salvation is performed.

**38d - children of the Highest** – The term “the Highest” is translated from the Greek word “ὑψιστος” or “hypsistos”. It means the highest, or the most high.

Many people in the world do not know or understand our true relationship with God. Because of the great apostasy, the knowledge of the pre-mortal existence of man is largely lost. Most people, even modern day Christians, believe that man’s existence started with mortal birth. This is a false doctrine. God restored the true doctrine through the prophet Joseph Smith when He said, **“Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.”** (Doctrine and Covenants 93:29). As intelligences, God was not our Father. Even so, God the Father created spiritual bodies for the intelligences. Our spirits became the literal offspring of God. Paul taught the Romans, **“The Spirit itself beareth witness with our spirit, that we are the children of God:”** (Roman 8:16). In a very real sense God is our Father.

As we came to earth, we received fathers of our flesh. By design, we become earthly parents that we might learn how to be like our Father in Heaven. This experience allows us to understand, in some small way, how a father’s love works. On the other hand, by subjecting ourselves to our earthly fathers, and respecting them, we learn how to approach the Father of Heaven. Paul taught, **“Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?”** (Hebrews 12:9).



Part of being a son or daughter is the natural bond established at birth. When a child is born, it inherits genetic connections with its parents. Throughout our lives we are drawn to our parents for love, direction, security, and sustenance. In a figurative expression, we become the sons and daughters of Jesus by being reborn with baptism. When Adam was baptized by Jehovah, who we know to be the pre-mortal Jesus, taught, **“Behold, thou art one in me, a son of God; and thus may all become my sons. Amen.”** (Moses 6:68). By entering into the covenant of Baptism and then honoring and keeping that covenant, we become drawn to Jesus for redemption, divine direction, spiritual security, and clear teachings. Like earthly parents who sacrifice all for the prosperity of their children, Jesus has done the same for us on an extremely larger scale. The scriptures teach, speaking of Jesus, **“Who so loved the world that he gave his own life, that as many as would believe might become the sons of God. Wherefore you are my son;”** (Doctrine and Covenants 34:3). Jesus, acting as the Father, seeks to redeem and save His children. The Book of Mormon teaches, **“And the Lord said unto me: Marvel not that all mankind, yea, men and women, all nations, kindreds, tongues and people, must be born again; yea, born of God, changed from their carnal and fallen state, to a state of righteousness, being redeemed of God, becoming his sons and daughters;”** (Mosiah 27:25).



As we draw unto the Father of our Spirits, and the Father of the Covenant (Jesus), we will naturally become like them. The Doctrine and Covenants teaches, **“Wherefore, as it is written, they are gods, even the sons of God—”** (Doctrine and Covenant 76:58).

**38e - kind** – The word “kind” is translated from the Greek word “χρηστός” or “chrēstos”. It means fit, fit for use, useful, virtuous, good, kind, or benevolent. This is most evident in both the Father and the Son’s willingness to forgive. They extend kindness to all those willing to receive it.

**38f - the unthankful** – The word “unthankful” is translated from the Greek word “ἀχαρίστος” or “acharistos”. It means ungracious, unpleasing, or unthankful. God is willing to bestow blessings on His children, but is offended by our ungratefulness. I say this because the scriptures teach us how the Lord views the unthankful. It is written, **“And in nothing doth man offend God, or against none is his wrath kindled, save those who confess not his hand in all things, and obey not his commandments.”** (Doctrine and Covenants 59:21).

**38g - the evil** – The word “evil” is translated from the Greek word “πονηρός” or “ponēros”. It means full of labors, annoyances, or hardship. It means something that is considered bad, evil or wicked. Un-thankfulness is a sin. God finds our unwillingness to acknowledge Him highly offensive. This should greatly concern us. The Doctrine and Covenants teaches, **“For I the Lord cannot look upon sin with the least degree of allowance;”** (Doctrine and Covenants 1:31).

**39 -** The Sermon on the Mount contains no equivalent passage to Luke 6:36. However, there is a passage in the Sermon on the Mount that many equate to this verse. It is found in Matthew 5:48 and reads, **“Be ye therefore perfect, even as your Father which is in heaven is perfect.”** (Matthew 5:48). There are many that feel that Matthews translation is actually a mistranslation that should have been rendered “merciful”. **“The word for ‘mercy’ in Luke 6:36 derives from the Greek oiktos and is used to describe the emotions of pity, mercy, and lamentation. Clearly, the author of the Gospel of Luke did not confuse the word for ‘perfect’ which is recorded by Matthew.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 370).

Luke 6:36 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:36	Luke 6:36	Luke 6:36	Not found	Not found	Not found
Be ye therefore merciful, as your Father also is merciful.	Become merciful, as your Father is merciful.	Be ye therefore merciful, as your Father also is merciful.			

**39a - be ye therefore** – The word “therefore” is translated from the Greek word “οὕτως” or “oun”. It means then, therefore, accordingly, consequently, or these things being so. The Codex Sinaiticus translates this passage as “become”. It carries the idea of progression and developing into something. In this case, Jesus is asking His disciples to develop an attribute which is only fully realized in the Godhead. **“As the attainment of infinite perfection includes the acquisition of all of the attributes of godliness in their fullness. So a person who is perfect, as the Father is perfect, has also gained the same degree of mercy possessed by Deity.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 231).

**39b - merciful** – The word “merciful” is translated from the Greek word “οἰκτιρῶν” or “oiktirmōn”. It means merciful. **“The Lucan form not only sharpens the saying, by putting it in the manner of a command, but expresses it in terms of mercy. It is hard to say which would have been the more original...form, ‘perfect’ or ‘merciful’. Since Matthew uses teleios elsewhere, he may have redacted the ‘Q’ saying; Luke never uses this adjective and has oiktirmōn, ‘merciful’, only here.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 640). Mercy is when we extend compassion or forgiveness towards someone when it is within our power to punish, harm, or otherwise seek retribution. Being merciful is the ability to treat others above that which they may deserve.

Some speculate that the Lucan change from “perfect” to “merciful”, is just a matter of writing styles. Though I might agree with this if we were speaking of a literary work, but we are considering scripture. Scripture is given under the direction of the spirit, and therefore has less influence by the writer. One set of authors, however, sees Lukan influence in the passage. They wrote, **“More likely, the change from ‘perfect’ to ‘merciful’ reveals the same tendencies as seen elsewhere in the Sermon on the Plain. Luke’s emphasis has been directed toward the more practical aspects of living together in harmony and the need for love and forgiveness in human relationships.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 371). They go on to say, **“For Luke, the most accurate way to express the perfection of the Savior was to describe His mercy.”** (The Life and Teachings of Jesus Christ: From the Transfiguration through the Triumphal Entry, Volume 2, Edited by Richard Neitzel Holzapfel and Thomas A. Wayment, page 372).

**39c - Father** – The word “Father” is translated from the Greek word “πατήρ” or “patēr”. It means a generator or male ancestor. It can indicate a biological father, forefather, or founder of a nation or people. The word father is capitalized and therefore makes reference to God, the Father of Heaven. It is Him that we seek to be like. To do so, we must attain His perfection and mercy. **“As the attainment of infinite perfection includes the acquisition of all of the attributes of godliness in their fullness. So a person who is perfect, as the Father is perfect, has also gained the same degree of mercy possessed by Deity.”** (The Doctrinal New Testament Commentary, Volume 1: The Gospels, Bruce R. McConkie, page 231).

**40 -** The entirety of Matthew Chapter 6, a good portion of the Sermon on the Mount, is missing from the Sermon on the Plain. Chapter 6 of Matthew is believed to be, for the most part, private instruction to the future disciples during the Sermon on the Mount. It is believed that the general masses were not privy to this portion of Matthew. Luke 6:37 is the next sequential passage in the Sermon on the Plain and corresponds to Matthew 7:1.



Luke 6:27 teaches that a disciple of Jesus does not issue unrighteous judgments. Some would interpret an unrighteous judgment as merely one that is not true; however, a more accurate interpretation is a judgment that does no harm to the individual, but rather contributes to his efforts towards exaltation. These are judgments that are productive, loving, and caring. Hence, Luke has added a very synergetic passage connecting judgment to condemnation. A disciple also refrains from a condemnation of their brothers or sisters, both literally and figuratively.

The contents of Luke 6:27 are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 489-490. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:37 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:37	Luke 6:37	Luke 6:37	Matthew 7:1	Matthew 7:1	Matthew 7:2
Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven.	And judge not, and you shall not be judged; and condemn not, and you shall not be condemned. Release, and you shall be released;	Judge not, and ye shall not be judged: <b>condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:</b>	Judge not, that ye be not judged.	Judge not that you be not judged.	Judge not unrighteously, that ye be not judged;  but judge righteous judgment.

**40a - condemn not** – The word “condemned” is translated from the Greek word “καταδικάζω” or “katadikazō”. It means to give judgment against, to pronounce guilt, or to condemn. The act of condemning someone is to express disapproval, in part or in full, of someone in a public forum or in conversation with others. The LDS footnote connects the word “condemn” with “gossip”.



Condemnation is a close relative to judgment. Judgment is the inward feelings towards someone’s actions, condition, or circumstances. Condemnation is when we act on those feelings through verbalizing them to others, seeking retribution or revenge. One seems to be the natural progression of the other. President Uchtdorf wrote, **“I imagine that every person on earth has been affected in some way by the destructive spirit of contention, resentment, and revenge. Perhaps there are even times when we recognize this spirit in ourselves. When we feel hurt, angry, or envious, it is quite easy to judge other people, often assigning dark motives to their actions in order to justify our own feelings of resentment.”** (General Conference, “The merciful shall obtain mercy”, Dieter F. Uchtdorf, April 2012). A disciple of Jesus is commanded to refrain from such behavior.

President Uchtdorf spoke plainly regarding judgment, and because it is so closely related to condemning others I have including his statement. **“This topic of judging others could actually be taught in a two-word sermon. When it comes to hating, gossiping, ignoring, ridiculing, holding grudges, or wanting to cause harm, please apply the following: Stop it! It’s that simple. We simply have to stop judging others and replace judgmental thoughts and feelings with a heart full of love for God and His children. God is our Father. We are His children. We are all brothers and sisters. I don’t know exactly how to articulate this point of not judging others with sufficient eloquence, passion, and persuasion to make it stick. I can quote scripture, I can try to expound doctrine, and I will even quote a bumper sticker I recently saw. It was attached to the back of a car whose driver appeared to be a little rough around the edges, but the words on the sticker taught an insightful lesson. It read, ‘Don’t judge me because I sin differently than you.’”** (General Conference, “The merciful shall obtain mercy”, Dieter F. Uchtdorf, April 2012).

**40b - not be condemned**– The word “not” is translated from the Greek word “οὐ μή” or “ou mē”. It means never, certainly not, not at all, and by no means. There seems to be little lead way in the eyes of God when it comes to us condemning others. We are to never do it. The Prophet Joseph Smith said: **“While one portion of the human race is judging and condemning the other without mercy, the Great Parent of the universe looks upon the whole of the human family with a fatherly care and paternal regard; ... He holds the reins of judgment in His hands; He is a wise Lawgiver, and will judge all men, ... ‘not according to what they have not, but according to what they have,’ those who have lived without law, will be judged without law, and those who have a law, will be judged by that law”** (Teachings of the Prophet Joseph Smith, sel. Joseph Fielding Smith, 1976, page 218). God is so serious about the matter of us condemning each other that He promises us that by the measure which we condemn others we shall be condemned. If we can exercise mercy and love in the place of judgment and condemnation, the day of our judgment and condemnation will be one of mercy and love.

**40c - forgive** – The word “forgive” is translated from the Greek word “ἀπολύω” or “apolyō”. It means to set free, to let go, or dismiss. It is generally used in regards to a prisoner being released from his sentence or the charges against him. It can also be used in reference to a divorce, meaning the dismissal from ones house. In this sense, we must dismiss the offenses committed upon us. We must not retain past offenses and hold onto them thus hindering our progress towards God. By letting go of the offenses of other, we actually free ourselves from the burden of resentment and anger.



**40d - shall be forgiven** – The entire phrase “shall be forgiven” is translated from the same Greek word used in footnote #40c in the translation of “forgive”. The Greek word “ἀπολύω” or “apolyō” is translated as “forgive”. It means to set free, to let go, or dismiss. If we can forgive the offenses of others. If we can let them go, and treat them as though nothing ever happened, then we are promised by the God of Heaven that we will receive the same judgment by God and His authorized representatives.

**41 -** The contents of this verse are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 491-495. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:38 is a continuation of verse 37. Jesus continues to emphasize the need not to judge or condemn others. He teaches the reciprocating nature of such behaviors.

Luke 6:38 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:38	Luke 6:38	Luke 6:38	Matthew 7:2	Matthew 7:2	Matthew 7:3
Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.	give, and it shall be given to you; good measure, pressed down, shaken together, running over, shall they give into your lap;	<b>Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.</b>			
For with the same measure that ye mete withal, it shall be measured to you again.	for with what measure you measure it shall be measured to you again.	For with the same measure that ye <b>mete withal</b> it shall be measured to you again.	For with <b>what judgment ye judge, ye shall be judged: and with what measure ye mete,</b> it shall be measured to you again.	For with what judgment you judge, you shall be judged, and with what measure you measure, it shall be measured to you.	For with what judgment ye shall judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.

**41a - give** – The word “give” is translated from the Greek word “δίδωμι” or “didōmi”. It means to give, to bestow, to grant, or to give over. The Lord giveth to all men liberally. We receive from Him all that we have. We breathe because He provides air. Our bodies function because He placed our spirits in them. We receive nourishment from His earth, and warmth from the sun He created. There is nothing that we have that is not from Him. A disciple of Jesus seeks to emulate the giving nature of Jesus and His Father. A disciple is to give that which they have, knowing that God will give that which they need. Giving will not result in our wanting, but rather our becoming like Him.

**41b - good measure**– The word “measure” is translated from the Greek word “μέτρον” or “metron”. It means measure, or an instrument for measuring. As a noun, it is used to denote a measuring cup, a graduated measuring rod, or a standard for judgment. In ancient days, a measure was a very specific vessel or bucket used to measure grain. Though a measure was considered a consistent standard, its quantity has changed from culture to culture and over time.



If one were to give grain, the symbolic staple of life, to someone in need, it would be will within ones agency to choose how full the measure would be. One could be stingy and give a peasants portion. A good measure on the other hand, indicates the fullness of the vessel. Fitzmyer wrote, “**The image is that of a full measure for grain. The fullness becomes a norm of conduct since it connotes an unstinted, merciful standard in judging and giving. Human generosity will be rewarded by divine superabundance.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 641). This is the standard of a disciple of Jesus.

**41c - pressed down** – The term “pressed down” is translated from the Greek word “πιέζω” or “piezō”. It means to press, or press together.

When preparing a vessel of grain, a standard measure if you will, there is a difference between a full vessel of loose grain or a vessel that has been compressed and packed down. The latter can hold no more. It is an honest measure in that it is not deceiving. Speaking of the fullness of their trials, Paul explained, “... **For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:**” (2<sup>nd</sup> Corinthians 1:5-8)

**41d – shaken together** – The term “shaken together” is translated from the Greek word “σαλεύω” or “saleuō”. It means a motion produced by winds, storms, or waves. It means to agitate, shake or cause to totter.

Pressing down the grain into the measure is one method used to assure that the vessel is full. Another method, often used in conjunction, is to shake the vessel allowing the grain to fill the voids and remove small air pockets. Shaking and pressing show a conscience effort to maximize the amount of grain one is giving.

**41e - running over** – The term “running over” is translated from the Greek word “ὑπερεκχύν(ν)ω” or “hyperekchyn(n)ō”. It means to pour out beyond measure, to overflow, or run over.

Jesus nears the completion of His figurative teaching of the measure. The figurative vessel has been filled, compacted and shaken to hold more, and now He asks that the vessel have grain added to it until it runs over the top. A disciple of Jesus doesn’t hold back his substance when he gives. Like his Master, he gives until overflowing. The Apostle Paul relied heavily on the Lord for his strength. The Lord blessed Paul to overflowing, causing Paul to write, “**For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;**” (2<sup>nd</sup> Corinthians 4:17).



**41f - into your bosom**— The word “bosom” is translated from the Greek word “κόλπος” or “kolpos”. It means the front of the body between the arms.

Though this phrase may seem misplaced, the term “into your bosom” is a continuation of the figurative teaching of filling a measure of vessel of grain. When a vessel is full, a fair trader would attempt to maximize the capacity of the vessel. In fact, it is shaken and packed so that more grain can be added. At this point, The vessel is spilling over its edges. If more grain is to be given, it is placing into “the bosom”. **“The Jew wore a long loose robe down to the feet, and round the waist a girdle. The robe could be pulled up so that the bosom of the robe above the girdle formed a kind of outside pocket in which things could be carried. So the modern equivalent of the phrase would be, ‘People will fill your pocket.’”** (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, page 80). The custom of carrying things in the bosom of one’s robes often filled more than the bosom. **“This part of the dress is also called the ‘lap’; See 2 Kings iv, 39 ; and see also note on Neh. v, 13. It is used as a receptacle for various articles, as pockets are used with us; though some things are deposited there which we would not put into our pockets. Fathers sometimes carried their children here. See Num. xi, 12, and note an Isa. xlix, 22. Here also the shepherd carried the lambs. See 2 Sam xii, 3; Tsa. xl, 11. To this custom of making a receptacle of the folds of the dress there are frequent allusions. See Job xxxi, 33; Psa. lxxix, 12; lxxxix, 50; cxxix, 7; Prov. vi, 27; xvii, 23; xxi, 14; Isa. lxxv, 6. This is the custom referred to in the text; though we are not authorized to infer, as some have strangely done, that grain and other articles that are measured in the way suggested in the text were literally carried in the bosom. The figure is double, and the design is to express the reflex benefits of good deeds ; they will come back in full measure to bless the giver.”** (Manners and Customs of the Bible, James M. Freeman, pages 412-413).

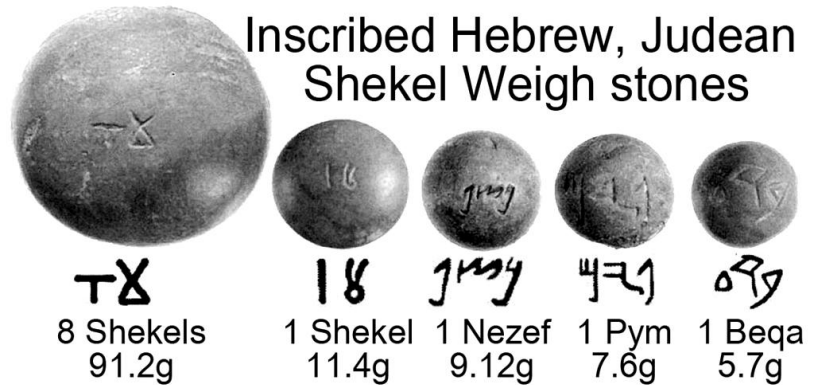


The message seems clear. A disciple of Jesus is to give abundantly. In like form, the Lord will bless the giver with overflowing abundance. Such over abundance shall cause the receiver to fill their shirts and pockets. This is how blessings work under the gospel plan.

**41g - same measure** – The word “same” is translated from the Greek word “αὐτός” or “autos”. It means himself, herself, themselves, itself, he, she, it or the same.

Symbolically, the act of measuring represents equality and fairness. The Lord measurements, however, are quite different from ours. The ancient Hebrews had certified weights and measures used for trade. A government official approved the measures to assure fair trade. To the right are examples of ancient Hebrew weights.

Weights are generally used to assure that “you” get a fair deal. In the Lord’s economy, the measurements appear disproportionate on the giving side, with the understanding that the faithful giver will receive disproportionately in the future. The Lord gives many times more than we generally deserve. In the Lord’s economy, the giver need not be recompensed by the receiver. King Benjamin taught, **“When ye are in the service of your fellow beings ye are only in the service of your God.”** (Mosiah 2:17).



Later in the Book of Mormon, the Lord teaches that serving God involves giving to the poor. It also contains an interesting direction to the disciples of Jesus. It teaches that we should impart our resources according to the needs and wants of the poor. The term “wants” changes the perspective. The Book of Mosiah teaches, **“And thus they should impart of their substance of their own free will and good desires towards God, and to those priests that stood in need, yea, and to every needy, naked soul. And this he said unto them, having been commanded of God; and they did walk uprightly before God, imparting to one another both temporally and spiritually according to their needs and their wants.”** (Mosiah 18:28-29). It is easy to deny our substance to others by saying that the recipient really doesn’t need it. Just like the Lord often provides for our wants, we are to emulate Him and give to others according to their wants.

**41h – mete withal** – The phrase “mete withal” is translated from the Greek word “μετρέω” or “metreō”. It means to measure, to measure out or off.

We are dependent upon the Lord for all that we have. He measures out His blessings upon us according to our needs and our wants. In similar fashion, the great judgment shall be measure out according to the way we measured out our resources and our judgments to our fellow man. The Doctrine and Covenants teaches, **“Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.”** (Doctrine and Covenants 1:10).

**41i – measured** – The word “measured” is translated from the Greek word “ἀντιμετρέω” or “antimetreō”. It means to measure back, to measure in return or repay. **“If human conduct is not measured merely by the reciprocity of the Golden Rule, it will find its reward in divine superabundance, unstinted giving.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 641).

**42 -** The Sermon on the Mount contains no equivalent passage to Luke 6:39. A similar verse is found in a later chapter in Matthew. It reads, **“Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.”** (Matthew 15:14).

Luke 6:39 contains the famed parable of the blind leading the blind. The implication is that those who are lost spiritually should not look to others who are spiritually lost for guidance. Those that follow this practice will follow each other into bad places with even worse consequences.

Luke 6:39 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
<b>Luke 6:39</b>	<b>Luke 6:39</b>	<b>Luke 6:39</b>	<b>Not found</b>	<b>Not found</b>	<b>Not found</b>
And he spake a parable unto them: Can the blind lead the blind? Shall they not both fall into the ditch?	And he spoke also a parable to them: Can a blind man lead a blind man? will not both fall into a pit?	And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?			



**42a - parable** – The word “parable” is translated from the Greek word “παραβολή” or “parabolē”. It means a placing of one thing by the side of another, juxtaposition, as of ships in battle. It is also a pithy and instructive saying, involving some likeness or comparison and having perceptive or admonitory force.

The parable of the “blind leading the blind” is one of the shortest parables in the Gospels. **“Another form of the saying is found in the Gospel of Thomas § 34: ‘If a blind person leads a blind person, the two of them fall into a pit,’ The conditional form here is dependent on the Matthean.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 641).



**42b - blind**– The word “blind” is translated from the Greek word “τυφλός” or “typhlos”. It means physically blind, or mentally blind. Symbolically, the blind represent **“Ignorance; sin; dereliction of duty; failure to see the light and right path; the undiscerning...the absence of knowledge.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 22).

In relation to the gospel, and most especially in reference to Jesus’ parable, the blind represent those who do not see spiritually. They are those who are not guided by the spirit, or those who do not follow it. Without the spirit of revelation, we are all lost; both the follower and the leader. Additionally, leaders who lack the authority to lead are also symbolically blind. The Prophet Joseph Smith taught, **“A man of God should be endowed with wisdom, knowledge, and understanding, in order to teach and lead the people of God. The sectarian priests are blind, and they lead the blind, and they will all fall into the ditch together. They build with hay, wood, and stubble, on the old revelations, without the true priesthood or spirit of revelation. If I had time, I would dig into hell, hades, sheol and tell what exists there.”** (Teachings of the Prophet Joseph Smith, Selected and arranged by the Historian of the Church of Jesus Christ of Latter Day Saints - Joseph Fielding Smith, page 311).

**42c - lead** – The word “lead” is translated from the Greek word “ὁδηγέω” or “hodēgeō”. It means to be a guide, lead on one’s way, or to guide. Ultimately, Jesus is our true leader. Anyone that does not follow Him, and claims to be a leader of God is blind. John Taylor taught, **“It is a very great privilege to be Saints of the most high God, and it is of much more importance than many of us sometimes comprehend. It is a great privilege to have God for our father and friend. And then while we have God for our father and friend, on the other hand, we ought to be the friends of God. It is said of Abraham, that he was the friend of God, and we, the Latter-day Saints, ought to be the friends of God, and to take pleasure and delight in doing his will; for we are indebted to him for every blessing which we enjoy, whether pertaining to this earth or to the heavens, to the life that now is or to the life that is to come. Many of these truths are not known in the world, for the simple reason that they have not been taught, nor are there any people outside of the Priesthood of this Church who are capable of teaching men the principles of life, the principles of salvation, the principles of exaltation and eternal lives. And the reason why they are not capable of teaching them is, because they do not understand them themselves. And no man can teach correctly principles which he does not himself comprehend. It was upon this ground that Jesus in his day said: ‘If the blind lead the blind, both shall fall into the ditch.’ Also quoting the words of the Apostle: ‘The things of God knoweth no man, but the Spirit of God.’ And if we do not find out, we Latter-day Saints, how to approach God, as has been referred to by a previous speaker, and how to call upon him acceptably and to approach him as our Father, and to feel that we are his children, and to take pleasure in calling upon him, and to cultivate His Holy Spirit; if we do not do this, nor comprehend these principles, we have indeed made slow progress in the things pertaining to the kingdom of God.”** (Journal of Discourses, Volume 22, John Taylor, June 27, 1881, pages 218-219).

**42d – fall into the ditch**– The word “fall” is translated from the Greek word “πίπτω” or “piptō”. It means to descend from a higher place to a lower, to fall, or to be thrust down. The word “ditch” is translated from the Greek word “βόθυνος” or “bothynos”. It means a pit or a ditch. Symbolically, falling represents sin, transgression, and the consequences of sin. The ditch also has a symbolic meaning. In an eternal sense, it represents the place reserved for sinners. While on earth the ditch represents an apostate condition that is dark or void of gospel light; the deeper the ditch the less light is available.

**43 -** The Sermon on the Mount contains no equivalent passage to Luke 6:40. Though a similar passage can be found in Matthew 10:24-25. **“Luke not only omits the part of the saying about the slave and master, but uses it in a different context, in which it reflects the preceding saying about the ‘blind’ and ‘leaders’ Clear vision is needed in the guide (the teacher); but since the pupil depends on the teacher, the clear vision of the latter is all the more required.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 642).

In the worldly scope of things, the pupil will never equal the Master. Luke 6:40 teaches that our Heavenly Father and Jesus both desire that we perfect ourselves to the point that we are as they are.

Luke 6:40 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
<b>Luke 6:40</b>	<b>Luke 6:40</b>	<b>Luke 6:40</b>	<b>Not found</b>	<b>Not found</b>	<b>Not found</b>
A disciple is not above his master; but everyone that is perfect shall be as his master.	A disciple is not above the teacher; but every one thoroughly instructed shall be as his teacher.	The disciple is not above his master: but every one that is perfect shall be as his master.			

**43a - not above** – The word “above” is translated from the Greek word “ὑπέρ” or “hyper”. It means in behalf of, for the sake of, over, beyond, more, or over.

The disciple of Jesus has incredible potential. In fact, Lorenzo Snow taught, “As man now is, God once was: As God now is, man may be.” (Biography and Family Record of Lorenzo Snow, Eliza R. Snow Smith, 1884, page 46), also (The Desert Evening News, “The Grand Destiny of Man, July 20, 1901, page 22). That being said, this passage reminds the disciple that in spite of his potential, He must be humble. At this point, the disciple is by very definition the student. As a student, he lacks the knowledge and experience of his master. He is not above him in any way. Learning is generally dependent on the students self awareness of his status.

**43b - master**– The word “master” is translated from the Greek word “διδάσκαλος” or “didaskalos”. It means teachers. In the New Testament, it refers to someone who teaches concerning the things of God. The great Master is Jesus.

**43c - everyone that is perfect** – The word “perfect” is translated from the Greek word “καταρτίζω” or “katartizo”. It means to render, i.e. to fit, sound, or complete. It also means to mend, repair or complete. This phrase make reference to man’s potential to be perfect and exalted through Jesus.

Those that fulfill the measure of their creation are promised that they will one day be perfected and consequently exalted. The Lord revealed to the prophet Joseph Smith, “If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood; and it shall be said unto them—Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths—then shall it be written in the Lamb’s Book of Life, that he shall commit no murder whereby to shed innocent blood, and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness and a continuation of the seeds forever and ever.” (Doctrine and Covenants 132:19).



**44 -** The contents of this verse are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 496-502. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:41 teaches that a disciple is more concerned about judging his own imperfects than he is about judging the imperfections of others. Using magnificent imagery, Jesus compares a man with a wood fragment the size of a beam in his eye, who is judging another man for the wood in his eye that happens to be the size of a speck. The entire symbolic image is given to help us understand the hypocrisy in judging others when we are so far from perfect ourselves. We must consider our own imperfections before we start being critical of the imperfections in others. It alludes to the fact that prideful men often have a difficult time seeing their own shortcomings, not perceiving any imperfections in themselves, while at the same time pointing out even the smallest problems in the people around them.

Luke 6:41 reads as follows;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:41	Luke 6:41	Luke 6:41	Matthew 7:3	Matthew 7:3	Matthew 7:4
And why beholdest thou the mote which is in thy brother’s eye, but perceivest not the beam which is in thine own eye?	And why beholdest thou   the splinter that is in thy brother’s eye, but considerest not the beam that is in thy own eye?	And why beholdest thou the mote that is in thy brother’s eye, but <b>perceivest</b> not the beam that is in thine own eye?	And why beholdest thou the mote that is in thy brother’s eye, but <b>considerest</b> not the beam that is in thine own eye?	And why beholdest thou the splinter that is in thy brother’s eye, but considerest not the beam that is in thy own eye?	And again, ye shall say unto them, Why is it that thou beholdest the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?

**44a - perceivest** – The word “perceivest” is translated from the Greek word “κατανοέω” or “katanoēō”. The Greek word means to perceive, remark, observe, understand, or consider attentively. The word “perceive” means to be aware of something, to understand or to come to realize. Divine perception is always correct. If we perceive things through the spirit, even within our own selves, we will see things as they truly are. Should we not be spiritually guided, we will most likely perceive things through the whims and trends of the world. The world is known to call righteous things wicked, and wicked things righteous. This is why it is so important that we seek the spirit as we consider our own status and the status of those around us.

**45 -** The contents of this verse are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 497-499, 501-509. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:42 continues the teaching started in verse 41. It asks the rhetorical questions, how can you work on perfecting your fellow man, and remove his imperfections, when yours are firmly in place. In other words, how can you help someone out of a pit, when you are standing at the bottom of the pit yourself. You have to be on higher ground to assist someone out of a pit.

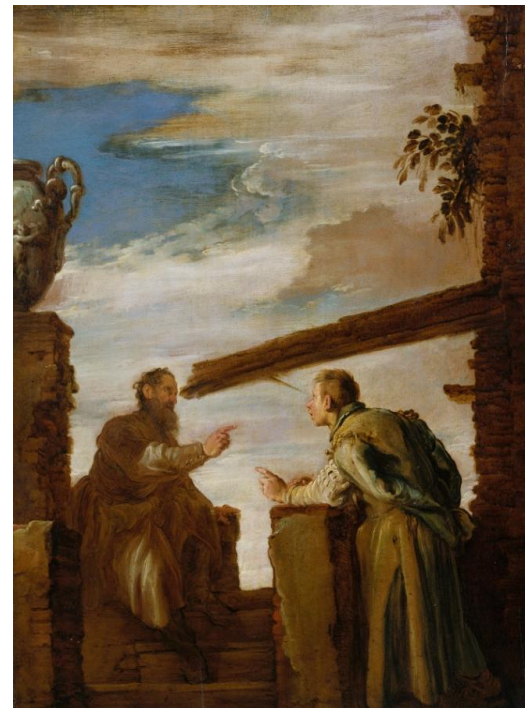


Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:42	Luke 6:42	Luke 6:42	Matthew 7:4-5	Matthew 7:4-5	Matthew 5-8
<p>Again, how canst thou say to thy brother, Let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam which is in thine own eye?</p> <p>Thou hypocrite! Cast out first the beam from thine own eye, and then shalt thou see clearly to pull out the mote which is in thy brother's eye.</p>	<p>How canst thou say to thy brother: Brother, let me pull out The splinter that is in thy eye, thyself not beholding the beam in thy eye?</p> <p>Hypocrite, pull first the beam out of thy eye, and then thou shalt see clearly to pull out the splinter that is in thy brother's eye.</p>	<p>Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, <b>when thou thyself</b> beholdest not the beam that is in thine own eye?</p> <p>Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to <b>pull</b> out the mote <b>that is in</b> thy brother's eye.</p>	<p>Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye;</p> <p>and, behold, a beam is in thine own eye?</p> <p>Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to <b>cast</b> out the mote <b>out of</b> thy brother's eye.</p>	<p>Or how wilt thou say to thy brother: Let me pull the splinter out of thy eye,</p> <p>and behold, the beam is in thy own eye.</p> <p>Hypocrite, pull first the beam out of thy own eye, and then thou shalt see clearly to pull the splinter out of thy brother's eye.</p>	<p>Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye,</p> <p>and canst not behold a beam in thine own eye? And Jesus said unto his disciples, Beholdest thou the scribes, and the Pharisees, and the priests, and the Levites? They teach in their synagogues, but do not observe the law nor the commandments; and all have gone out of the way and are under sin. Go thou and say unto them, Why teach ye men the law and the commandments, when ye yourselves are the children of corruption? Say unto them, Ye hypocrites! First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.</p>

46 - The Sermon on the Plain, at least in its current form, omits an equivalent passage to Matthew 7:6-11, 13-15, 17; which reads;

- 6 "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."
- 7 "¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"
- 8 "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."
- 9 "Or what man is there of you, whom if his son ask bread, will he give him a stone?"
- 10 "Or if he ask a fish, will he give him a serpent?"
- 11 "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"
- 13 "¶ Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:"
- 14 "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."
- 15 "¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."
- 17 "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." (Matthew 7:6-11, 13-15, 17).

Luke 6:43 starts a new thought. Jesus uses the symbol of the tree to teach. The tree is a symbol common in the ancient world referring to men. Like men, no two trees are alike. Though some they may come from the same origins, for instance apple trees, they are all unique and different. The Book of Mormon uses a similar analogy, but starts with seeds. All the seeds were planted with an expectation that they would grow into a good tree. And the good trees are expected to bring forth good fruit. The Book of Alma teaches, "And now,



behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness. Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.” (Alma 32:31-32). Like the Book of Mormon analogy, Jesus teaches that the fruit from the tree (which represents the things that men do and produce) define the nature of the tree. In other words, good people have a propensity to bring forth good works while bad people are inclined to bring forth bad works.

Luke 6:43 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:43	Luke 6:43	Luke 6:43	Matthew 7:18	Matthew 7:18	Matthew 7:27
For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit;	For there is no good tree that produces corrupt fruit; nor again a corrupt tree that produces good fruit.	For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.	A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.	A good tree cannot produce evil fruit; neither can a corrupt tree produce goodly fruit.	A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit.

**46a - corrupt** – The word “corrupt” is translated from the Greek word “σάρπρός” or “sarpros”. It means rotten or putrefied. It also means corrupted by one and no longer fit for use, worn out, or worthless. In the context of this verse, the translation should probably read unfit or not useful. A good tree, one free of disease or problems, will produce the right variety of fruit. A good tree will not yield fruit that is rotten or otherwise deformed. Similarly, a good man will not yield bad works, and if he does he repents of them and corrects them.

**47 -** The equivalent passage in Luke 6:44, in the Sermon on the Plain, is in a different order than its counterpart in Matthew’s Sermon on the Mount. Most scholar theorize that the order revision is made to establish a Hebrew literary technique called a “chiasmus”. It is highly probably that the original text was written using this technique. **“The Matthean order is followed by Gospel of Thomas § 45 ‘They do not gather grapes from thorns, nor do they harvest figs from brambles, for they give no fruit.’ But the general relation of the saying of Jesus in Luke and the Gospel of Thomas has to be noted.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 643). Without the original text it is difficult to establish the real reason for the differences. Some scholars speculate the differences in order are an indication that the two Sermons are separate and distinct events.

Luke 6:44 continues the thought started in Luke 6:43 where Jesus explains that a good tree will bear good fruit, and bad trees will bear bad fruit. In verse 44, He explains that the way to tell the nature of a tree (trees are symbolic for people) is to look at the fruit (it works) it produces. Like fruit, which can only be gathered from its corresponding tree, good works are not produced from evil men.

The contents of this verse are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 576-583. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:44 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:44	Luke 6:44	Luke 6:44	Matthew 7:16	Matthew 7:16	Matthew 7:25
For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.	For every tree is known by its own fruit; for not from thorns collect they figs, neither from a bramble bush gather they grapes.	<b>For every tree is known by his own fruit.</b> For of thorns men do not gather figs, nor of a <b>bramble bush</b> gather they grapes.	Ye shall know them by <b>their</b> fruits.  Do men gather grapes of thorns, or figs of thistles?	By their fruits you shall know them.  Do men gather grapes from thorns, or figs from thistles?	Ye shall know them by their fruits;  for do men gather grapes of thorns or figs of thistles?

**47a – bramble bush** – The term “bramble bush” is translated from the Greek word “βῆρος” or “batos”. It means a thorn or a bramble bush. **“For millennia, the burning bush has symbolized for Jews God’s eternal presence and miraculous power. To the rabbis, God’s selection of a lowly bramble, like the choice of lowly Mount Sinai as the site of an even greater revelation, also symbolized the virtue of humility.”** (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, pages 26-27). It is doubtful that this symbolism is applied to this passage of scripture. The bramble bush is a thorny bush that is fruitless. It would be considered a worthless bush, causing more problems than any sort of benefit. It would be ridiculous to search out figs, or grapes in a bramble bush. That would be like looking for apples on a palm tree...absurd.



The message in this passage is that a disciple of Jesus is expected to produce the works of the Master. If a disciple produced bad or evil works, he is consequently not a disciple. Disciples are always defined by the works of the master they follow. It is impossible to truthfully say that you follow one master, and then produce the works of another. The master to whom you adhere to will be evident in the works of the disciple.

**48 -** The passage in Luke has no clear equivalent in The Sermon on the Mount in Matthew. It does have an equivalent in Matthew 12:34.

Luke 6:45 teaches that a man’s desires and hopes are intricately connected to his works. In the end, we find that man will gravitate to those things that were of greatest desire. A man may say that he is a disciple of Jesus, and even profess to follow His teaching, but if the man’s heart is set on the things of this world he will eventually fall away from his discipleship and pursue his worldly desires. If one is observant, the disciple’s words will give him away long before his works do.

Luke 6:45 reads;



Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:45	Luke 6:45	Luke 6:45	Not Found	Not Found	Not found
A good man out of the good treasure of his heart bringeth forth that which is good. And an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.	The good man, out of the good treasure of his heart, brings forth that which is good; and the evil man, out of the evil treasury, brings forth that which is evil. For out of the abundance of the heart his mouth speaks.	A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.			

**48a – Good man** – The word “Good” is translated from the Greek word “ἀγαθός” or “agathos”. It means a good constitution or nature, upright or honorable. This represents the disciple of Jesus, who is seeking to follow and emulate the Master.

**48b – good treasure** – The word “treasure” is translated from the Greek word “θησαυρός” or “thēsauros”. It means a place in which good and precious things are collected and laid up. Cooper says that the term treasure is used symbolically in the case of “**spiritual treasure...as paradise, heaven, and the blessings of God.**” (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 176). This is the desire of a good man; the things pertaining to eternal life. A good man sees, as a treasure, gifts of the spirit, divine blessings, and anything pertaining to God.

**48c – his heart** – The word “heart” is translated from the Greek word “καρδιά” or “kardia”. It means the heart, as in the organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life. Symbolically, it is used to represent the center of spiritual life, the seat of thoughts, passions, desires, appetites, purposes, and endeavors. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 75). “**This verse now applies the tree and fruit figures of verses 43-44 to human beings, but shifts the figure slightly in making the human heart a ‘treasure’ or ‘storehouse.’... Again, the Gospel of Thomas § 45 has a form of this saying: ‘A good person brings forth good out of his treasure, an evil person brings forth evil things out of his evil treasure, which is in his heart, and speaks evil things.’**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 643).



**48d – an evil man** – The word “evil” is translated from the Greek word “πονηρός” or “ponēros”. It means full of labors, annoyances, hardships, toils, perils, or troubles. This term, in relation to Luke 6:45, relates to men who have chosen not to follow Jesus. They have made a decision to pursue the various pleasures and teachings of the world; all of which have their origins with the Devil. Consequently, there are but two masters. Either one follows the Good Master - Jesus, or one follows the Evil Master - the Devil. An evil man is one whose works are those who follow the teachings of the Devil.

**48e – evil treasure** – Just as good treasures are things associated with heavenly reward, evil treasure is associated with earthly reward. Cooper records that evil treasure is symbolic of earthly wealth, greed, gluttony, and man without divine guidance. (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 176). A Greek philosopher wrote, “**Money is the wise man’s religion**” (Euripides), and this is the way most of the world defines treasure today. Unfortunately, a divine perspective would teach this to be evil treasure. Anything that does not contribute to, or support our eternal progression is an evil treasure.

**48f – abundance** – The word “abundance” is translated from the Greek word “περίσσευμα” or “perisseuma”. It means abundance, in which one delights, or that which fills the heart.

**48g – his mouth speaketh** – The word “mouth” is translated from the Greek word “στόμα” or “stoma”. It means the mouth, as part of the body. The mouth is said to be the gateway to the heart. The desires of the heart are first made evident in the words we speak. If our heart is kind, the words of our mouth will be kind. If our heart is full of hate, the words of our mouth will be angry and mean. Jesus reinforced this concept when he said, “**O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.**” (Matthew 12:34).

The heart and the mouth will eventually align. While it is true that the mouth can lie and deceive people from seeing the true nature of one’s heart, it is only a matter of time until the mouth reveals the true nature of the man. James taught, “**Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.**” (James 3:10-12).

Fitzmyer theorizes that this passage makes reference to the false teachers of the world, though I would suggest that it refers to all who have evil hearts and lying tongues. Fitzmyer wrote, “**The Gospel of Thomas § 45 ‘For out of the abundance of the heart he brings forth evil things.’ If the saying is to be understood of false teachers in the Christian community, then it refers to the evil words and speech that their ideas can produce. Verse 45 has no counterpart in the Matthean sermon, but is found in 12:34.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 643).

49 - The Sermon on the Plain, at least in its current form omits an equivalent passage to Matthew 7:19-20; which reads;

- 19 “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.”
- 20 “Wherefore by their fruits ye shall know them.” (Matthew 7:19-20)

The contents of this verse are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 593-601. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:46 teaches that the qualifying factor for calling Jesus Lord, which is a form of the word Master, is to do the things that He says.

Luke 6:46 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:46	Luke 6:46	Luke 6:46	Matthew 7:21	Matthew 7:21	Matthew 7:30
And why call ye me, Lord, Lord, and do not the things which I say?	But why call me: Lord, Lord, and do not the things that I say?	And why call ye me, Lord, Lord, and do not the things which I say?	Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.	Not every one that says to me, Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of my Father who is in the heavens.	Verily, I say unto you, It is not everyone that saith unto me, Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven.

49a – why call ye me – The term “call ye” is translated from the Greek word “καλέω” or “kaleō”. It means to call.

There is much contained in a name. When we are born, we are given the name of our family. For most of us, there is great respect for our family name, and we are careful not to disrespect or dishonor our family name. Throughout the ages, men have often associated their family name with inheritance, lands, and obligation. One’s family name often came with great blessings and equally great obligations. Even the most humble of families attached great obligation to honoring their family name.

The greatest name whereby we can be known is the name of Deity. Though we are all spiritual children of the Father, with a noble birthright, we are not naturally the children of Jesus. We are symbolically adopted by Him when we enter into a covenant with Him at the waters of baptism. This covenant makes us of the house of Israel and subsequently the children of Jehovah, who is the pre-mortal Jesus. Once of the covenant, many believe that we are therefore entitled to all the benefits reserved for the family. The Prophet Hosea prophesied, “**Israel shall cry unto me, My God, we know thee.**” (Hosea 8:2). But knowing the Lord is far more than making the covenant that entitles one to being adopted by Him. It requires that the adopted son or daughter keep the sacred covenants, and that is how they truly know the Lord. Part of that working covenant is outlined in Doctrine and Covenant 112, which reads, “...I, **the Lord, have a great work for thee to do, in publishing my name among the children of men.**” (Doctrine and Covenants 112:3-6). Part of the obligation associated with knowing the Lord, and being called by His name, is doing His work; which is the work of salvation. In an interesting twist, our salvation cannot be secured without securing the salvation of others. This is necessary because we cannot be saved except by and through the name of Jesus, which we cannot know except by participating in His work. “**Jesus rejects a discipleship which is content merely with an external acknowledgement of a relation to him. One has to carry out his instructions as an indication of the reality of that relationship. In the Matthean form attachment to him is expressed in terms of entrance into the kingdom.**” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 644).



The process of becoming a son or daughter of Jesus may seem simple, and one might even see the keeping of the associated covenants as equally simple; however, the simplicity of the way does not guarantee that we will all follow after it. The ancient Israelites had a significant problem following Jehovah’s direction. Like any loving father, He humbled His children to help them see and follow the correct path. On one such occasion, Jehovah sent fiery flying asps to bite and afflict them. Nephi records, “**He sent fiery flying serpents among them; and after they were bitten he prepared a way that they might be healed; and the labor which they had to perform was to look.**” (1<sup>st</sup> Nephi 17:41). Jehovah had His holy prophet lift a staff in the air with a brazen serpent on it. It was a representation of Jesus on the Cross, saving Israel from all things that ailed them. If they just looked upon the staff, they would be healed of the snake bites. And yet, many refused to look and died. Speaking of this same event the prophet Alma wrote, “**for so was it prepared for them, that if they would look they might live; even so it is with us. The way is prepared, and if we will look we may live forever.**” (Alma 37:46). And why did many not look, “**because of the simpleness of the way, or the easiness of it, there were many who perished.**” (1<sup>st</sup> Nephi 17:41).

49b – do not the thing – The word “thing” is translated from the Greek word “ὅς” or “hos”. It means who, which, what, or that.

Our names often carry with them our Legacy. That Legacy carries with it a code of conduct, or behavior that is conducive to maintaining the Legacy. If “we do not the thing” associated with our heavenly Legacy, we cannot lay claim on the blessings associated with it.

49c – which I say – The word “say” is translated from the Greek word “λέγω” or “legō”. It means to say or to speak.

Jesus is clear that He is the author of the covenant, and sets the terms thereof. We are required to do as He says. Many would like to dictate their own terms, but such is not the Lord’s pattern, and the Lord’s blessings will never be driven by the desires of man.



50 - The Sermon on the Mount, as contained in the Gospel according to Matthew, contains no equivalent passage to Luke 6:47.

Luke 6:47 teaches that if Jesus' disciples want to be like Him, they need to seek Him out, learn His teachings, and live their life according to His teachings.

Luke 6:47 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:47	Luke 6:47	Luke 6:47	Not Found	Not Found	Not found
Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like.	Every one that comes to me and hears my words and does them, I will show you to whom he is like.	Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:			

50a – **Whosoever** – The word “whosoever” is translated from the Greek word “πᾶς” or “pas”. It means each, every, any, all, the whole, everyone, all things, or everything. This introduction to the verse implies that the forthcoming words apply to every single person on earth. No one is excluded from Jesus’ admonition.

50b – **Cometh to me** – The word “cometh” is translated from the Greek word “ἔρχομαι” or “erchomai”. It means to come from one place to another.

There are several places in scripture where Jesus extends the invitation to “Come unto me” or “Come follow me”. Many of the apostles were invited in this fashion.

The call to Peter and his brother Andrew was simple. Jesus beckoned, “...**Come ye after me...**” (Mark 1:17).

The call to Philip and John was issued following Jesus’ baptism and 40 days of temptation. John the Baptist sent Philip and John to Jesus declaring Him to be the Messiah. When they inquired of Jesus, He simply said, “**Come and see.**” (John 1:39).

Coming to Jesus is more than a declaration. It is an action. It requires us to act in a physical and spiritual sense. These actions involve prayer, study, and personal sacrifices. As stated earlier, the word come means to come from one place to another. Here it carries the idea that we leave the ways of the world, and come to the ways of God. We no longer stand in worldly places, but seek out holy places to stand. A disciple comes to Jesus by standing in places where His spirit can be heard.

50c – **my sayings** – The word “sayings” is translated from the Greek word “λόγος” or “logos”. It means of speech, words, or discourses.

The Lord’s sayings are His sacred direction to guide us home to our Heavenly Father. They are given as commandments. A disciple understands the Lord’s words and executes them without hesitation. They trust the Master to that end.

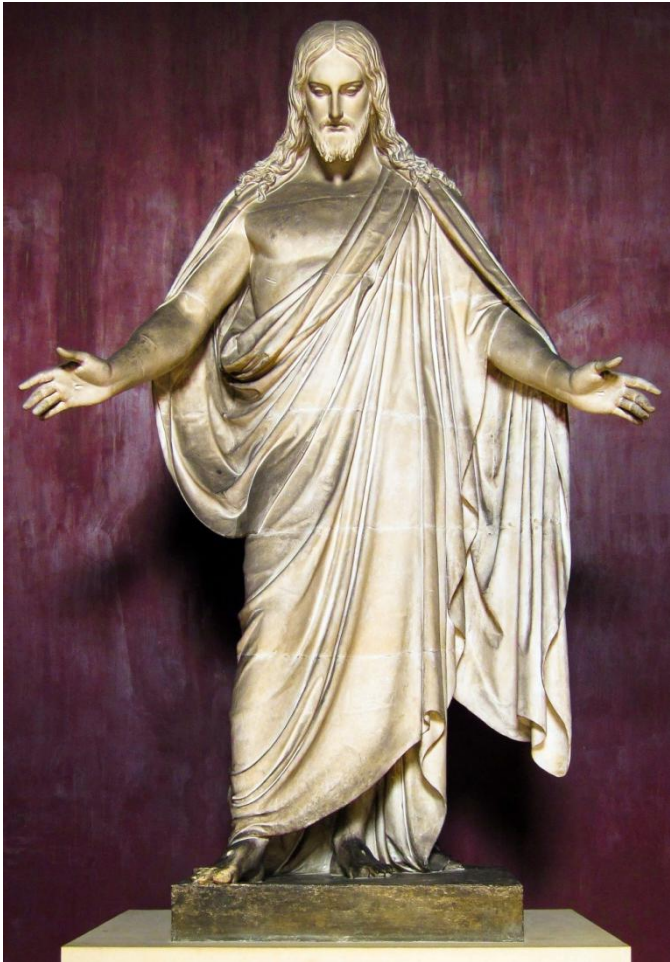
50d – **doeth them** – The word “doeth” is translated from the Greek word “ποιέω” or “poieō”. It means to make, produce, author, make ready, prepare, or do.

A disciple understands that the key to Jesus’ fondest blessings are eternally connected to doing. The Doctrine and Covenants records, “**There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated— And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.**” (Doctrine and Covenants 130:20-21).

In the Lord’s glorious plan, He requires that His disciples do according to His word most often without knowing all of the implications and facts surrounding the command. This is how the Lord builds faith in the disciple. As the disciple acts in faith, he is strengthened in faith. As faith is strengthened so is the resolved to follow, which is laced with great blessings. Conversely, those who have come to a knowledge of the Lord’s will have a higher expectation to do. Alma taught, “... **if a man knoweth a thing he hath no cause to believe, for he knoweth it. And now, how much more cursed is he that knoweth the will of God and doeth it not, than he that only believeth, or only hath cause to believe, and falleth into transgression?**” (Alma 32:18-19).

50e – **I will shew** – The word “shew” is translated from the Greek word “ὑποδείκνυμι” or “hypodeiknymi”. It means to show by seeing, reading, teaching, or other means. If we want the Lord to show us His will, we apparently need to follow the simple steps outlined in this verse by Jesus. They are 1) come unto the Savior by repentance, 2) hear and learn Jesus’ words, and 3) do the things the Master asks of us.

50f – **whom he is like** – The word “like” is translated from the Greek word “ὅμοιος” or “homoios”. It means like, similar, or resembling. As disciples follow the prescribed steps in this verse, the disciple becomes like the Master. This is the process of becoming Like Jesus.



51 - The Sermon on the Plain, at least in its current form, omits an equivalent passage to Matthew 7:22-23; which reads;

22 “Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?”

23 “And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.” (Matthew 7:22-23)

The contents of Luke 6:48 are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 614-628. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.

Luke 6:48 teaches the primary parable of the man who built his house upon a rock. According to Jesus, the man (a disciple) who follows the formula outline in Luke 6:47 is like a man who built his house by digging a deep foundation. We know that ancient houses in the desert regions of the Middle East generally sat upon layers of sand. In order to build a house that will be structurally stable one needed to dig down to the bedrock to laid below the surface. This bedrock often laid as deep as 30 feet below the surface. Once the foundation was anchored to the bedrock, the house was immovable. Symbolically, the steps outlined in verse 47 build a testimony on the Rock of our Salvation (Jesus) which is immovable in times of trials and testing. These are symbolized in the parable with rains, floods, and wind that beat upon the house. The house represents the protections we use during mortality. With the proper foundation, the protection provided by the house is sure and stable.

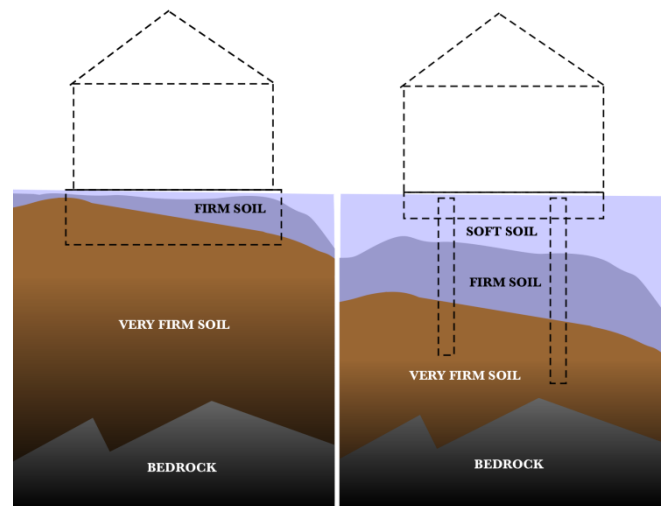
Luke 6:48 reads;

Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation Luke 6:48	Codex Sinaiticus Luke 6:48	King James Version Luke 6:48	King James Version Matthew 7:24-25	Codex Sinaiticus Matthew 7:24-25	Joseph Smith Translation Matthew 7:34
He is like a man who built a house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house and could not shake it; for it was founded upon a rock.	He is like a man building a house, who dug and deepened, and laid a foundation on the rock; and when a flood came, the stream dashed against that house, and had not strength to shake it; because it was well built.	He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.	Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:  And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not:  for it was founded upon a rock.	Every one therefore that hears these words of mine and does them, shall be likened to a wise man, who built his house on the rock.  And the rain descended, and the floods came, and the winds blew, and they beat upon that house, and it fell not;  for it was founded on the rock.	Therefore, whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock;  and the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell not,  for it was founded upon a rock.

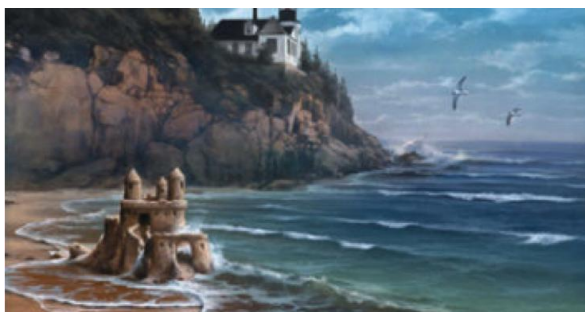
**51a – digged deep** – The word “digged” is translated from the Greek word “σκάπτω” or “skaptō”. It means to dig. The word “deep” is translated from the Greek word “βαθύνω” or “bathynō”. It means the deep sea, extremely hidden, or to make deep. “In building the better class of houses it is usual to dig down until the solid rock is reached, in order to have a sure foundation for the edifice. Dr. Robinson says of a new house he visited in Nazareth, by invitation of its owner, ‘In order to lay the foundations he had dug down to the solid rock, as is usual throughout the country; here to the depth of thirty feet; and then built up arches.’ Biblical Researches, vol. ii, p. 338. It was of such a house that the Saviour spoke in the text: the builder ‘digged deep;’” (Manners and Customs of the Bible, James M. Freeman, page 413).

**51b – vehemently** – The word “vehemently” is translated from the Greek word “προσρήσσω” or “prosrēssō”. It means to break against, or break by dashing against. The trials of life are symbolized in the parable using this very descriptive word.

**51c – shake it** – The word “shake” is translated from the Greek word “σαλεύω” or “saleuō”. It means a motion produced by winds, storms, or waves. It means to agitate, shake or cause to totter. Without the proper foundation, the house of the parable would be shaken. Likewise, a disciple who does not have a deep testimony of the Savior Jesus Christ, will be shaken when trials come upon us.



**52 -** The contents of this verse are largely covered in the commentary of the Sermon on the Mount (The Gospels: All-In-One, A Synchronized and Comprehensive Commentary, Martin A. Hansen) in Book 3, Chapter 17, Footnotes 614-616, 619-620, 622-627 and 629-632. Consequently, the study of this verse will not repeat that commentary of the Sermon on the Mount, but rather focus on the differences contained in the Sermon on the Plain.



Luke 6:49 is a continuation of verse 48. Where verse 48 clarifies the blessings of true discipleship, verse 49 teaches the consequences of the unfaithful disciple. A disciple who refuses to hear and do the words of Jesus is likened to a man who built his house upon the same sandy ground as the disciple who was faithful, but lacked the resolved to dig the foundation deep down to the bedrock. Consequently, the former man’s house sat only upon the sand of the world. Sand is an unstable object, being driven easily by water or wind. Things placed upon the sands have been known to easily sink into the loose foundation, sometimes never to be found again. As the parable goes, the man who built without a sure foundation on Jesus finds that when the rains came, the floods raged, and the winds blew that the house was beaten. Without the proper foundation, the house that protected the man fell. Consequently, the disciple without a foundation in Jesus will fall prey to the whims of the world.



Sermon on the Plain			Sermon on the Mount		
Joseph Smith Translation	Codex Sinaiticus	King James Version	King James Version	Codex Sinaiticus	Joseph Smith Translation
Luke 6:49	Luke 6:49	Luke 6:49	Matthew 7:26-27	Matthew 7:26-27	Matthew 7:35
But he who heareth and doeth not is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently; and immediately it fell; and the ruin of that house was great.	But he that hears and does not, is like a man that without a foundation built a house on the earth, against which the stream dashed, and it immediately fell in heaps; and the ruin of that house was great.	But <b>he</b> that heareth, and doeth not, <b>is like that without a foundation</b> built an house upon <b>the earth; against which the stream</b> did beat <b>vehemently</b> , and <b>immediately</b> it fell; and <b>the ruin of that house</b> was great.	And <b>every one</b> that heareth <b>these sayings of mine, and doeth them not, shall be likened</b> unto a <b>foolish man</b> , which built his house upon <b>the sand:</b> And <b>the rain descended, and the floods came, and the winds blew, and beat upon that house;</b> and it fell: and great was <b>the fall of it.</b>	And every one that hears these words of mine, and does them not, shall be likened to a foolish man who built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and they beat upon that house, and it fell; and great was its fall.	And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand; and the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell, and great was the fall of it.

**52a – foundation** – The word “foundation” is translated from the Greek word “θεμέλιος” or “themelios”. It means laid down as a foundation, or a foundation of a building. Symbolically, foundations represent personal faith, knowledge and truth. These three things, combined together, make the bases for all things that are lasting and bring joy. Their counterparts; lies, falsehoods, and incorrect doctrines, are typically short lived and bring about despair and sadness. **“What can we consciously do to build a strong foundation and put ourselves in a position in which we can do the will of our Father? How can we be best assisted, beyond the point of being hearers only or merely believers, to become doers of the word? If we study the laws of God and the teachings of the Savior, we find that in nearly all instances they have reference to our relationships with others. An individual is limited and confined in being a doer if he is in isolation or solitude.”** (General Conference, Elder Howard W. Hunter, October 1967).



The doing of the word nearly always involves others because the word always involves the work of salvation. In order to do the word, we must be actively involved in saving our brothers and sisters. We must be building relationships that are founded in faith, openness, and honesty. President Hunter expressed this same teaching when he said, **“This same principle is true as it affects other relationships. Friendships cannot endure if they are based on the sands of selfishness. Marriages do not endure when they have no ground except in physical attraction, and do not have the foundation of a deeper love and loyalty. The same principle is true of the individual's relationship to the Church. Traditions are not enough; dogmatic orthodoxies are not enough; formal creeds are not enough. It is not sufficient to say “Lord, Lord.” Such beliefs have their foundations in sand.”** (General Conference, Elder Howard W. Hunter, October 1967).

Most scholars agree that a firm foundation in the ancient world required the builder to dig deep down until one found bedrock. Some scholars take a more simplistic approach and claim that the wiser of the two builders in the parable literally built his house on the top of a rock. Regardless, the symbolism remains the same, with the exception of the fact that the digging of the foundation would symbolize the work that is necessary to foster a testimony strong enough to weather the storms of life. Fitzmyer wrote, **“Luke heightens the contrast between the two builders by referring specifically to ‘foundations’ and lack thereof. Elaborate foundations for houses were not customary in Palestine. Matthew’s ‘prudent’ builder simply built the house ‘on rock’ in contrast to his ‘foolish’ builder who built on sand.”** (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 644).

**52b – the earth** – The word “earth” is translated from the Greek word “γῆ” or “gē”. It means arable land, the ground, or the earth as a standing place. **“Although the ancients did not know that our planet consisted primarily of ocean, they were nonetheless convinced of the fragility of solid ground as a human habitat...The earth is an instrument in God’s hand”** to bring about blessings, cursings, death, divine will, fertility, rebirth, resurrection, sin and life. (Encyclopedia of Traditional Jewish Symbols, Ellen Frankel and Betsy Platkin Teutsch, page 43-44). The term “earth” in Luke 6:49 is translated as “sand” in the Sermon on the Mount (Matthew 7:26). It represents the unstable and dangerous doctrines of men, which lead men away from the protection and security of God.

**52c – against which** – The word “against” is translated from the Greek word “προσρήσσω” or “prosrēssō”. It means to break against, or break by dashing against. The symbolism here points to the fact that mortality is designed to place opposition in everything that we do.

**52d – stream** – The word “stream” is translated from the Greek word “ποταμός” or “potamos”. It means a stream, a river, a torrent or floods. One expert on symbols related the stream as **“the flow of divine power, either of rays streaming from the sun or water from springs, fountains, vases, etc. Streams issuing from any body depicts the outpouring of the waters of divine munificence, life and fertility.”** (An Illustrated Encyclopedia of Traditional Symbols, J.C. Cooper, page 162). Unfortunately, Luke speaks of a stream, which gives a picture of a naturally flowing body of water which is typically not dangerous. In fact, a stream would represent good things; life the preservation of life and sustenance. **“In Luke’s version the river does not seem to make sense; that is because Luke was not a native of Palestine and had not a clear picture of the circumstances in his own mind; whereas Matthew did belong to Palestine and knew just what the picture was. In summer many of the rivers dried up altogether and left a sandy bed empty of water. But in winter, after the September rains had come, the empty river bed became a raging torrent. Many a man, looking for a site for a house, found an inviting stretch of sand and built there, only to discover when the winter came, that he had built his house in the**

middle of a raging river which swept it away. The wise man searched for rock, where it was much more difficult to build and where it was hard labour to cut out the foundations. When the wild winter weather came, his toil was amply repaid, for his house stood strong and firm and secure. In either form the parable teaches the importance of laying the right foundation for life; the only true foundation is obedience to the teaching of Jesus.” (The Gospel of Luke, The Daily Study Bible Series - Revised Edition, William Barclay, pages 82-83).

We are really referring to a flash flood, not a stream. A flash flood symbolized great danger, unexpected death, and great destruction. “Luke has the sg. potamos, which has simplified the picture for the benefit of extra-Palestinian readers. The coming of the rain, the blowing of the wind, and the torrents of the Matthean form probably represents the more original “Q” form of the parable. They are associated with the rainy season in Palestine. Is it possible that Luke, in using the sg., ‘the river’ is referring to floods caused by the overflow of a river like the Orontes near Antioch in Syria?” (The Gospel according to Luke I-IX: A New translation with Introduction and Commentary, The Anchor Yale Bible, Joseph A. Fitzmyer, page 644).

The coming of a flash flood, and the wind represent the trials of life. When we have a testimony of the truths of the Gospel, we weather the dangers of mortality. We stand fast on the firm foundation we have built upon Jesus. Without this, like the house built upon the sand, we are moved out of our place and risk spiritual death.

**52e – immediately** – The word “immediately” is translated from the Greek word “εὐθέως” or “euthēōs”. It means straightway, immediately, or forthwith. This added phrase “immediately” conveys the unrelenting force with which the Devil pursues our souls. The word immediate gives us the sense of urgency needed in obtaining a firm foundation in Jesus. Elsewhere in scripture, we are told, “... ye are not prepared to meet God. Behold ye must prepare quickly; for the kingdom of heaven is soon at hand, and such an one hath not eternal life.” (Alma 5:28). There in an urgency associated with us obtaining the security of a sound testimony in Jesus. Without this testimony we will surely be driven by the evils of mortality.

**52f – the ruin of** – The word “ruin” is translated from the Greek word “ῥήγμα” or “rhēgma”. It means that which has been broken or rent asunder. It also means a fracture, breach, cleft, fallen or ruined.

Part of the Lord’s sure foundation is eternally tied to the power of God. We call this power Priesthood. The priesthood gives authorized servants of the Lord the power to bind ordinances on earth. It is by priesthood that we are baptized, and make covenants with the Lord. It is also through the Priesthood keys that families are sealed together for eternity. It is the priesthood that symbolically binds the our house to the foundation of Jesus. Without the priesthood we might place our house upon the rock, but what would keep the floods and winds from washing and blowing it away. Perhaps this is the broader message of Malachi’s scripture which reads, “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.” (Malachi 4:5-6)

**52g – house** – The word “house” is translated from the Greek word “οἶκος” or “oikia”. It means a house, or an inhabited edifice. Symbolically, the house can represent protection and security from the dangers of the environment which we live. It can also represent our posterity, our family, and all the generation before and after us. From a gospel sense, we use the word to represent the family of God; the House of Israel.

That being said, the house represents more than just us. It is our kindred dead. It is our wayward children. They are all dependent upon us to anchor the house to Jesus. “The words of the Master regarding the house without a foundation say to me that a man cannot have a shallow and reckless notion that he is sufficient to himself and can build his own life on any basis that happens to be easy and agreeable. As long as the weather is fair, his foolishness may not be evident; but one day there will come the floods, the muddy waters of some sudden passion, the rushing current of unforeseen temptation. If his character has no sure foundation in more than just lip service, his whole moral structure may collapse.” (General Conference, Elder Howard W. Hunter, October 1967). The results of which will effect generations. There is much at stake.

## THE WISE MAN BUILT

ARR. BY HERMAN VOSS

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of five systems of music, each with a treble clef and a key signature of one sharp. Chord markings (G, C, A, D7) are placed above the staff lines. The lyrics are written below the notes, with some words underlined to indicate emphasis. The score is numbered 1 through 14 at the beginning of each system.

1 THE WISE MAN BUILT HIS HOUSE UP-ON THE ROCK. THE WISE MAN BUILT HIS  
 2 THE FOOL-ISH MAN BUILT HIS HOUSE UP-ON THE SAND. THE FOOL-ISH MAN BUILT HIS  
 3 SO BUILD YOUR HOUSE ON THE LORD JE - SUS CHRIST. SO BUILD YOUR HOUSE ON THE  
 4 HOUSEUP-ON THE ROCK. THE WISE MAN BUILT HIS HOUSEUP-ON THE ROCK.AND THE RAINS CAME TUM-BLING  
 5 HOUSEUP-ON THE SAND. THE FOOL-ISH MAN BUILT HIS HOUSEUP-ON THE SAND.AND THE RAINS CAME TUM-BLING  
 6 LORD JE - SUS CHRIST. SO BUILD YOUR HOUSE ON THE LORD JE SUS CHRISTAND THE BLESS-INGS WILL COME  
 7 DOWN. THE RAINS CAME DOWN AND THE FLOODS CAME UP. THE RAINS CAME DOWN AND THE  
 8 DOWN. THE RAINS CAME DOWN AND THE FLOODS CAME UP. THE RAINS CAME DOWN AND THE  
 9 DOWN. THE BLESS-INGS COME DOWN AS YOUR PRAYERS GO UP. THE BLESS-INGS COME DOWN AS YOUR  
 10 FLOODS CAME UP. THE RAINS CAME DOWN AND THE  
 11 FLOODS CAME UP. THE RAINS CAME DOWN AND THE  
 12 PRAYERS GO UP. THE BLESS - INGS COME DOWN AS YOUR  
 13 FLOODS CAME UP AND THE HOUSE ON THE ROCK STOOD FIRM.  
 14 FLOODS CAME UP. AND THE HOUSE ON THE SAND WENT SPLAT!  
 PRAYERS GO UP. SO BUILD YOUR LIFE ON THE LORD.