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Rice Memorial MBC

## **Living as God's People**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **January 12, 2014**

**Worship with us** at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15th,  
...We're just behind Kaufman's Lumber Company in Little Rock Arkansas...

## **Luke 6:20-31**

**Introduction:** In Luke 6:20-31, Jesus' teaching focuses on  **blessings**  and  **woes**  as well as the way of LOVE. The first and central message of Jesus was the kingdom of God. Both the Sermon of the Plain and the Sermon on the Mount strongly focus on living today in light of **our faith** in the coming kingdom. There are teachings about the future: "ye shall be filled" (vs. 21) indicates the age to come. There is contrast to ordinary thinking: wealth and poverty are not nearly as important as **faith** in the **REWARD** of **God** (cf. vs. 35).

Luke alone records the four WOES pronounced by Jesus. The blessings on this occasion are worded somewhat differently from those found in Matthew. Jesus cut through many opinions of Jewish teachers and taught a very **high way** of **LOVE**.

(Source: *The Bible Expositor and Illuminator, Union Press Publication-Christian Life Series*)

**Luke 6:17-19,** *And he came down with them, and stood in the **plain**, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; And they that were vexed with unclean spirits: and they were healed. And the whole multitude sought to touch him: for there went **virtue (dunamis, miraculous power)** out of him, and healed them all.*

**NOTE:** This is Luke's prelude to the Great Sermon generally identified with the Sermon on the Mount; but the conviction here is that there is **no way, logically, to view this as a report of the same sermon** Matthew recorded. This sermon followed immediately upon the naming of the Twelve; Matthew's was long before that time. This sermon was on the **"plain,"** Matthew's on the **mountain;** here Jesus **stood**, there he **sat**. This sermon has thirty verses in the record; Matthew's has over a hundred. The beatitudes, as uttered here, are unlike those in Matthew. The woes given here are not in Matthew at all etc., etc.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

**Luke 6:20,** *And he lifted up his eyes on his **disciples**, and said, **BLESSED** be ye poor: for yours is the **kingdom of God**.*

**Blessed** defined 3107, supremely blest; by extension, **fortunate,** well off: -- happy.

**Thought 1.** The definition of "blessed" means "HAPPY" as well as "FORTUNATE" or "WELL OFF". The context of the verse, makes us choose FORTUNATE as being correct.

**NOTE:** The poor of this earth are blessed in that they are not so much tempted to trust in riches which they do not have. Exactly this same truth appears in Mark 10:23,

"How hardly shall they that have riches enter into the kingdom of God." What Matthew recorded with regard to the "**poor in spirit**" is equally true; but these **beatitudes** are not the same. They interpret each other, so that the misapplication of this beatitude by making poverty itself to be the equivalent of salvation is avoided.

**The kingdom of God ...** This is the same as the "**kingdom of heaven**" elsewhere in the New Testament. (Source: *Coffman Commentaries on the Old & New Testament* [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))

**Matthew 5:1-3**, And seeing the multitudes, he went up into a **MOUNTAIN**: and when he was set, his disciples came unto him: And he opened his mouth, and taught them, saying, **BLESSED (fortunate)** are the **POOR in spirit**: for theirs is the **kingdom of heaven**.

**Poor defined 4434, beggarly** (in the condition of a beggar), **distressed**.

**Luke 6:21, Blessed (fortunate)** are ye that **hunger** now: for ye shall be filled. **Blessed (fortunate)** are ye that **WEEP** now: for ye shall **LAUGH**.

**Thought 1.** As you can see, "happy" isn't the proper choice in the definition of blessed. To be hungry is not a happy occasion. But, being filled shall happen and those that weep SHALL laugh since "the Comforter": the Holy Spirit will come. John 14:26

**Matthew 5:4, Blessed (fortunate)** are they that **mourn**: for they shall be **comforted**.

**NOTE:** This "mourning" must not be taken loosely for that feeling which is wrung from men under pressure of the ills of life, nor yet **strictly** for sorrow on account of committed sins. Evidently it is that **entire feeling** which the sense of our spiritual poverty begets; and so the second beatitude is but the complement of the first. The one is the **intellectual**, the other the **emotional** aspect of the same thing. It is poverty of spirit that says, "I am undone"; and it is the mourning which this causes that makes it break forth in the form of a lamentation--"Woe is me! for I am undone." Hence this class is termed "mourners *in Zion*," or, as we might express it, religious mourners, in sharp contrast with all other sorts (Isaiah 61:1-3, 66:2). Religion, according to the Bible, is neither a set of **intellectual convictions** nor a bundle of **emotional feelings**, but a compound of **both**, the former giving birth to the latter. Thus closely do the first two beatitudes cohere. The mourners shall be "**comforted**." Even now they get beauty for ashes, the oil of joy for mourning, the garment of **praise** for the spirit of heaviness. Sowing in tears, they reap even here in joy. (Source: *Jamieson, Fausset, Brown Commentary* [classic.studylight.org/com/jfb](http://classic.studylight.org/com/jfb))

**Luke 6:22-23, Blessed (fortunate)** 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**. **Rejoice** ye in that day, and **leap for joy**: for, **behold**, your **REWARD** is great in heaven: for in the like manner did their fathers unto the prophets.

**NOTE:** This is a variation of the same thought of Matt. 5:10-12. "Blessed are the persecuted for righteousness' sake." In such a pronouncement, Jesus had in view the antagonism between light and darkness, the inevitable **hatred** of the **carnal man** of all that is holy and spiritual. **For the Son of man's sake ...** This is the qualifier of the whole beatitude. It is not merely "the hated" who are blessed, but those who are hated because of their acceptance of the Son of man as Lord and Saviour. (Source: *Coffman Commentaries on the Old & New Testament* [classic.studylight.org/com/bcc/](http://classic.studylight.org/com/bcc/))

**Matthew 5:10-12, Blessed (fortunate)** are they which are **persecuted** for righteousness' sake: for theirs is the kingdom of heaven. **Blessed (fortunate)** are ye, when men shall **revile** you, and **PERSECUTE** you, and say all manner of evil against you falsely, for

my sake. REJOICE and be exceeding **glad**: for great is **your REWARD** in heaven: for so **persecuted** they the prophets which were before you.

**Persecute defined 1377, to pursue (lit. or fig.).**

Persecute, to afflict, harass, or destroy for adherence to a particular CREED (that which is believed) or system of religious principles, or to a mode of worship.

**Thought 1.** We cannot rejoice unless we're looking to the REWARD!

**Jonah 2:8**, They that **observe** lying vanities (emptiness) forsake their own mercy.

**Hebrews 12:1-3** ...let us run with patience the race that is set before us, **Looking** unto Jesus the author and finisher of our faith; who for the **JOY** (*reward in heaven*) that was set before him **endured** the cross, **DESPISING** the **shame**, and is **set down** at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be **wearied** and **faint (relax [slacken one's pace, STOP ])** in your **minds**.

**Despising defined 2706, to think against, i.e. disesteem** (disregard from the consideration that a thing is of little value and unworthy of notice.)

**Luke 6:24-26**, But **WOE** (*exclamation of grief [sorrow; sorrow, distress]*) unto you that are rich! for ye have received your consolation. **WOE** unto you that are **FULL!** for ye shall hunger. **WOE** unto you that **laugh** now! for ye shall mourn and weep. **WOE** unto you, when **all** men shall speak well of you! for so did their fathers to the false prophets.

**NOTE:** Regarding the four "woes" Jesus uttered here, Boles said: These words were not the expression of anger, but of **lamentation** and **warning**. "Woe unto you," or "alas for you!" Jesus is not uttering condemnation as a judge; but as the great Teacher and Prophet, he declares the **miserable** condition of certain classes and warns them against it.

Here again, it is the eternal fate of men who live for money, entertainment, and fame which is in focus. This is not the prophecy of some social revolution that will destroy the rich, etc.; but it is a warning of the final judgment.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

**Luke 6:27**, But I say unto you which hear, **LOVE** your **enemies**..

**Love defined 25, agapao ag-ap-ah'-o, to love (in a SOCIAL or MORAL sense).**

Social, pertaining to society; relating to men living in society or to the public as an aggregate body; social happiness; social DUTIES. True self-love and social are the same.

Moral, **1.** relating to the practice, manners or conduct of men as social beings in relation to each other, and with reference to RIGHT and WRONG.

**Thought 1.** First of all, agapao, the Greek word for God's love used here, is a VERB. And as you can see, it means to interact with people, even enemies, according to God's social values, and have concern for their welfare. It also means that all actions toward the enemy are to conform to God's moral principles: and therefore be according to what he considers right or wrong!

In the light of the definition at which we've just looked, to treat, or to think of an enemy in a way that's less than what God says is to HATE them! This truth also helps us to understand that when Jesus said they were to love their enemies, he was not saying have tender attachment for them. That's reserved for those that are OF God: our neighbors, meaning those in the body of Christ.

**Matthew 5:43-48**, Ye have heard that it hath been said, Thou shalt **love** thy NEIGHBOUR, and **HATE** thine **enemy**. But I say unto you, **LOVE** your enemies,

**ble**ss them that **cur**se you, DO GOOD to them that **hate** you, and pray for them which despitefully use you, and **persecute** you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye **LOVE** them which **love** you, what **REWARD** have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye **more** than others? do not even the publicans so? Be ye therefore **PERFECT**, even **AS** your **Father** which is in heaven is **perfect**.

**Perfect defined 5046, complete** [in various applications of **GROWETH, MENTAL and MORAL character** [1.Strength of mind; determination; firmness; constancy 2. the principles and motives that control the life]].

**Luke 6:27-28** ...*DO good to them which hate you, **BLESS** them that **CURSE** you, and pray for them which despitefully use (falsely accuse) you.*

**Bless defined 2127, invoke a benediction** (kind wishes in favor of any person) **upon**.  
**Curse defined 2672, to execrate** [swear at, call down curses on the head of, threaten];  
**by analogy, to doom**.

**Numbers 23:22-23**, God brought them out of Egypt; he hath as it were the **strength** of an unicorn. Surely there is NO **ENCHANTMENT** against Jacob, neither is there any **divination (witchcraft)** against Israel...

**Enchantment defined 5173, incantation** [The act or process of using formulas sung or spoken, with occult ceremonies, for the purpose of raising spirits, producing enchantment, or affecting other magical results].

**James 3:8-10**, But the **tongue** can no man **tame**; it is an unruly evil, full of **deadly** poison. Therewith bless we God, even the Father; and therewith **curse** we men, which are made after the **similitude (resemblance** [likeness]) of God. Out of the same **mouth** proceedeth blessing and cursing. My brethren, these things **ought NOT** so to be.

**Luke 6:29**, *And unto him that **smiteth** thee on the one cheek **offer** also the other; and him that taketh away thy **cloak** forbid not to take thy **coat** also.*

**NOTE:** We must not be extreme in demanding our right, when it is denied us: "*Him that taketh away thy cloak, either forcibly or fraudulently, forbid him not by any violent means to take thy coat also, Luke 6:29. Let him have that too, rather than **fight for it**.*" (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Matthew 5:38**, Ye have heard that it hath been said, An **eye** for an **eye**, and a **tooth** for a **tooth**...

**NOTE:** It was a command, that every one should of necessity require such **satisfaction**; but they might lawfully insist upon it, if they pleased; an eye for an eye, and a tooth for a tooth. This we find, **Ex. 21:24; Lev. 24:20; Deut. 19:21**; in **all** which places it is **appointed** to be **done** by the magistrate, who bears not the sword in vain, but is the minister of God, an **avenger to execute wrath, Rom. 13:14**. It was a direction to the **judges** of the Jewish nation what punishment to inflict in case of maims, for terror to such as would do mischief on the one hand, and for a restraint to such as have mischief done to them on the other hand, that they may not insist on a **greater punishment** than is **proper**: it is not a life for an eye, nor a limb for a tooth, but observe a proportion; and it is intimated (Num. 35:31), that the forfeiture in this case might be redeemed with money; for when it is provided that no ransom shall be taken for the life of a murderer, it is supposed that for maims a pecuniary satisfaction was allowed. But **some** of the **Jewish teachers**, who were not the most **compassionate** men in the world, insisted upon it as necessary that such **revenge** should be taken, even by



**private persons** themselves, and that there was no room left for **remission**, or the acceptance of satisfaction. (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Matthew 5:39** ...But I say unto you, That ye **RESIST** not evil: but whosoever shall **smite** thee on thy right **cheek**, turn to him the other also.

**Resist defined 436, withstand** (1. slap in the face 2. emulate [to IMITATE, with a view to equal or to outdo] & **COMPETE** [exchange blows, exchange fisticuffs]).

**Romans 12:17-21, Recompense (repay)** to no man **evil** for **evil**. Provide things honest in the sight of all men. If it be possible, as much as lieth IN you, live **peaceably** with all men. Dearly beloved, **avenge (vindicate, revenge)** not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will **repay**, saith the Lord. Therefore if thine **enemy** hunger, **FEED** him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. **Be not overcome** of **evil**, but **overcome evil** with **GOOD**.

**Thought 1.** These scriptures let us know that when evil comes against us, or wisdom has dictated that we're to move to overcome an evil that God has revealed to us, the only question is what **GOOD** thing is it that we are to **DO** in order to defeat that evil? The spiritual principle: the **REALITY** is: that "**ONLY** good **CAN** overcome evil!"

**Luke 6:30**, Give to **every man** that **ASKETH** of thee; and of him that taketh away thy goods ask them not again.

**Asketh defined 154, beg** (to ask earnestly [in an earnest manner] for).

Earnest, **1.** heartfelt; -- used in a good sense; as, earnest prayers **2.** Serious; important

**Thought 1.** This definition gives us clarity about to whom we are to give. If, by the Holy Spirit, we can sense within our hearts, or prove by examining the facts, that this is a serious and/or important legitimate need, then we are to help as much as we can. Wisdom says do this because there are people who are lazy, and scheming that refuse to work, but will try to use lack of knowledge about the truth to get people to give money to them. The wisdom of God says that person is not to be given money or food; even if they are known to be a Christian. And to give to them is not really helping them. As we know, God feeds the birds, but they have to go find it.

**2 Thessalonians 3:10-13** ...this **we commanded you**, that if any would not **work**, **NEITHER** should EAT. For we hear that there are **SOME** which walk among you **disorderly**, working not at all, but are **busybodies**. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness **they work**, and **eat** their **own bread**. But ye, brethren, be not weary in well doing.

**Luke 6:31-33**, And as ye would that men should **DO** to you, **DO** ye also to them **likewise**. For if ye love them which love you, what thank have ye? for sinners also **love** those that love them. And if ye **do good** to **them** which **DO good** to **you**, what **THANK** have ye? for **sinners** also **DO** even the same.

**NOTE:** The Golden Rule (Luke 6:31), as stated by Luke, is "As ye would that men should do to you, do ye also to them likewise." Negative statements of this principle were known before Christ came; but our Lord was the first to state the ethic affirmatively, thus making the **doing** of **positive good** to be the ideal, rather than merely refraining from evil.

The message of this passage comes through with overwhelming impact: Jesus expects his disciples to demonstrate a quality of **love**, helpfulness, and compassion that exceeds everything that may be observed in the conduct of the natural man. This higher quality in the conduct of life must be visible in the **total activity** of the **Christian**.

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)