

**[Sunday, April 16, 2017] Luke Series, Luke chapter 6, verses 12-38 – Craig Thurman**

The argument seems to be,

If the high priest provided in mercy for David, and those that were with him, that to which *they had no right* [the shewbread] to satisfy their hunger, then how is it that you Pharisees have no mercy for these disciples who rubbed a few ears of grain in their hands to satisfy their hunger on the Sabbath day?

Or is it,

Since it was unlawful for David and his men to eat the shewbread, and Christ acknowledges that fact, then is what the disciples did worse? If mercy was shown in the first instance, why not even more so in the last?

Christ in effect calls out the hypocrisy of the Pharisees.

*12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.*

When most men resorted to their homes to rest for the evening after their labors our Lord went, after ministering all day to those that came to Him, to the solitary place of a mountain for prayer, and continued all night.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξηλθεν εἰς τὸ ὄρος προσεύξασθαι καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ

*13 And when it was day, he called unto him his disciples: and of them he chose twelve,*

*he chose*, ἐκλεξάμενος, nom. sing. masc. part. aor. mid. of ἐκλέγω; **verb**; ἐκ out, out of + λέγω, to speak; KJV, *to choose, to choose out*; always translated with the English word, *choose*; with reference to choosing out someone or something: **Lk.6.13; Jn.6.70; Acts 1.2, 24, to the apostolic office**; Mk.13.20; Jn.15.16, 19; 1Co.1.27; 28; Eph.1.2;

Ja.2.5, to salvation. **noun**, ἐκλεκτός, KJV, *chosen, elect*; ἐκλογή, KJV, *chosen, election*.

**Choosing to office:**

This election is not unto salvation, but unto service. This is an important distinction to make when reading the Word of God. Not every instance where the words elect or choose are used is with reference to salvation. Here Christ chose twelve disciples to serve in twelve apostolic offices.

*Joh 6:70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?*

*71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.*

Unlike election unto salvation, which took place *before the foundation of the world*, Eph.1.4, election to serve in an office is not necessarily permanent. Such an office can be filled or vacated. Men can be put into or removed from them. Apostles, pastors, evangelists, and deacons are the only offices of a church. When a church has a need, and there are some that can Biblically satisfy that need, the church may make appointments to that service. For any number of reasons an office might be vacated: death, sin, or there is no longer a need for that service.

Judas Iscariot was put into this office for the purposes of fulfilling what was prophesied of him hundreds of years earlier. (Ps.41.9; Ps.109.7, 8; Jn.13.18) His transgression disqualified him from this office.

*Acts 1.16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.*

*17 For he was numbered with us, and had obtained part of this ministry.*

...

*25 ... this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.*

Because he was removed from this office the Jerusalem church needed to appoint another man to it.

*Ac 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.*

*[And when it was day, he called unto him **his disciples**: and **of them** he chose twelve,]*

*whom also he named apostles;*

**... he called unto him his *disciples*: and of them**

There is a distinction to be between disciples and apostles. First, there were disciples that the Lord Jesus had called to Himself. These that came to Him were *His* disciples, not John's or anyone else's. These disciples (at least some of them) were of His church. It is of these that twelve apostles are chosen.

*apostle*, the noun is ἀπόστολος; KJV, *apostle, he that is sent* (1), *messengers* (1); the verb, ἀποστέλλω, KJV, *to send, send forth, put in, send away*; ἀπό, of, forth, out of + στέλλω, to send [cf. ἐξαποστέλλω [KJV, to send away, send forth] and ὑποστέλλω [KJV, to keep back, shun, withdraw, draw back].

They are *ordained* for a work above or beside that to which the disciples will do. (Acts 1.22, *ordained*)

*Mr 3:14 And he ordained [made] twelve, that they should be with him, and that he might send them forth to preach ...*

Ordaining as in constituting:

*ordained*, 3ps. aor. ind. act. of ποιέω, to do; *made*.

*Joh 15:16 Ye have not chosen me, but I have chosen you, and ordained [set, placed] you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*

Ordaining as in placing:

*ordained*, ἔθηκα, 1ps. aor. ind. act. of τίθημι; to put, set, place.

*Ac 1:22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained [become] to be a witness with us of his resurrection.*

Ordaining as in being:

*be ordained to be*, γενέσθαι, aor. infin. of γίνομαι, to become; γενέσθαι is used 38 times [KJV, *be, come to pass, become, will be, came, was past, made, was, should be, to be done, have been*, etc.

These twelve men were the first, specially appointed servants of the Lord's church.

*1Co 12:28 And God hath set some in the church, **first** apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.*

Their purpose was to help the church related disciples to become *perfected* and *increased* in the true doctrine of Christ.

*Eph 4:12 For [πρός, toward] the perfecting [framing or mending] of the saints, [the comma might be removed and communicate more clearly what it means] for [εἰς, unto] the work of the ministry, for [εἰς, unto] the edifying [building or constructing] of the body of Christ...*

*perfecting*, acc. sing. of καταρτίσμος; the verb is translated *mending, fitting, perfecting, framing*.

*edifying*, οἰκοδομήν, acc. sing. of οἰκοδομή; οἶκος house + δέμω, to construct; so οἰκοδομή, to construct or build a house; KJV *building, edify*.

13 καὶ ὅτε ἐγένετο ἡμέρα προσεφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα οὓς καὶ ἀποστόλους ὠνόμασεν

**And we have their names:**

14 *Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,*

14 Σίμωνα ὃν καὶ ὠνόμασεν Πέτρον καὶ Ἄνδρέαν τὸν ἀδελφὸν αὐτοῦ Ἰάκωβον καὶ Ἰωάννην Φίλιππον καὶ Βαρθολομαῖον

15 *Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,*

15 Ματθαῖον καὶ Θωμᾶν Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν

16 *And Judas the brother of James, and Judas Iscariot, which also was the traitor.*

So, of those that were called to the service as an apostle there at least three sets of brothers, one of which was a step-brother (by marriage). There are:

<sup>1</sup>**Simon**, also called Peter and Cephas

<sup>2</sup>**Andrew**;

<sup>3</sup>**James** [the first to be martyred of the apostles, Acts 12. 2 on the Roman or Pagan holiday called *Easter*]

<sup>4</sup>**John**, these brothers are surnamed sons of Boanerges (Mk.3.17);

<sup>5</sup>**James**, also called James the less, son of Mary and Joseph, and therefore related to our Lord by the same mother. (cf. Mk.15.40) Jesus being virgin born, Joseph is not father to Jesus. Luke refers to James as the son of Alphaeus. Though it is not recorded in Scripture it appears that Mary's husband Joseph died sometime after our Lord's twelfth birthday. Joseph and Mary had sons and daughters born to them. (comp. Lk.2.42, 43; Mk.6.3) Mary must have remarried to one named Alphaeus. Alphaeus then a *legal* father to the brethren of our

Lord. For Alphaeus to be the *real* father to James and Judas would require a minimum of a twelve years difference between Jesus' age and these brethren. And if this were so, and being Jesus was about 30 years of age when he began his public ministry (Lk.3.23) then James and Judas his brother could be at most eighteen years of age when appointed as apostles. It seems correct to say that James and his brother Judas were sons of Joseph and Mary.

<sup>6</sup>**Judas**, bears the names Lebbaeus and Thaddaeus (Mt.10.3; Mk.3.18) and is called the brother of James. (Lk.6.16; Acts 1.13) Therefore in whatever sense James is the son to Alphaeus so is Judas.

<sup>7</sup>**Matthew**, is also called Levi, and son of Alphaeus. (cf.Mk.2.14). In this case Matthew is probably the *real* son of Alphaeus but of another mother, not Mary. In this way he is legally related to the brethren of our Lord Jesus. In other words, only related to them by marriage.

<sup>8</sup>**Philip** (Philip and Bartholomew appear at least to be closest of friends)

<sup>9</sup>**Barthomew** (Nathaniel, Jn.1.45)

<sup>10</sup>**Thomas** is called *Didymus* (δίδυμος, δύο, meaning *two*), Jn.11.16; 21.2; probably meaning he is twin to another.

<sup>11</sup>**Simon**, called Zelotes or Zealot, a Canaanite (Mt.10.4; Mk.3.18). It is very unlikely that this man was a proselyte. They must have all been Jews. So the reference to this man being a Canaanite refers to where he is from. He lived in Canaan.

<sup>12</sup>**Judas Iscariot**, which is the betrayer of our Lord. This man is always mentioned in light of his treachery against Christ.

16 Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης

*17 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;

At this place we have three divisions: He came down with them, <sup>1</sup>the apostles, and <sup>2</sup>the company of his disciples, <sup>3</sup>and a great multitude of people which is everyone else.

17 Καὶ καταβάς μετ' αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ καὶ ὄχλος μαθητῶν αὐτοῦ καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἱερουσαλήμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος οἳ ἦλθον ἀκοῦσαί αὐτοῦ, καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν,

ὑπὸ

18 *And they that were vexed with unclean spirits: and they were healed.*

by, of, being attended to  
under, with

*that were vexed*, ὀχλούμενοι, nom. pl. masc. part. pres. pass. of ὀχλέω; only twice in the N.T., Acts 5.16, *which were vexed*; LXX, Tobit 6.7, *trouble*.

In the gospels to be vexed comes from the Greek adverb κακῶς, meaning *badly*.

*they were healed*, ἐθεραπεύοντο, 3ppl. imperf. pass. of θεραπεύω, to heal; the transliteration of this into English is *therapy*; KJV, *heal*, *cure*, and once *worship*.

18 καὶ οἱ ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων καὶ ἐθεραπεύοντο

19 *And the whole multitude sought to touch him:*

*to touch*, ἅπτεσθαι, pres. infin. mid. of ἅπτω; always translated with the English word, *touch*.

δύναμις  
*for there went virtue out of him,*  
power

*virtue, δύναμις, KJV, power, wonderful works, might works, ability, virtue, miracle, strength, might, abundance.*

*Mr 5:30 And Jesus, immediately knowing in himself that **virtue** had gone out of him, turned him about in the press, and said, Who touched my clothes?*

*Lu 8:46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.*

*and healed them all.*

*healed, ἰᾶτο, 3ps. imperf. mid. of ἰάομαι; KJV, often to heal, to be made whole (2).*

19 καὶ πᾶς ὁ ὄχλος ἐζήτει ἄπτεσθαι αὐτοῦ ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντα

20 ¶ *And he lifted up his eyes **on his disciples**, and said,*

This begins the Sermon on the Mount. Some refer to this section as the *beatitudes*. Beatitudes are declarations or ascriptions of special blessing. And this, Jesus speaks to His disciples. The content of these statements reveals that our Lord knew that there were true disciples and false disciples, faithful disciples and unfaithful disciples. Again, what is a disciple? The Greek noun μαθητής, s translated *disciple*, and the verb, μαθητεύω, is *to instruct, disciple, teach*.

‘Christ Himself gave the terms of discipleship. There is something to be denied, something to be taken up, and something to do—deny self, take up the cross, and follow Christ.’ Self-Denial, W. E. Best, Excepted from Good News in Perilous times, Week of 4-17-17, (cf. Luke 9:23-27).



In Matthew's account of the Sermon on the Mount (vss. 3-10), Jesus began teaching his disciples in general terms, in the 3<sup>rd</sup> person plural. I.E. *blessed are the poor ... for theirs is the kingdom; blessed are they they mourn, for they ...; bless are the meek: for they shall inherit ...* and so forth. These are general statement made to *believers*. The use of the 2<sup>nd</sup> person plural personal pronoun, *ye*, doesn't begin until verse 11. So, this is more direct and applied to certain disciples which would follow him. In Luke's account the 2<sup>nd</sup> person plural, *ye*, is used throughout. But because Luke contains four *woes* we can see that there are not only genuine disciples, but false. But in either case, Matthew or Luke, these things are not directed to the multitudes. The Sermon on the Mount has a context of disciples. First, there is an application of some of the things that Jesus said which can be applied to believers. Then, there is a more specific context. The things that Jesus said here belong particularly to the saints of His church/es. In either case there are false professors.

*Blessed be ye poor: for yours is the kingdom of God.*

It is the real disciple who is blessed and which possesses the kingdom.

Matthew's account clarifies who there poor are.

*Mt 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.*

This is not with reference to the quantity of one's worldly substance. This would be a terrible error for the churches of Jesus Christ to make. Jesus said that we would always have the poor with us.

*Mt 26:11 For ye have the poor always with you; but me ye have not always.*

The churches of Jesus Christ are not commissioned to rid the world of poverty. Global poverty has not been in any way reduced since the day of Christ's first coming. For many reasons, sin being the root cause, poverty shall continue in the earth.

*poor, πτωχοί, plural of πτωχός; translated also beggar.*

It is not to be denied that those who have should be willing to impart a *portion*, as their conscience dictates, of their worldly substance to them that *have not*. Especially so, churches may freely help other churches in their time of need. (But this should not be confused with the work of missions. The solicitation of churches for money, the solicitation of preachers for money is generally inappropriate.)

*2Co.8.13 For I mean not that other men be eased, and ye burdened:  
14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality ...*

In the book of Revelation, it is the church of Laodicea which boasted of being *rich* ... Yet the Lord said that they were *poor* ...

*Re.3.17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked ...*

And he counseled them to buy things, dedicate themselves to the pursuance of those things which represented qualities of the life of Christ, the divine nature. Gold tried in the fire, meaning a tested, proven quality of the glory of the Divine life should be sought after above all other things.

*Re.3.18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.*

*Lu 12:31 But rather seek ye the kingdom of God; and all these things shall be added unto you.*

*2Pe.1.5 ¶ And beside this, giving all diligence, add to your faith virtue...*

It is true that whether we have much or little we are to learn to be contented in every state. Paul said,

*Phl.4.11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*

...

*13 I can do all things through Christ which strengtheneth me.* (In other words I can do all things, whether rich or poor, because Christ strengthens me. Though I have much or lack the life of Christ is in all states at all times to the glory of God.)

But in the Sermon on the Mount Jesus tells us of the blessed state of these *poor*. Gill says, 'Blessed are the poor in spirit, not in purse.'

There is a poverty which both the rich and the poor brethren share alike. This is a good poverty. It is a poverty that the children of God alone come to know. They are glad to know it. There is no physical life apart from God. (Job 12.10) All life comes from Him.

*Job 12:10 In whose hand is the soul of every living thing, and the breath of all mankind.*

There is no rich or poor without Him. He gives much to some and He give less to others. If He doesn't he dies.

*Ps.104.28 That thou givest them they gather: thou openest thine hand, they are filled with good.*

*29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.*

But it is only the children of God that can know these truths and rejoice in Him. The greatest poverty that a man can know is his desperate need of Christ. Whether the child of God has much or little he knows Christ is everything. There is *no* good thing that dwells in him.

Job 40:4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

*Ro 7:24 O wretched man that I am! who shall deliver me from the body of this death?*

*Ps 39:5 Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.*

Man is really, totally bankrupt, dead in trespasses and sins. He is totally dependent on the *grace* of God. If he will live for all eternity with Christ it will be because He freely bestows on him the grace of eternal life. If he will hear the good news that Jesus Christ died for his sins on the cross, was buried, and rose from the dead on the third day it will be because God gave to him the gift of *spiritual* hearing. If he will produce the fruit of love, joy, peace, patience, cheerfulness, giving, gentleness, goodness, faith, wisdom, knowledge, understanding, reverence, it will be because *he works in us both to will and to do of His good pleasure.* (Phl.2.13)

*Jas 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

*18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

Christ said to his disciples, *Bless are the poor in spirit.* The true believer understands that all that he has, all that he is, all that he ever will be is because of the love of God through Jesus Christ. I am *rich* in Christ. In Christ we have received the riches of his goodness and forbearance and longsuffering of God when He saved us. (Ro.2.4) That day He made known the riches of the glory of God in Christ Jesus. (Ro.9.23) His death for us was according to the riches of His grace. (Eph.1.7) Through the eternal ages to come He will show the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Eph.2.7) And according to His riches He shall supply our every need in Christ Jesus. (Phl.4.19)

I am accepted to God the Father by Jesus Christ. I know, and you know, if you know Him, that without Christ we can do nothing, and by Him we can do all things.

*Joh 15:5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.*

*Php 4:13 I can do all things through Christ which strengtheneth me.*

This is the sense of being *poor in spirit*. This is good grounds for every child of God. Those who are this poor are truly blessed!

*Bless is the poor in spirit, for theirs is the kingdom of God.* These *poor in spirit* are present partakers of the spirit of that kingdom which shall come upon the whole earth in the day of the coming of our Lord Jesus Christ. They know that there is a kingdom that is not of the world. They know that it is a kingdom of righteousness that remains when all of this present world passes away. They know that they are citizens of this kingdom. They know that they have a living King, Jesus Christ! And they are looking forward to the day when He shall come again and rule over it for ever.

20 Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν Μακάριοι οἱ πτωχοὶ ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ

21 *Blessed are ye that hunger now: for ye shall be filled.*

*shall be filled, χορτασθήσεσθε, 2ppl. fut. ind. pass. of χορτάζω; KJV, fill (Mt.5.6), fed (Lk.16.21, desiring to be fed with the crumbs), satisfy; it is to be satiated as with food or righteousness. In Mt. 5.6, χορτασθήσονται, 3ppl. fut. ind. pass.*

Again, Matthew's gospel qualifies this so that we are not focused on the social issue of global hunger. Jesus in his message on the Sermon on the Mount was not teaching the disciples to combat global hunger.

*Mt 5:6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled.*

The disciples were being taught, that is what our Lord was doing here, teaching, *Mt. 5.2 And he opened his mouth, and taught them, saying ...* He taught his disciples that they would be satiated with righteousness. We will have hunger, physical hunger. We can eat and we will become hungry. But this concerns righteousness. *They shall be filled.* The hungering for righteousness is real. It is a participle present verb, we are hungering. But the in both gospels the verb for *filled* is in the passive voice. In other word He shall satiate our desire for righteousness. Our hunger for righteousness comes from no other source than from our Lord. He is our righteousness. As we look to Him, as we feed upon His Word we hunger for Him. We hunger to be like Him in every way. Though we might have pantries full of goods, houses full of stuff, and lands, and more yet the hunger that we have in our soul, as a child of God, is only satisfied by Christ. We *want* to be like Him. That is every child of God's desire. (Co.3.10) And it is a sure thing that we shall be when He comes. (Ro.8.29, *predestinated to be conformed to his image*; 1Co.15.49, *bear the image of the heavenly*; 1Jn.3.2, *we shall be like him*)

It is a serious discrepancy for a child of God not to hunger after the righteous things of Christ. The children hunger, and they shall be filled. While this earth falls short of every expectation we have the hope before us of a place where righteousness is the only rule of life.

*2Pe 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

*Blessed are ye that weep now: for ye shall laugh.*  
Mt. mourn Mt. be comforted

There is a sorrow of which the world knows nothing. We live in the when the saints sorrow and the world joys. This is not our time. It is their time. Ours is coming. And come it shall.

Refers to the sorrow that the disciples experienced at the crucifixion, and which turned into great joy when they understood His resurrection:

*Jo.16.20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.*

*21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.*

*22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

Refers to the time of sorrow for the disciples until the second coming of Christ:

**1-2a refers to the time of Christ's earthly ministry:**

*Isa 61:1 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*

*2 To proclaim the acceptable year of the LORD,*

**2b and following to the time of the second coming of Christ:**

*... and the day of vengeance of our God; to comfort all that mourn;*

*3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.*

*1Jn.3.13 Marvel not, my brethren, if the world hate you.*

*14 ¶ We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.*

21 μακάριοι οἱ πεινῶντες νῦν ὅτι χορτασθήσεσθε μακάριοι οἱ κλαίοντες  
νῦν ὅτι γελάσετε

*22 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.*

*shall separate (from their company), root ἀφορίζω, ἀπό of, since, forth + ὀρίζω, KJV, determine, limit, ordain, declare; basically to put off limits.*

*shall reproach, verb, KJV, reproach, revile, upbraid; to blame.*

*for, ἕνεκα, adv.; KJV, for, for ... sake, for ... cause, by reason of*

Blessed are ye. If that was all He said we are blessed. But against all that the world would do to the contrary, we are blessed.

*Joh 15:18 If the world hate you, ye know that it hated me before it hated you.*

*19 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.*

*Joh 17:14 I have given them thy word [our Lord Jesus prayed in his intercessory prayer to the Father]; and the world hath hated them, because they are not of the world, even as I am not of the world.*

None can take the blessings of God from His children. The world neither gave them their blessing, nor can it take it away from them. Though all the world come against us it cannot take away our joy in Christ.

*Joh 16:22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου



*23 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.*

*leap*, σκιρτήσατε, 2ppl. aor. imper. of σκιρτάω; Gr. only thrice in the N.T. & always by Luke (Lk.1.41, 44; 6.23); LXX, σκιρτᾶν, Ge.25.22, *leaped*; Ps.113.4, 6 *skipped*.

When the world hates us for no other reason than Christ, rejoice. The commandment is to *rejoice*. The tendency is to look at the hatred and ask, why? the separation from their company and wonder, what did I do? How can they blame me for this, that, and the others things? I did nothing to warrant this. By the grace of God I tried to live for Christ and this is what they have done in return. In this, rejoice!

23 χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε ἰδοὺ, γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν

*24 But woe unto you that are rich! for ye have received your consolation.*

Four woes now are pronounced against those who are feigning to be His disciples. He certainly knows who they are. Their hope is not in Christ as He shall provide for them, but in a Christ of their own imaginations. They want the Messiah of God to deliver them immediately from Roman rule. They want a Christ who will take away all of their troubles, yet not touch on the personal darkness in the heart.

24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν

*25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.*

25 οὐαὶ ὑμῖν οἱ ἐμπεπλησμένοι ὅτι πεινάσετε οὐαὶ ὑμῖν, οἱ γελῶντες νῦν ὅτι πενθήσετε καὶ κλαύσετε

*26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.*

26 οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι κατὰ ταῦτα γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν

27 ¶ *But I say unto you which hear, Love your enemies, do good to them which hate you,*

Verses 27-35 pertain to how we are to treat them that are our adversaries. For this please refer to the exegesis of the text Mt. 5:38-42 (210619-7 Resist not Evil, Mt 5, 38-42-CThurman).

27 ἀλλ' ὑμῖν λέγω τοῖς ἀκούουσιν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς

28 *Bless them that curse you, and pray for them which despitefully use you.*

28 εὐλογεῖτε τοὺς καταρωμένους ὑμῖν καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς

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

29 τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν ἄλλην καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον καὶ τὸν χιτῶνα μὴ κωλύσης

30 *Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again.*

30 παντὶ δὲ τῷ αἰτοῦντί σε δίδου καὶ ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει

31 *And as ye would that men should do to you, do ye also to them likewise.*

31 καὶ καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως

32 *For if ye love them which love you, what thank have ye? for sinners also love those that love them.*

32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστὶν καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν

*33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.*

33 καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς ποία ὑμῖν χάρις ἐστὶν καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν

*34 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.*

34 καὶ ἐὰν δανείζητε παρ' ὧν ἐλπίζετε ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστὶν καὶ γὰρ οἱ ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα

*35 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.*

35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ δανείζετε μηδὲν ἀπελπίζοντες καὶ ἔσται ὁ μισθὸς ὑμῶν πολὺς καὶ ἔσεσθε υἱοὶ τοῦ ὑψίστου ὅτι αὐτὸς χρηστός ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς

*36 Be ye therefore merciful, as your Father also is merciful.*

36 Γίνεσθε οὖν οἰκτίρμονες καθὼς καὶ ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστὶν

*37 ¶ Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:*

37 Καὶ μὴ κρίνετε καὶ οὐ μὴ κριθῆτε μὴ καταδικάζετε καὶ οὐ μὴ καταδικασθῆτε ἀπολύετε καὶ ἀπολυθήσεσθε

*38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.*

Very practical, day to day issues of life, in which the disciples were instructed. I think that every child of God has in them the desire to do these very things. The fact that Christ states them brings to the forefront how we ought to live.

Do you know Christ? Do you know that Christ died for you, that He was buried and rose from the dead after three days and night in the tomb. Have you received biblical baptism, a burial water to show this truth publically and by that saying, I want to live for Christ from this day forward? Have you come into the fellowship of a NT church where God receives the glory throughout all ages, world without end? If the Lord has worked in your heart, be a proper disciple of Jesus Christ. Follow Him until the day that He returns from glory to this earth again.