

# Sixth Sunday after the Epiphany February 17, 2019

Year C – the Gospel of Luke

**Lutheran**

## **Living the ^ Lectionary**

*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.  
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

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<https://markryman.com/BLOG/2013/10/16/blessed-are-you/>

### Hymn of the Day

Lutheran Service Book (LSB) 394 The Lutheran Hymnal (TLH) 134  
“Songs of thankfulness and praise”

“Christopher Wordsworth--nephew of the great lake-poet, William Wordsworth--was born in 1807... His writings are numerous, and some of them very valuable. Most of his works are in prose. His "Holy Year; or, Hymns for Sundays, Holidays, and other occasions throughout the Year," was published in [1862], and contains 127 hymns. --Annotations of the Hymnal, Charles Hutchins, M.A., 1872...

Of his many works, however, the only one which claims notice from the hymnologist's point of view is The Holy Year, which contains hymns, not only for every season of the Church's year, but also for every phase of that season, as indicated in the Book of Common Prayer. Dr. Wordsworth, like the Wesleys, looked upon hymns as a valuable means of stamping permanently upon the memory the great doctrines of the Christian Church. He held it to be "the first duty of a hymn-writer to teach sound doctrine, and thus to save souls." He thought that the materials for English Church hymns should be sought (1) in the Holy Scriptures, (2) in the writings of Christian Antiquity, and (3) in the Poetry of the Ancient Church..."

- [https://hymnary.org/person/Wordsworth\\_Christopher](https://hymnary.org/person/Wordsworth_Christopher)
- <https://www.youtube.com/watch?v=jb4KaMajlPc> Congregational singing of the hymn to the tune “St George’s Windsor” as found in LSB and TLH. The melody is named after the chapel in Windsor, England, where Elvey, the composer, was organist for forty-seven years.
- <https://www.youtube.com/watch?v=wunCVopdsY4> Played on piano to the most often used melody, “Salzburg”, named after the Austrian city made famous by Wolfgang Amadeus Mozart.
- <https://www.youtube.com/watch?v=vv8-aqd49oQ> Don’t have a hymnal? Follow along to the melody, “Salzburg”

Commentaries have been chosen because the author has written in a way that compliments the reading. Not all of the commentaries are from Lutheran sources. They have been edited for length and in some cases for additional content that is not in keeping with a Lutheran understanding of Scripture. Links are provided for those who wish to read the entire commentary.

The Holy Bible, English Standard Version. ESV® Text Edition: 2016. Copyright © 2001  
by [Crossway Bibles, a publishing ministry of Good News Publishers.](#)

**Jeremiah 17: 5-8; Revised Common Lectionary (RCL) Jeremiah 17:5-10, (Next week: Genesis 45:3-15; RCL, Genesis 45:3-11, 15)**

*"The message is very constant in Jeremiah: if the people repent then God will turn back to them and continue to care for them. However, we know by later narrative in the Book of Jeremiah that the people have failed to heed the message of Jeremiah and the Babylonians descend and take Jerusalem and the people captive."*

- Commentary, Background, Insights from Literary Structure, Theological Message, Ways to Present the Text. Anna Grant-Henderson, Uniting Church in Australia.

<sup>5</sup> Thus says the **LORD**:

“Cursed is the man who trusts in man  
and makes flesh his strength,<sup>[a]</sup>  
whose heart turns away from the **LORD**.”

<sup>6</sup> He is like a shrub in the desert,  
and shall not see any good come.  
He shall dwell in the parched places of the wilderness,  
in an uninhabited salt land.

<sup>7</sup> “Blessed is the man who trusts in the **LORD**,  
whose trust is the **LORD**.”

<sup>8</sup> He is like a tree planted by water,  
that sends out its roots by the stream,  
and does not fear when heat comes,  
for its leaves remain green,  
and is not anxious in the year of drought,  
for it does not cease to bear fruit.”

a. [Jeremiah 17:5](#) Hebrew *arm*

“This is the third Jeremiah reading from Jeremiah so far in Year C and there will be nine others during Pentecost. Jeremiah 17 is among Jeremiah’s oracles of judgment against Judah. It probably comes from a time between the failure of the religious reforms under king Josiah (see 2 Kings 22-23) and the attacks on Jerusalem by Babylon, the beginning of the exile. Jeremiah had seemingly supported Josiah’s reforms, remaining silent through most of that king’s reign. But now he has to deal with the apparent failure of Josiah’s reforms. Judgment has come after all...

The vivid illustrations drawn from nature clearly contrast the effects of two life styles. Those who turn from the Lord and trust in mere humans (v. 5) become stunted, hopeless, barren and lonely (v. 6). Those who trust in the Lord (v. 7) are well nourished, fruitful and able to withstand adversity (v. 8)...

...In v. 8 there is an allusion to the imagery of the two trees in Psalm 1, the psalm set for the day, although the psalm makes similar but different statements. (*See comments continued after Psalm 1*)...

The theme of blessing and curse is picked up in the Gospel for the day, Luke 6:17-26, the sermon on the plain with Luke’s version of the beatitudes. In Matthew’s beatitudes (Matt. 5:3-12) there is blessing on those who are poor in spirit, mourn, are meek, hunger for righteousness etc. In Luke’s version the writer juxtaposes a set of blessings (Luke 6:20b-23) with a set of curses (‘woe’; vv. 24-26) and giving a much more ‘material’ touch to the references to poverty, hunger and weeping etc. For Luke, as for Jeremiah, the relationship of trust that is the foundation for all blessing is exercised in the daily activities and interests of life. In Luke the beatitudes stand between the healing of lives that was experienced by ‘touching’ Jesus (6:19) and Jesus’ injunctions to love one’s enemies (6:27-36) in very practical, if difficult, ways. In Jeremiah, the real world of political allegiances was where there were clear indicators of essential trust in God or otherwise and the foundation of blessing or curse...”

- <http://hwallace.unitingchurch.org.au/WebOTcomments/EpiphanyC/Epiphany6.html> The Rev'd Dr. Howard Wallace, Minister in the Uniting Church in Australia

**Psalm 1; RCL, the same reading (Psalm 103:1-13; RCL, Psalm 37:1-11, 39-40)**

*“This deceptively simple psalm serves as the introduction to the Psalter and sets before us, the readers, a vision of life as a journey marked by bifurcating paths: turn one way, happiness (1:1), another, destruction (1:6).*

*Our psalmist, to entice us to choose the happy trail, paints the happy life with images stolen from paradise -- verdant with plant life, nourished by gentle waters, seasonably fruitful, and unfailingly prosperous (1:3). The psalmist invites us to the royal garden, perhaps atop the Mountain of God, Eden-like. In contrast, he likens the fate of those who choose to turn at the forks of life’s journey time and again toward destruction, not simply to chaff, but to chaff that the discerning wind drives out of the garden into judgment (1:4-5).*

*The choice would appear clear: reject the path that leads to destruction and choose the other path, the happy life. But where might we find this path to the garden? Dutifully, the psalmist announces:*

*Happy is the one ... [whose] delight is in the law of the LORD,  
and [who] on his law meditates day and night. (1:1, 2 author’s translation)  
One mystery remains: What is “the law of the LORD,” and what does it require...?”*

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2962](http://www.workingpreacher.org/preaching.aspx?commentary_id=2962) Paul K.-K. Cho Assistant Professor of Hebrew Bible, Wesley Theological Seminary, Washington, D.C.

## Book One

### The Way of the Righteous and the Wicked

1 Blessed is the man<sup>[a]</sup>  
who walks not in the counsel of the wicked,  
nor stands in the way of sinners,  
nor sits in the seat of scoffers;  
2 but his delight is in the law<sup>[b]</sup> of the LORD,  
and on his law he meditates day and night.

3 He is like a tree  
planted by streams of water  
that yields its fruit in its season,  
and its leaf does not wither.  
In all that he does, he prospers.

4 The wicked are not so,  
but are like chaff that the wind drives away.

5 Therefore the wicked will not stand in the judgment,  
nor sinners in the congregation of the righteous;

<sup>6</sup> for the LORD knows the way of the righteous,  
but the way of the wicked will perish.

- a. [Psalm 1:1](#) The singular Hebrew word for *man* (*ish*) is used here to portray a representative example of a godly person; see Preface
- b. [Psalm 1:2](#) Or *instruction*

“...In (*Jeremiah*)v. 8 there is an allusion to the imagery of the two trees in Psalm 1, the psalm set for the day, although the psalm makes similar but different statements. A comparison between the two texts shows that the Jeremiah text is in some ways rather more challenging than the psalm. **First**, the prophet casts the statement as a word from the Lord and makes it a first person statement (Jer. 17:10), whereas the Psalm speaks of the Lord’s knowledge only in the third person (Ps. 1:6). Blessing and curse are not just longer abstract entities but the direct outcome of the God’s action. **Secondly**, the prophet begins with a word of curse (Jer. 17:5) rather than blessing as in the psalm, which suggests that the prophet is opposed to his audience, considering them wicked and wanting to confront them directly with judgment. In the psalm the concern is more for how the faithful can remain that way. **Thirdly**, the prophet’s curse is not just on those associated with the wicked (as in Psalm 1) but may apply to seemingly good people who trust in others but not in God. The text allows that trust in God need not exclude trust in others. Jeremiah’s reference to ‘trust in mere mortals’ (v. 5) may be to Judah’s ill-fated political alliances. This was precisely the issue raised in the book of Isaiah around last week’s reading (see Epiphany 5 comment). Also the image of life in a barren and lonely wilderness (v. 6) may have been suggested by the prophet’s experience of the desolation of land by foreign armies. In any case, the prophet is raising the question of personal motivation when it comes to receiving God’s blessing, something at best presumed in the psalm. In Psalm 1 we were told that God’s blessing was on the one whose delight was in the *torah*, ‘law’ of the Lord, and who meditated on it day and night (Ps. 1:2). Such deep displays of piety can, in themselves, be deceptive. The prophet probes what the psalmist assumes, speaking about trust, which comes from deep within one and grows only within a mature and tested relationship. In this case, trust in God...”

- <http://hwallace.unitingchurch.org.au/WebOTcomments/EpiphanyC/Epiphany6.html> The Rev'd Dr. Howard Wallace, Minister in the Uniting Church in Australia

**1 Corinthians 15:(1-11) 12-20; RCL, 1 Corinthians 15:12-20 (1 Corinthians 15:21-26, 30-42; RCL, 1 Corinthians 15:35-38, 42-50)**

*“On June 21, 1924, the Soviet Congress issued a declaration at the death of Lenin. It read, “His vision was colossal; his intelligence in organizing the masses was beyond belief; he was the lord of the new humanity; the savior of the world.” This is quite a mouthful to say about any man, but notice the little word “was.” In it we see the end of what some would call a great man. Lenin is a dead man, and the claims made about him will pass off the scene of history in a few short years (if they have not already). A hundred years from now no one will really care about a famous man named Lenin. Yet, almost two thousand years ago, another declaration*

*was made at the tomb of Jesus. An angel said, "He is not here, for He is risen!" Jesus is risen, not has risen. He is alive. He is changing men and woman two thousand years after His death. Why? Because Jesus Christ, not Lenin, is Lord of the universe and Savior of the world because He was resurrected from the dead and is alive today..." (continued after verses 12-20)*

### ***The Resurrection of Christ***

*15 Now I would remind you, brothers,<sup>[a]</sup> of the gospel I preached to you, which you received, in which you stand,<sup>2</sup> and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain.*

*<sup>3</sup> For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures,<sup>4</sup> that he was buried, that he was raised on the third day in accordance with the Scriptures,<sup>5</sup> and that he appeared to Cephas, then to the twelve.<sup>6</sup> Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep.<sup>7</sup> Then he appeared to James, then to all the apostles.<sup>8</sup> Last of all, as to one untimely born, he appeared also to me.<sup>9</sup> For I am the least of the apostles, unworthy to be called an apostle, because I persecuted the church of God.<sup>10</sup> But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God that is with me.<sup>11</sup> Whether then it was I or they, so we preach and so you believed.*

“...Today we begin the great resurrection chapter, First Corinthians 15, which is undoubtedly the climax of this whole book. This chapter was written because a subtle but serious doctrinal problem had crept into the Corinthian local church. A handful were denying the fact that Christ had been raised from the dead but many were denying that all Christians would be bodily resurrected after death at the second coming. Whenever the Bible speaks of resurrection, it is always of the body, not of the soul and the spirit...

In some ways we can be thankful for this serious doctrinal error, for had it not happened we would have never had this marvelous chapter on the resurrection.

There are **three basic points** about this chapter that must be understood. First, as we have said, **it is speaking about the resurrection of the body and not the immortality of the soul**, for any Greek would admit the soul survived after death. The resurrection of the body is unique and peculiar to Christianity. **Second, this chapter is dealing with the resurrection of Christians and not unbelievers.** The Bible teaches that all men will get a resurrected body but some will be raised to eternal bliss and others to eternal destruction... **Third, the Apostle Paul is describing an event that will take place at the Second Advent** at which time Christ will make a personal appearance on this earth. This chapter says nothing about the experience of believers between death and resurrection. Yet, the Bible seems to imply that the God-spirit of the Christian at death will go directly to be with Christ, waiting the final resurrection...

THE RESURRECTION IS FUNDAMENTAL TO THE GOSPEL 15:1-2

THE RESURRECTION WAS VALIDATED BY THE SCRIPTURES 15:3-4

THE RESURRECTION WAS VALIDATED BY WITNESSES 15:5-7

THE RESURRECTION WAS VALIDATED BY THE CHANGED LIFE OF PAUL 15:8-11..."

- <http://www.cleartheology.com/expo/031%20Corinthians/1%20Corinthians%2046.html>  
Dr. Jack L. Arnold, Howell Branch Fellowship, Winter Park, Florida Sermon #46

### **The Resurrection of the Dead**

<sup>12</sup> Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead? <sup>13</sup> But if there is no resurrection of the dead, then not even Christ has been raised. <sup>14</sup> And if Christ has not been raised, then our preaching is in vain and your faith is in vain. <sup>15</sup> We are even found to be misrepresenting God, because we testified about God that he raised Christ, whom he did not raise if it is true that the dead are not raised. <sup>16</sup> For if the dead are not raised, not even Christ has been raised. <sup>17</sup> And if Christ has not been raised, your faith is futile and you are still in your sins. <sup>18</sup> Then those also who have fallen asleep in Christ have perished. <sup>19</sup> If in Christ we have hope<sup>[b]</sup> in this life only, we are of all people most to be pitied.

<sup>20</sup> But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

- a. [1 Corinthians 15:1](#) Or *brothers and sisters*; also verses [6](#), [31](#), [50](#), [58](#)
- b. [1 Corinthians 15:19](#) Or *we have hoped*

### **“THE ILLOGICAL CONCLUSION OF THE CORINTHIANS 15:12**

...But if it is preached that Christ has been raised from the dead, how can some of you say there is no resurrection of the dead? These Corinthians had wrongly concluded that there was no general resurrection of Christians at the Second Advent of Christ.

It is not hard to understand why they would draw this conclusion if you understand Greek philosophy. The Corinthians had succumbed to the fact there would be no resurrection of Christians at the Second Advent because this is what the unbelieving Greek philosophers taught. They held that the spirit part of man survives after death in some eternal oblivion, but the body goes to the grave and turns to dust, never to be raised. These philosophers taught that the body was essentially evil and that it was a prison for the spirit. When death came, the spirit was freed and liberated from the sinful body which was dead and forgotten. In one respect, a Greek could welcome death because it was the liberation of the spirit from the body. The idea of a literal resurrection of the body was offensive to the natural Greek mind. These Corinthian Christians had bought the reasoning that there was no bodily resurrection. They were not denying life after death but were denying bodily resurrection. Greek philosophers talked of the resurrection of the body as “the hope of swine.”...

### **CONCLUSION**

There is a positive as well as a negative logic to the resurrection of Christ. Since Christ is raised, then our preaching is not useless and empty, the Apostles are true witnesses who can be trusted, our sins have been atoned for and we are forgiven, death has not triumphed over our loved ones and we will see them again, and life has become meaningful and full of purpose. Furthermore, since the resurrection is true, then the Christian is the most envied person on the

face of the earth, for when he or she dies there will be certainty that the soul and spirit go immediately to be with Christ and will return to unite with the resurrected body at the second coming of Christ. Then the resurrected and glorified body will be with Christ for all eternity. This concept of resurrection can only bring hope, encouragement and anticipation of this blessed event, and the Christian can say, "O death, where is your victory? O death, where is your sting?" Tertullian and later John Wesley made an observation about Christians. They said, "Our people die well."

- <http://www.cleartheology.com/expo/031%20Corinthians/1%20Corinthians%2047.html>  
Dr. Jack L. Arnold, Howell Branch Fellowship, Winter Park, Florida Sermon #47

"I believe in...

[Jesus Christ his only Son](#) our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, **was crucified, dead, and buried**; he descended into hell; **the third day he rose again from the dead; he ascended into heaven**, and sitteth on the right hand of God the Father Almighty; from thence **he shall come to judge the quick and the dead...**"

**Luke 6:17-26; RCL, the same reading (Luke 6:27-38; RCL, the same reading)**

*"Introduction*

*Throughout the history of the church, many individuals have engaged themselves in textual criticism of biblical texts. Irenaeus in 2nd century CE for example believed differences between texts to be on account of theological considerations of the Gospel authors. The Beatitudes as found in **Matthew 5:3-12** and **Luke 6:20-23** contain similarities and differences, some of which have caused many commentators to suggest outright contradiction in the Gospel text. Yet in reality, many of these differences can likely be accounted for in the theology of each author..."*  
*(continued after the reading)*

**"The Holy Gospel according to St. Luke, the 6th Chapter"**

### **Jesus Ministers to a Great Multitude**

<sup>17</sup> And he came down with them and stood on a level place, with a great crowd of his disciples and a great multitude of people from all Judea and Jerusalem and the seacoast of Tyre and Sidon, <sup>18</sup> who came to hear him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. <sup>19</sup> And all the crowd sought to touch him, for power came out from him and healed them all.

### **The Beatitudes**

<sup>20</sup> And he lifted up his eyes on his disciples, and said:

***"Blessed are you who are poor, for yours is the kingdom of God.***

***<sup>21</sup> "Blessed are you who are hungry now, for you shall be satisfied.***

***"Blessed are you who weep now, for you shall laugh.***

***<sup>22</sup> "Blessed are you when people hate you and when they exclude you and revile you and spurn your name as evil, on account of the Son of Man! <sup>23</sup> Rejoice in***

*that day, and leap for joy, for behold, your reward is great in heaven; for so their fathers did to the prophets.*

### **Jesus Pronounces Woes**

<sup>24</sup> *“But woe to you who are rich, for you have received your consolation.*

<sup>25</sup> *“Woe to you who are full now, for you shall be hungry.*

*“Woe to you who laugh now, for you shall mourn and weep.*

<sup>26</sup> *“Woe to you, when all people speak well of you, for so their fathers did to the false prophets.*

“This is the Gospel of the Lord” “Praise to You, O Christ”

### **Similarities and Differences**

“The beatitudes in Jesus’ famous Sermon on the Mount in Matthew and the Sermon of the Plains in Luke contain some similarities and differences, despite the expectation that these are a narration of the same sermon. There is an agreement between Matthew and Luke in the four common beatitudes which insists a literary relationship exists between the Gospels in either source material or direct access to the other author’s writings... According to Dieter Betz, a similarity between the two sermons of Matthew and Luke is that these contain a guide for the conduct of the disciple on this earth.

Stein notes that there is a striking difference in the number of beatitudes in Luke, who writes four compared to Matthew’s eight more developed beatitudes. The remaining beatitudes of Matthew are expected to be traced to Old Testament writings and traditions, if not found in shared source material both authors used. Of these shared beatitudes, Luke has written the equivalent of Matthew’s first, fourth, second and ninth beatitudes, in that order.

There are **a number of major differences** between these four beatitudes, which **firstly includes the point of view** where Luke writes in second person plural “yours” and Matthew in third person plural “theirs”.

**Secondly...is the differences in the Greek...**Matthew’s inclusion of the the Greek ἐν πνεύματι, “in spirit,” in the first beatitude and the words καὶ διψῶντες τὴν δικαιοσύνην, “and thirst for righteousness” in the fourth has no comparative in Luke.

**Thirdly, Luke balances the four beatitudes of his text with four woes**, a reversal of roles. It would appear that the similarities and differences between the Matthean and Lukan beatitudes are no cause for concern as some would suspect and the voice of Jesus feels as though it has been preserved adequately in the transmission of the text...

### **Conclusion**

Although Matthew and Luke have narrated their beatitudes differently, with different emphases and purposes, the essence of the beatitudes and the person and the character of Jesus remain.”

- <https://deoacveritati.com/2018/06/07/the-beatitudes-of-matthew-and-luke/>  
Nathaniel Killick “a 23 year old Christian guy, living in Australia. As I’m writing about an extraordinary God, the purpose of this blog is reflect that truth, and as such, the title, “Deo ac veritati”, is Latin for “for God and for truth”...I hope you find yourself deeply challenged in this collection of my ponderings on the deep and profound mysteries of the one I proclaim as King”.



- *Agnus Day appears with the permission of <https://www.agnusday.org/>*

"... **"blessed,"** is somewhat bland in our English language. The Hebrew term is much more descriptive, especially with its plural ending. Perhaps a workable rendering would be,

"Oh, the happiness, many times over. . . "

- <http://www.insight.org/resources/daily-devotional/individual/the-godly-life> Chuck Swindoll

### **Meditating on the Psalter**

"What does it mean to meditate on the psalms?"

To meditate on the psalms means first and foremost to speak the human words of each psalm to God, that is, to lament, petition, give thanks, and to praise God day and night. John Calvin rightly called the Psalter "the anatomy of all the parts of the human soul." What the meditation on the psalms requires, then, is the honest presentation of all the parts of our human soul before God. It requires us to give heartfelt thanksgiving and praise, joining the heavens, the earth, and even the sea. It also requires us to cry aloud from upon the ash heaps -- in complaint, in sorrow, in anger, in protest -- to God. To borrow words from Kierkegaard, to meditate on the psalms is to choose to will to be ourselves before God, to sing full throated songs of praise when that is appropriate and to give honest articulation to our despair when we are sad. To present our very ordinary selves, our daily selves, to God, that is the advice of the Psalm.

Happy is the one who meditates day and night on the law of the Lord!"

- [http://www.workingpreacher.org/preaching.aspx?commentary\\_id=2962](http://www.workingpreacher.org/preaching.aspx?commentary_id=2962) Paul K.-K. Cho Assistant Professor of Hebrew Bible, Wesley Theological Seminary, Washington, D.C.