

Seventh Sunday after the Epiphany February 24, 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://redeeminggod.com/sermons/luke/luke_6_27/

Hymn of the Day

Lutheran Service Book (LSB) 820 The Lutheran Hymnal (TLH) 34

“My Soul, now praise your (Thy) Maker”

Author, “Johann Gramann or Graumann (5 July 1487 – 29 April 1541), also known by his pen name Johannes Poliander, was a German pastor, theologian, teacher, humanist, reformer, and Lutheran leader.” This hymn, translated by Catherine Winkworth, is found almost exclusively in Lutheran hymnals.

- https://hymnary.org/text/my_soul_now_praise_thy_maker
- https://www.youtube.com/watch?v=dexUSRk0_uE Organ with improvised introduction. [Jeff Windoloski](#)
- <https://www.youtube.com/watch?v=aQPptU2duMg> Sing along version with organ. [denis jacquiau](#)

Or

**Lutheran Service Book (LSB) 834 The Lutheran Hymnal (TLH) 443
“O God, O Lord of heaven and earth”**

Author, “Martin H. Franzmann (January 29, 1907 – March 28, 1976) was an American Lutheran clergyman and theologian. He was also a college professor and poet who wrote numerous books and hymns... In 1936 Franzmann accepted the position to serve as a professor of Greek and English at Northwestern until the Summer of 1946.^[2] In 1946, he was called to teach at Concordia Seminary in St. Louis, Missouri. In 1957, he became the Chairman of Exegetical Theology at Concordia. He was notable for his traditional stance on Biblical inerrancy and inspiration against historical criticism... He left the faculty of Concordia Seminary in 1969 to become tutor at Westfield House, the theological college of the Evangelical Lutheran Church of England (ELCE), in Cambridge, England...” the hymn appears in six hymnals, all Lutheran except for one Roman Catholic hymnal.

- https://en.wikipedia.org/wiki/Martin_Franzmann
- <https://www.youtube.com/watch?v=MLqJ3K9DN30> Arrangement by Paul Manz for pipe organ.
- https://www.youtube.com/watch?v=5_Ty3Hk-7IU Congregational singing from these conferences are always uplifting. Higher Things (<https://www.youtube.com/user/htdtbl>) youth conference [#Crucified2014](#)

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
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Forgiveness: a theme for the week

OT – Joseph forgives his brothers

Psalm – God forgives – Bless the Lord

Epistle – Through “Christ shall all be made alive” - Forgiveness

Gospel – “Be merciful, even as your Father is merciful.”

Genesis 45:3-15; Revised Common Lectionary (RCL), Genesis 45:3-11

(Next week: “The Transfiguration of Our Lord”: Deuteronomy 34:1-12; RCL, Exodus 34:29-35)

“The text for today describes a moving scene of reconciliation, the self-revelation of Joseph to the brothers who sold him into slavery many years before, and gives us the theological lens through which to view the whole story of Joseph...

...it is also worth noting that God's initial promises to Abraham in Genesis 12 have begun to be fulfilled in Abraham's descendants. In Jacob's family--the 70 people who come to live in Egypt (46:27)--is the beginning of the "great nation" promised to childless Abraham (12:2). In Joseph, we see the fulfillment of God's promise to Abraham: "In you all the families of the earth shall be blessed" (12:3). God makes everything Joseph does prosper, even in slavery (39:2-3); even in prison (39:23). And, when Joseph ascends to be second-in-command in Egypt, God uses him to save the whole world (41:57). The only promise remaining to be fulfilled at the end of Genesis is the promise to Abraham that his descendants will inherit the land of Canaan (12:7). It remains, then, for the rest of the Pentateuch to tell the story of the return to that promised land.”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=121
Kathryn M. Schifferdecker Associate Professor of Old Testament, Luther Seminary, Saint Paul, Minn

³ And Joseph said to his brothers, “I am Joseph! Is my father still alive?” But his brothers could not answer him, for they were dismayed at his presence.

⁴ So Joseph said to his brothers, “Come near to me, please.” And they came near. And he said, “I am your brother, Joseph, whom you sold into Egypt. ⁵ And now do not be distressed or angry with yourselves because you sold me here, for God sent me before you to preserve life. ⁶ For the famine has been in the land these two years, and there are yet five years in which there will be neither plowing nor harvest. ⁷ And God sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. ⁸ So it was not you who sent me here, but God. He has made me a father to Pharaoh, and lord of all his house and ruler over all the land of Egypt. ⁹ Hurry and go up to my father and say to him, ‘Thus says your son Joseph, God has made me lord of all Egypt. Come down to me; do not tarry. ¹⁰ You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have. ¹¹ There I will provide for you, for there are yet five years of famine to come, so that you and your household, and all that you have, do not come to poverty.’ ¹² And now your eyes see, and the eyes of my brother Benjamin see, that it is my mouth that speaks to you. ¹³ You must tell my father of all my

honor in Egypt, and of all that you have seen. Hurry and bring my father down here.”¹⁴ Then he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck.¹⁵ And he kissed all his brothers and wept upon them. After that his brothers talked with him.

“The story of Joseph's reunion with his brothers is among the most tender in the scriptures.

His own brothers hated him, (Genesis 37:4), and kidnapped him, (Genesis 37:23). They had even planned to murder him, (Genesis 37: 18ff). They "settled" for selling him into slavery, (Genesis 37:28), a possible if not likely death sentence.

And now, in today's lesson Joseph is in a position to get revenge on them. They need him. He does not need them. The famine that he Pharaoh has dreamed about has come to pass, (Genesis 41:17ff); Egypt has grain in abundance because of Joseph's interpretation of the Pharaoh's dream and their mutual stewardship in preparation, (Genesis 41:49). Yet Joseph does not take revenge on his brothers. He provides for them and their families. He receives them as his brothers. He embraces and forgives them...

Remembering Joseph, telling his story, means remembering that some family relationships are deeply troubled, even violent. Remembering Joseph means reminding ourselves that even in the most deeply troubled family that has experienced unimaginable rupture, that forgiveness and healing are possible. Remembering Joseph and telling his story through this lesson provides an opportunity to reflect on our stewardship, generosity and relationships with others, neighbors and strangers. And lastly, today's lesson with its focus on Joseph reminds us that our actions have consequences that we may not be able to foresee...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1026 [Wil Gafney](#) Associate Professor of Hebrew Bible, Brite Divinity School, Fort Worth, Texas

Psalm 103:1-13; RCL, Psalm 37:1-11, 39-40 (Psalm 99; RCL, the same reading)

Doubtless by David; it is in his own style when at its best, and we should attribute it to his later years when he had a higher sense of the preciousness of pardon, because a keener sense of sin, than in his younger days... His clear sense of the frailty of life indicates his weaker years, as also does the very faintness of his praiseful gratitude. As in the lofty Alps some peaks rise above all others so among even the inspired Psalms there are heights of song which overtop the rest... This one hundred and third Psalm... is as the apple tree among the trees of the wood, and its golden fruit has a flavour such as no fruit ever bears unless it has been ripened in the full sunshine of mercy. It is man's reply to the benedictions of his God, his Song on the Mount answering to his Redeemer's Sermon on the Mount... and David, in far nobler style awakens all the melodies of heaven and earth in honour of the one only living and true God. Our attempt at exposition is commenced under an impressive sense of the utter impossibility of doing justice to so sublime a composition; we call upon our soul and all that is within us to aid in the pleasurable task; but, alas, our soul is finite, and our all of mental faculty far too little for the enterprize. There is too much in the Psalm, for a thousand pens to write, it is one of those all-

comprehending Scriptures which is a Bible in itself, and it might alone almost suffice for the hymn-book of the church..."

- <https://www.christianity.com/bible/commentary.php?com=spur&b=19&c=10>
3 Charles H. Spurgeon's Treasury of David

"Psalm 103: Structure and Genre

Psalm 103 is based on the two elements of the hymn of praise (see Psalm 113 for an example) with calls to praise in verses 1-2a and 20-22 supported by reasons for praise in 2b-4, 6-10, 11-14, 15-18, and 19..." (continued after the reading)

Bless the LORD, O My Soul Of David.

103 Bless the LORD, O my soul,
 and all that is within me,
 bless his holy name!
² Bless the LORD, O my soul,
 and forget not all his benefits,
³ **who forgives** all your iniquity,
who heals all your diseases,
⁴ **who redeems** your life from the pit,
who crowns you with steadfast love and mercy,
⁵ **who satisfies** you with good
 so that your youth is renewed like the eagle's.
⁶ The LORD works righteousness
 and justice for all who are oppressed.
⁷ He made known his ways to Moses,
 his acts to the people of Israel.
⁸ The LORD is merciful and gracious,
 slow to anger and abounding in steadfast love.
⁹ He will not always chide,
 nor will he keep his anger forever.
¹⁰ He does not deal with us according to our sins,
 nor repay us according to our iniquities.
¹¹ For as high as the heavens are above the earth,
 so great is his steadfast love toward those who fear him;
¹² as far as the east is from the west,
 so far does he remove our transgressions from us.
¹³ As a father shows compassion to his children,
 so the LORD shows compassion to those who fear him.
¹⁴ For he knows our frame;^[a]
 he remembers that we are dust.

a. [Psalm 103:14](#) Or *knows how we are formed*

Don't Forget What God has Done for You! (103:1-5)

The expression "Bless the LORD, O my soul" that frames Psalms 103 and 104 has the sense of a charge to oneself: "Now praise the LORD!" Instead of saying "remember the good things God has done" (Psalms 104 and 105) this psalm says "Don't forget what God has done." ... Moses preached: "take care that you do not forget the LORD who brought you out of the land of Egypt" (Deuteronomy 6:12) or..."you forgot the God who gave you birth" (Deuteronomy 32:18; see also 4:9, 23).

The psalmist reminds us of the everyday benefits God gives: forgiveness, healing, saving from hell ("the Pit"), capping it all off with steadfast love (Hebrew, *hesed*) and mercy. There is more: "Don't forget that God satisfies you with a lifetime of good things and even provides you with those times of renewal, when you feel strong and vigorous and once again young. The imagery here is heroic: "so that your youth is renewed like the eagle's." (verse 5)

Amazing Grace (103:6-18)

This section falls into three parts, each of which contains the word *hesed*, translated in the NRSV as "steadfast love" (verses 8, 11, 17) and equivalent to "Amazing Grace" in Christian hymnody. This section of the psalm offers a short course on what *hesed* means:

1. Verses 6-10 speak of the *inclusive* nature of the Lord's steadfast love which works justice for "all who are oppressed." Verse 7 recalls the exodus event, the central act of God's deliverance in the Old Testament and a working out of God's *hesed*. Verses 8-10 speak of God's steadfast love as a *forgiving* love. The assertion in verse 8 is like a creed that stands at the center of the entire psalm (see also Exodus 34:6). The Hebrew root behind the words translated "mercy" in verse 4, "merciful" in verse 8, and "compassion" (twice) in verse 13 is *rechem* which means "womb." Thus the picture behind these words is the kind of affection a mother has for the child of her own womb.

Verse 10 indicates that God's steadfast love is *undeserved*. The Lord does not deal with us according to the readout of a cosmic computer keeping track of our acts, but with the kind of love that a mother has for her own child.

2. Verses 11-14 offer three pictures illustrating the nature of God's *hesed*. That love is high as the sky and wide as the distance from east to west! Another picture: that love is like the love of a father for his children; the story of God as "waiting Father" in Luke 15 expands upon this notion. Finally, that *hesed* loves us knowing that we are weak and insignificant; after all, dust was our beginning and is our destiny (Genesis 2:7; 3:19; Psalm 104:29).

3. Verses 15-18 provide yet another angle on the Lord's *hesed*. God's steadfast love is *everlasting*, in contrast to our lives which are *temporary*. We mortals are like grass that is here one day and blown away the next..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=655
James Limburg Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.
- <https://www.invubu.com/music/show/song/Liberated-Wailing-Wall/Psalm-103.html> Psalm 103 sung by The Liberated Wailing Wall, a singing group of Jews for Jesus.

1 Corinthians 15:21-26, 30-42; RCL, 1 Corinthians 15:35-38, 42-50 (Hebrews 3:1-6; RCL, the same reading)

"...In order to get the flavor of what Paul is arguing about overall, the preacher should read chapter 15 in its entirety prior to any homiletical choices on this appointed epistle text for the day. This chapter is unique in the New Testament since no other section of the Bible so clearly works out with such depth the several related faith issues of a Christian community which is dealing with death, resurrection, and the way Jesus functions in these realities...

This excerpt from chapter 15 is part of an extended Pauline challenge to the Corinthian community about their disputes over the nature of Christ and his relationship to their dying and salvation. The nature and object of Paul's description of Christ's place in humanity's story moves through Jesus' death to his assumption of power because of God's work through him. In preaching this passage, the order in which Paul presents these issues should be followed to make sense of his line of reasoning...

Even though the pericope for this day is contained within a thirty-eight verse chapter, of which main topic is the resurrection, the preacher should read about all of chapter 15 in a number of commentaries, given the text's complexity. One commentary that can offer substantial sermonic insights is Martin Luther's own commentary on 1 Corinthians 15..."

(Luther's Works, Volume 28, Commentaries on 1 Corinthians 7, 1 Corinthians 15, Lectures on 1 Timothy..." an extended series of sermons on 1 Corinthians 15, the great chapter on the resurrection. These sermons were delivered by Luther in a time of great physical weakness, and there can be little doubt that the consciousness of personal weakness contributed much toward the desire to study and proclaim the message of 1 Corinthians 15 in depth..." Concordia Publishing House)

- https://www.workingpreacher.org/preaching.aspx?commentary_id=1598 Susan Hedahl | Professor Emerita of Homiletics, Luth. Theological Seminary, Gettysburg, Pa.

The best way to begin this reading is to listen to it as presented in Handel's Messiah.

- <https://www.youtube.com/watch?v=7tViHs7MeTk> The Royal Choral Society has performed Handel's Messiah on Good Friday at the Royal Albert Hall every year since 1876.

²¹ For as by a man came death, by a man has come also the resurrection of the dead. ²² For as in Adam all die, so also in Christ shall all be made alive. ²³ But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. ²⁴ Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. ²⁵ For he must reign until he has put all his enemies under his feet. ²⁶ The last enemy to be destroyed is death. ²⁷ For "God^[a] has put all things in subjection under his feet." But when it says, "all things are put in subjection," it is plain that he is excepted who put all things in subjection under him. ²⁸ When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

²⁹ Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? ³⁰ Why are we in danger every hour? ³¹ I protest, brothers, by my pride in you, which I have in

Christ Jesus our Lord, I die every day! ³² What do I gain if, humanly speaking, I fought with beasts at Ephesus? If the dead are not raised, “Let us eat and drink, for tomorrow we die.” ³³ Do not be deceived: “Bad company ruins good morals.”^[b] ³⁴ Wake up from your drunken stupor, as is right, and do not go on sinning. For some have no knowledge of God. I say this to your shame.

The Resurrection Body

³⁵ But someone will ask, “How are the dead raised? With what kind of body do they come?” ³⁶ You foolish person! What you sow does not come to life unless it dies. ³⁷ And what you sow is not the body that is to be, but a bare kernel, perhaps of wheat or of some other grain. ³⁸ But God gives it a body as he has chosen, and to each kind of seed its own body. ³⁹ For not all flesh is the same, but there is one kind for humans, another for animals, another for birds, and another for fish. ⁴⁰ There are heavenly bodies and earthly bodies, but the glory of the heavenly is of one kind, and the glory of the earthly is of another. ⁴¹ There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

⁴² So is it with the resurrection of the dead. What is sown is perishable; what is raised is imperishable.

- a. [1 Corinthians 15:27](#) Greek *he*
- b. [1 Corinthians 15:33](#) Probably from Menander's comedy *Thais*
<http://caffeine4masses.blogspot.com/2013/08/paul-and-menanders-thais-i-corinthians.html>
 will give you a complete background to this reference.

“1 Corinthians 15:19 is not the opening of a new section but the closing of a unit begun in 15:12 wherein Paul draws out the logical inferences to the proposition that there is no resurrection of the dead. If indeed there is no resurrection of the dead, then:

- Christ has not been raised (15:13);
- Apostolic preaching is in vain since Christ’s resurrection is a central component of such proclamation (15:14a recalling 15:4);
- The Corinthians’ faith is in vain (15:14b, 17a);
- The apostles are thus false witness about God (15:15);
- We are still in our sins (v. 17);
- Dead Christians are non-existent entities (v. 18)

In 1 Corinthians 15:19 Paul then presents the concluding implication of this argumentative chain. If Christian hope is limited by the boundary of mortal existence and does not extend to the hope of the resurrection, then Christians are the most pathetic of people since their hope is based on a mere illusion of life beyond death.

Beginning in 15:20, Paul flips around his argument. He opens with the emphatic temporal marker, “but now,” to present divine reality: Christ has been raised from the dead. His intentional use of the perfect, passive verb, “had been raised” highlights how Christ was raised by God in the past and remains resurrected into the present and future. Christ’s resurrection is the first fruit of those who have fallen asleep (a euphemism for death as a transitory but not permanent state of existence). First fruit was the first of the harvest offered to God as its

choicest portion which also vouchsafes the rest of the crop. In his resurrection, Christ is the choicest portion of the eschatological harvest which also vouchsafes the rest of the eschatological harvest (an image he will repeat in 15:23a)...

- https://www.workingpreacher.org/preaching.aspx?commentary_id=2818 *Richard Carlson* Professor of New Testament, Lutheran Theological Seminary at Gettysburg, Gettysburg, Pa.

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“The Resurrection Body: Its Nature and Change (15:35-58) With incomparable logic, Paul’s argument mounts toward its magnificent climax. First, he discusses the nature of the resurrection body (vv.35-49). Then he describes the transformation the body must undergo before death is conquered and the believer lives with God eternally (vv.50-58).

35-49 Paul answers the question some believers were asking—viz., since a resurrection body was like the sinful mortal body we now have (Hodge, Craig), how could the resurrection of such a body occur? (Grosheide). Paul raises questions as a means of answering some of the proposed objections. He calls the questions foolish and in replying to them **uses an analogy** to the organizational structure of the physical life and world. Different beings, while organized alike in their own order, differ from other orders. The seed analogy (v.37—cf. John 12:24) teaches that through “dying” (decaying in the ground) the seed gives birth by God’s power to a new and different “body,” yet one related to the seed it came from (vv.36b38). **A second analogy** involves the body of flesh various forms of animal life have—the differing kinds of flesh for men, animals, birds, and fish (v.39). **A third analogy** relates to inanimate objects of creation (vv.40, 41), in connection with which Paul again uses soma (“body”). These, too, differ. The “heavenly bodies”—sun, moon, and stars—differ from “the earthly bodies,” and their “splendor” differs from “the splendor of the earthly bodies.” (Paul does not specify what he means by the latter—perhaps he had in mind the great mountains, canyons, and the like.) Moreover, he adds that the heavenly bodies themselves differ from one another in splendor and brilliance. So, Paul is arguing, God is able to take similar physical material and organize it differently to accomplish his purposes. In vv.42-44a the apostle applies this to the truth of the resurrection of the body. God can take the mortal body, perishable (Gal 6:8), dishonored, humiliated because of sin (Philippians 3:20, 21), and weak (Mark 14:38)—a natural body like those of the animal world—and bring that body that “is sown” in death (cf. John 12:24) into a different order of life in a spiritual body. Such a body will indeed have immortality (2Tim 1:10), glory (Philippians 3:21), and power. It will have a spiritual way of functioning similar to the way heavenly bodies function in contradistinction to earthly bodies (St. John Parry). That by “spiritual” here (v.44) Paul means completely nonmaterial is incompatible with the whole context, which discusses the differing organizations of material substance. The spiritual body is an imperishable yet utterly real body—one of a different order and having different functions from the earthly body; it is a body given by God himself—a body glorified with eternal life...”

- <http://aws.highdesertchurch.com/Sin%20City%20II%20-%201st%20Corinthians/11/Commentary.pdf> The Expositor’s Bible Commentary

Luke 6:27-38; RCL, the same reading (Luke 9:28-36, (37-43a))

Compare to Matthew 5:43-48 A detailed comparison may be found at <http://www.ccel.org/ccel/calvin/calcom31.ix.li.html> The source is Calvin and may need some careful reading.

This passage begins with a reminder from Jesus that the Good News of his teachings are fulfilled in our hearing of them - and as he also reminds us at the end of this Chapter - in our acting on what we have heard.

And this passage is tough to preach because there are at least 3 or 4 needful sermons to be heard. I'm not sure what to suggest. Throw the lectionary out and take 3 or 4 Sundays to preach on this text? Pick one topic today and hope not too many people will say on their way out the door, "I really needed to hear what you had to say about ... (the verses you decided not to preach on)?"...

*The word used here for love, agape in Greek, does **NOT** mean romantic love, liking, or even friendship.*

What it does mean is whole-hearted, unreserved, unconditional desire for the well-being of the other..."

- <https://www.holytextures.com/2013/01/luke-6-27-38-year-c-epiphany-7-february-18-february-24-sermon.html> David Ewart, United Church of Canada minister

“The Holy Gospel according to St. Luke, the 6th Chapter”

Love Your Enemies

²⁷ *“But I say to you who hear, Love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who abuse you. ²⁹ To one who strikes you on the cheek, offer the other also, and from one who takes away your cloak do not withhold your tunic^[a] either. ³⁰ Give to everyone who begs from you, and from one who takes away your goods do not demand them back.*

³¹ *And as you wish that others would do to you, do so to them.*

³² *“If you love those who love you, what benefit is that to you?*

For even sinners love those who love them.

³³ *And if you do good to those who do good to you, what benefit is that to you?*

For even sinners do the same.

³⁴ *And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount.*

³⁵ *But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. ³⁶ Be merciful, even as your Father is merciful.*

Judging Others

³⁷ *“Judge not, and you will not be judged; condemn not, and you will not be condemned; forgive, and you will be forgiven; ³⁸ give, and it will be given to you. Good measure, pressed down, shaken together, running over, will be put into your lap. For with the measure you use it will be measured back to you.”*

- a. [Luke 6:29](#) Greek *chiton*, a long garment worn under the cloak next to the skin

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

“Loving Your Enemies And People You Don't Like

“On Retaliation Matthew 5:38-42 Luke 6:29-30

"You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist an evildoer. (only Matthew) We hear the parallel again. "You have heard it said in the Old Testament law about an eye for an eye and a tooth for a tooth, BUT I say to you." Then Jesus, the New Moses, gives new moral commandments for his followers.

"Do not resist one who is evil." Only Matthew. Highlight. Again, if a person takes this literally, it invites evil to grow rampantly in the world. So once again, a person interprets this saying as Aramaic hyperbole and exaggeration in order to state a truth.

And what truth is taught? Followers of the Way are not to practice revenge because revenge belongs to God. Rather than returning violence for violence and creating a cycle of violence that spins out of control, disciples are to find another way to solve one's conflicts and differences.

Jesus offers four examples of not retaliating: if someone strikes you on the face...if someone take your coat... in someone forces you to go an extra mile... if someone begs from you.

Again, if a disciple followed these teachings *literally*, these teachings do not seem wise or part of the wisdom of God to act in such a way...

Again we ask: "What is the meaning of these hyperboles and moral exaggerations?" The answer? Don't be quick to revenge but try to find a way of reconciliation... Jesus is teaching his disciples another way of dealing with revenge...

On Love Of One's Enemies Matthew 5:43-48 Luke 6:27-28, 32-36

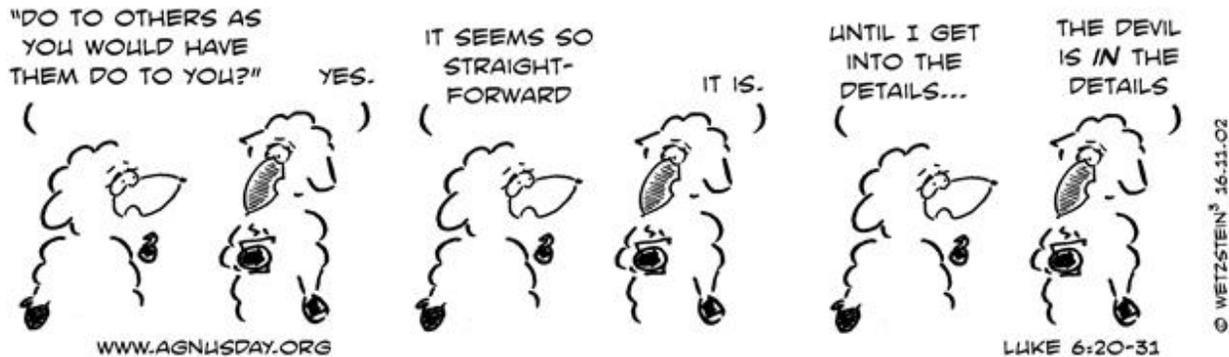
"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; We hear the same parallel again. "You have heard it said in the Old Testament law that you shall love your neighbor and hate your enemy, BUT I say to you." The Jesus, the New Moses, gives a new commandment on the new mountain, a new moral code for his followers.

"Love your enemies." Highlight. This is the fifth example of Jesus using Aramaic hyperbole and exaggeration to make a point. That is, a "normal" reaction is to hate our enemies and do evil to them. Instead, Jesus is teaching his disciples another way of life and loving...

Be perfect, therefore, as your heavenly Father is perfect. "You must be perfect as your heavenly father is perfect." Highlight. Perfect means to be mature, not to be flawless. Write the word, "mature," next to the word, "perfect." The word, "perfect," comes from centuries ago when a translator by the name of Tyndale used this word. The word, "perfect," came to mean flawless, with no defects. The Greek word under the English word is "teleos" from which we get the English word, "mature." "Be mature in your thinking." The word, "perfect," has too much perfectionism in it.

“Be merciful as your father is merciful.” Only Luke. Notice in this passage and the Lord’s Prayer, Luke simply uses the word, “Father,” rather than “heavenly father” as Matthew does. The most high God, our Father, is kind and merciful to people who are ungrateful and selfish, and we as disciples are to be kind and merciful like God our Father is kind and merciful.”

- http://www.sermonsfromseattle.com/series_c_loving_your_enemies_and_people_you_dont_like_GA.htm “... Bible study is from a larger course entitled, *THE LIFE OF CHRIST: A Study in the Four Gospels...Basic text for the course: SYNOPSIS OF THE FOUR GOSPELS, Kurt Aland, English Edition, P. 34-35.*



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

“Culpepper (*Luke, The New Interpreter's Bible*) offers the following story near the conclusion of his comments on Jesus' "sermon".

Once there was a man who took great pride in his automobile. He performed all the routine maintenance on schedule and kept the car clean inside and out. When he could afford to do so, he began to trade cars every couple of years so that he always had a relatively new vehicle. He also traded up, getting a larger, more luxurious car each time. Then he began to trade every year so that he would always have the current model. Eventually, he got to the point where he would buy a new car, drive it home, and leave it in the garage. He refused to use it because he didn't want to put any miles on it or run the risk of getting it scratched. So the new car just sat -- pretty, but never used. This could be a parable of the way some people treat their faith, becoming less and less active in church while professing more and more strongly that they are committed Christians.

- <https://www.amazon.com/New-Interpreters-Bible-Luke-John/dp/0687278228>
“The New Interpreter's® Bible offers critically sound biblical interpretation. Guided by scholars, pastors, and laity representing diverse traditions, academic experience, and involvement in the Church, this collection of writings is specifically prepared to meet the needs of preachers, teachers, and all students of the Bible.