

6th Sunday after Epiphany (C) or 6EpiphanyC

Jeremiah 17:5-10

Psalm 1

1 Corinthians 15:12-20

Luke 6:17-26

- 3 of 4 lections contain a beatitude
- they seem to differ
- same affirmation = blessed are those who depend on God rather than on the self... who live under God's reign
- biblical "happiness"
 - o God-centered not human/self-centered
 - o entrust one's life to God
 - o conform to God's values
 - o depend on God as sufficient resource
 - o not reward but result of choosing to live for God
- denying self + depending on God => opposition and suffering
- to lose one's life this way = truly find one's life
- 1 Corinthians 15
 - o our lives + futures ultimately belong to God
 - o present strife + suffering are real
 - o believe in resurrection = entrust ourselves to God
 - o such trust = true blessedness, happiness that other lections bespeak

Luke 6, Texts for Preaching year C

- sermon on the plain gets less attention
- people think this gives us access to Jesus' true message or teaching
- both evangelists have shaped material to address needs for their communities
- just after Jesus calls the Twelve (disciples)
- multitudes have come to hear and be touched
- Jesus speaks to Twelve and to those committed to following him
- shorter and more briefly expressed than sermon on the mount
 - o each beatitude has parallel woe
 - o *makarios* connotations of happiness
 - o in LXX = regarded as righteous + blessed in God's sight
 - o woe as displeasure + resulting grief
- 4th beatitude more developed

- lengthy promise of God's favor for those despised, context of Luke's church
- like Israel's prophets
- contrast between present + future
- contrast between human and divine assessment
- explicit in 4th beatitude
 - "heaven" not place but divine assessment
 - circumlocution for "from God"
- pie in the sky-ism? hold out for rewards after death?
- consider (a) time and (2) assessment
 - "Things are not always what they seem"
- [1 Corinthians 1:25](#) – God's foolishness and God's weakness

Luke 6, Fred Craddock, Interpretation

- ministry between choosing and sending the Twelve
 - time of preparation for disciples
 - more qualified to go out and minister with power?
 - not yet
 - no indication of why chosen
 - "not the person trying to be an example who is a good example, rather who gives full attention to others + opportunity to serve"
 - good example = surprised to be viewed as a good example
- Sermon on level place
 - reverses Mark's order
 - call of Twelve before healing the crowds
 - sea -> level place
 - one fourth as long as Matthew's Sermon on the Mount
 - common source (= Q or Quelle)
 - Luke probably follows common source more closely
 - theological use of geography
 - mountain = place of prayer
 - plain = be with people and identify with people
 - apostles, disciples, people
 - Jesus' ministry + message are for all (?)
 - sermon seems addressed to disciples
 - for followers + all who would be followers of Jesus
 - (Rw – for Christians and those who would be, sense of overhearing?)
 - 5 parts =

- (1) blessings + woes, 20-26
- (2) love of enemies, 27-36
- (3) judging
- (4) integrity
- (5) hearing + doing
- 20-26 – blessings + woes
 - 4 parallels
 - set before Israel in [Deuteronomy 11:26-28](#)
 - but here no contingency
 - statements are performative
 - make true what is presented
 - “the way life is inside, outside kingdom of God”
 - the blessings are not surprising
 - [Luke 1:46-55](#)
 - eschatological frame of reference
 - in future? yes and no
 - both blessings + woes anchored in present
 - (2) + (3) you shall
 - eschatological reality begins with advent of Jesus
 - present agenda for followers of Jesus
 - original audiences?
 - implies rich + poor addressed
 - ?
 - truth + force of the words do not depend on our reconstruction
 - literal sense of words
 - caution about “sailing into such spiritual realms”
 - Luke joins spiritual and material conditions
 - allows for conditions of poor to change
 - does not allow no hope for better tomorrow