

Notes for Next Sunday

Seventh Sunday after Epiphany

The Point of this Week's Readings

Old Testament (Genesis 45:3-15). Jacob had died and the brothers of Joseph shaking in their booths. They had been very mean to Joseph when he was young. They had sold him to a caravan of traders and then lied to their father about a wild animal having killed him. Joseph assures them that God had meant to help many people from dying from the famine they were experiencing. He ends up showing his love and forgiveness by embracing them.

Epistle (1 Corinthians 15:21-42). Verses 21-32 have Paul outlines how sin and death came into this world through and how through Jesus how death was conquered. Then he goes on to tell all things Jesus did to show His dominion over death. Paul then uses logic to show how useless their faith is if there is no resurrection. Verses 35-42 shows how death for Christians leads to a glorious body in heaven where there is great splendor.

Gospel (Luke 6:27-38). In this text Jesus continues His Sermon on the Plain. In verses 27-31 Jesus emphasizes that as His disciples, we are to love our enemies. Verses 28-30 Jesus gives some very specific examples of how they are to show this love. He also points out that if they only show love to those who would return it that they are really like sinners. Verse 31 states the golden rule. Verse 37 warns against judging others. Verse 38 speaks of generous giving and the fact that we can never out give the Lord.

For more in-depth commentary on each reading, read the notes found after each text below.

OLD TESTAMENT – Genesis 45:3-15

³ Joseph said to his brothers, “I am Joseph! Is my father still living?” But his brothers were not able to answer him, because they were terrified at his presence. ⁴ Then Joseph said to his brothers, “Come close to me.” When they had done so, he said, “I am your brother Joseph, the one you sold into Egypt! ⁵ And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. ⁶ For two years now there has been famine in the land, and for the next five years there will not be plowing and reaping. ⁷ But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance. ⁸ “So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt. ⁹ Now hurry back to my father and say to him, ‘This is what your son Joseph says: God has made me lord of all Egypt. Come down to me; don’t delay. ¹⁰ You shall live in the region of Goshen and be near me—you, your children and grandchildren, your flocks and herds, and all you have. ¹¹ I will provide for you there, because five years of famine are still to come. Otherwise you and your household and all who belong to you will become destitute.’ ¹² “You can see for yourselves, and so can my brother Benjamin, that it is really I who am speaking to you. ¹³ Tell my father about all the honor accorded me in Egypt and about everything you have seen. And bring my father down here quickly.” ¹⁴ Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. ¹⁵ And he kissed all his brothers and wept over them. Afterward his brothers talked with him.

45:9 *hurry back ... don't delay.* Joseph is anxious to see Jacob as soon as possible (see v. 13). (CSB)

45:10 *Goshen.* A region in the eastern part of the Nile delta, it was very fertile (see v. 18) and remains so today. (CSB)

Perhaps the primary Egyptian region for livestock. (TLSB)

45:12 *I ... am speaking.* Not through an interpreter as before. (CSB)

45:14 *fell upon his ... neck.* The brothers embraced, with the head pressed against the other's neck. (TLSB)

45:15 *his brothers talked with him.* In intimate fellowship and friendship, rather than hostility or fear, for the first time in over 20 years. (CSB)

After they had recovered from their fear and were assured of his brotherly love. (TLSB)

EPISTLE – 1 Corinthians 15:21-42

²¹For since death came through a man, the resurrection of the dead comes also through a man. ²²For as in Adam all die, so in Christ all will be made alive. ²³But each in his own turn: Christ, the firstfruits; then, when he comes, those who belong to him. ²⁴Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power. ²⁵For he must reign until he has put all his enemies under his feet. ²⁶The last enemy to be destroyed is death. ²⁷For he “has put everything under his feet.” Now when it says that “everything” has been put under him, it is clear that this does not include God himself, who put everything under Christ. ²⁸When he has done this, then the Son himself will be made subject to him who put everything under him, so that God may be all in all. ²⁹Now if there is no resurrection, what will those do who are baptized for the dead? If the dead are not raised at all, why are people baptized for them? ³⁰And as for us, why do we endanger ourselves every hour? ³¹I die every day—I mean that, brothers—just as surely as I glory over you in Christ Jesus our Lord. ³²If I fought wild beasts in Ephesus for merely human reasons, what have I gained? If the dead are not raised, “Let us eat and drink, for tomorrow we die.” ³³Do not be misled: “Bad company corrupts good character.” ³⁴Come back to your senses as you ought, and stop sinning; for there are some who are ignorant of God—I say this to your shame. ³⁵But someone may ask, “How are the dead raised? With what kind of body will they come?” ³⁶How foolish! What you sow does not come to life unless it dies. ³⁷When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. ³⁸But God gives it a body as he has determined, and to each kind of seed he gives its own body. ³⁹All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another. ⁴⁰There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another. ⁴¹The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor. ⁴²So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable

15:22 *in Christ all will be made alive.* † All who are “in Christ”—i.e., who are related to him through faith—will be made alive at the resurrection. (CSB)

15:26 *last enemy ... death.* Contrary to notions of death as friendly and suicide as a solution, the Bible describes death as our enemy. The Lord created us for life, not death. Death is destroyed by the gift of eternal life in Christ. (TLSB)

15:29–34 From frustration, Paul resorts to sarcasm and even mockery. (TLSB)

15:32 *Let us eat and drink, for tomorrow we die.* A fitting philosophy of life if there is no resurrection. (CSB)

15:35–41 Paul provides three examples from God's created order to illustrate the principle of resurrection. The main point is v 38: we have the body and life that God chooses. Just as our current existence depends on His choices at creation, our eternal existence depends on His choice in redemption: resurrection unto life. (TLSB)

GOSPEL – LUKE 6:27-38

²⁷ **“But I tell you who hear me: Love your enemies, do good to those who hate you, ²⁸ bless those who curse you, pray for those who mistreat you. ²⁹ If someone strikes you on one cheek, turn to him the other also. If someone takes your cloak, do not stop him from taking your tunic. ³⁰ Give to everyone who asks you, and if anyone takes what belongs to you, do not demand it back. ³¹ Do to others as you would have them do to you. ³² “If you love those who love you, what credit is that to you? Even ‘sinners’ love those who love them. ³³ And if you do good to those who are good to you, what credit is that to you? Even ‘sinners’ do that. ³⁴ And if you lend to those from whom you expect repayment, what credit is that to you? Even ‘sinners’ lend to ‘sinners,’ expecting to be repaid in full. ³⁵ But love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. ³⁶ Be merciful, just as your Father is merciful.**

6:27-34 The second section of the Sermon on the Plain has sixteen imperatives that occur in 6:27–38. There is a natural connection between this section and the previous one. If the beatitudes and woes describe the characteristics of disciples or catechumens, who are incorporated into Christ in Baptism, this imperatival section describes the shape of the catechumen’s life as he shares in the life of Christ. The beatitudes describe “being” and this series of catechetical imperatives describe “doing.” (CC p. 291)

6:29 *cloak ... tunic.* The cloak was the outer coat, under which the tunic was worn. (CSB)

6:32 *what credit is that to you.* The golden rule in terms of *quid pro quo* is something even unregenerate sinners are capable of doing occasionally. But as the beatitudes state, those in Christ are enabled by his grace to do what Christ does, and this is most clearly expressed in the ability to give above and beyond the golden rule. (CC p. 294)

³⁷ **“Do not judge, and you will not be judged. Do not condemn, and you will not be condemned. Forgive, and you will be forgiven. ³⁸ Give, and it will be given to you. A good measure, pressed down, shaken together and running over, will be poured into your lap. For with the measure you use, it will be measured to you.”**

6:37-38 After a great climax in the sermon: “Become merciful, just as your Father is merciful” (6:36), there come practical examples of how this mercy is to be shown to others. The prohibition against judging or condemning is not about legitimate judicial decisions in a court of law, but rather, it refers to judgments of believers against unbelievers, and particularly those judgments in the Christian assembly among believers (e.g., Romans 14). (CC p. 295)

6:38 *poured into your lap.* Probably refers to the way the outer garment was worn, leaving a fold over the belt that could be used as a large pocket to hold a measure of wheat. (CSB)