

Fourth Sunday after the Epiphany February 3, 2019

Year C – the Gospel of Luke

Lutheran

Living the ^ Lectionary

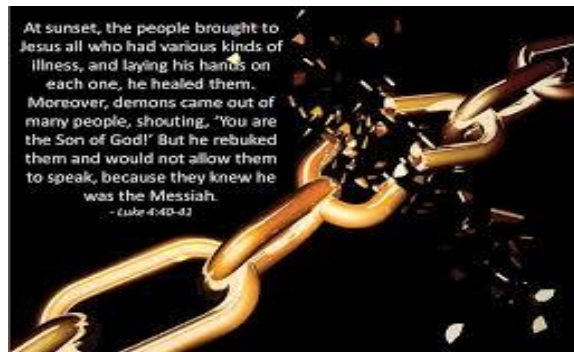
*A weekly study of the Scriptures for the coming Sunday since May 4, 2014.
An opportunity to make Sunday worship more meaningful and to make the rhythms of the readings part of the rhythms of your life.*

Available on line at:

- ✦ www.bethlehemplutheranchurchparma.com/biblestudies
- ✦ Through www.Facebook.com at “Living the Lutheran Lectionary”, “Bethlehem Lutheran Church Parma”, or “Harold Weseloh”
- ✦ All links in this on-line copy are active and can be reached using Ctrl+Click

Gather and be blessed:

- ✦ **Thursdays at 10 AM:** Bethlehem Lutheran Church, 7500 State Road, Parma, OH 44134
- ✦ **Fridays at 7 PM in a house church setting:** For details, contact Harold Weseloh at puritaspastor@hotmail.com
- ✦ **First Sunday of the month at 11 AM:** St. Philip Lutheran Church, 11315 Regalia Ave., Cleveland, OH 44104
- ✦ **On Facebook through Messenger** in a discussion group shared by people throughout the United States, Kenya and Uganda. Contact Harold Weseloh on Facebook Messenger.



<http://howard-carter.blogspot.com/2015/07/jesus-heals-and-liberates-first-two.html>

Hymn of the Day

Lutheran Service Book (LSB) 842 The Lutheran Hymnal (TLH) Not Listed
“Son of God, eternal Savior”

Although “[IN BABILONE](#)” is the most common melody for this hymn, there are several alternatives. “Everton”, by Henry Thomas Smart written in the late 1800’s, and is the second most common one in use. There are almost as many others in use as there are those hymnals that use “In Babilone”.

- <https://www.youtube.com/watch?v=3POVtRh-Xqc> Robert Morehead gives an introduction before playing the hymn and singing the verses
- <https://www.youtube.com/watch?v=HU-oUqVKWWI> [RobCharles1981](#) (Tune Everton) Llanrhidian Church North Gower Swansea
- <https://www.youtube.com/watch?v=xXGzbHep0iU> One of several alternate melodies. This one is by William S. Monk, 1823-1899.
- <https://www.youtube.com/watch?v=w2ViAGIPSeo> A fourth melody played on trumpet and piano. “In His Service In His Time © 2010 In His Service”

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 1:4-10 (17-19); Revised Common Lectionary (RCL), Jeremiah 1:4-10 (Next week: Isaiah 6:1-8 (9-13); RCL, the same reading)

“Since Jeremiah 1:4-10 functions to introduce and authorize the entire book of Jeremiah, it may be helpful to introduce the range of content in the book, from calls for repentance, to announcements of judgment, to personal laments, to pronouncements against the nations, and finally to stunning announcements of hope, renewal, and recreation...

Six verbs are used to summarize... the word of God in the book of Jeremiah. The preaching task today is to discern which verbs need to be represented and reheard in a specific context. As in the book of Jeremiah, different moments will need to hear different commanded words.*

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2960 [Richard W. Nysse](#) Professor of Old Testament, Luther Seminary, St. Paul, MN *([Follow the link to learn more about the “six verbs”.](#))

The Call of Jeremiah

⁴Now the word of the LORD came to me, saying,

⁵“Before I formed you in the womb I knew you,
and before you were born I consecrated you;
I appointed you a prophet to the nations.”

⁶ Then I said, “Ah, Lord GOD! Behold, I do not know how to speak, for I am only a youth.” ⁷ But the LORD said to me,

“Do not say, ‘I am only a youth’;
for to all to whom I send you, you shall go,
and whatever I command you, you shall speak.

⁸ Do not be afraid of them,
for I am with you to deliver you,
declares the LORD.”

⁹ Then the LORD put out his hand and touched my mouth. And the LORD said to me,

“Behold, I have put my words in your mouth.
¹⁰ See, I have set you this day over nations and over kingdoms,
to pluck up and to break down,
to destroy and to overthrow,
to build and to plant.”

¹¹ And the word of the LORD came to me, saying, “Jeremiah, what do you see?” And I said, “I see an almond^[a] branch.” ¹² Then the LORD said to me, “You have seen well, for I am watching over my word to perform it.”

¹³ The word of the LORD came to me a second time, saying, “What do you see?” And I said, “I see a boiling pot, facing away from the north.” ¹⁴ Then the LORD said to me, “Out of the north disaster^[b] shall be let loose upon all the inhabitants of the land. ¹⁵ For behold, I am calling all the tribes of the kingdoms of the north, declares the LORD, and they shall come, and every one shall set his throne at the entrance of the gates of Jerusalem, against all its walls all around and against all the cities of Judah. ¹⁶ And I will declare my judgments against them, for all their evil in forsaking me. They have made offerings to other gods and worshiped the works of their own hands. ¹⁷ But you, dress yourself for work;^[c] arise, and say to them everything that I command you. Do not be dismayed by them, lest I dismay you before them. ¹⁸ And I, behold, I make you this day a fortified city, an iron pillar, and bronze walls, against the whole land, against the kings of Judah, its officials, its priests, and the people of the land. ¹⁹ They will fight against you, but they shall not prevail against you, for I am with you, declares the LORD, to deliver you.”

- a. [Jeremiah 1:11](#) *Almond* sounds like the Hebrew for *watching* (compare verse [12](#))
- b. [Jeremiah 1:14](#) The Hebrew word can mean *evil, harm, or disaster*, depending on the context; so throughout Jeremiah
- c. [Jeremiah 1:17](#) Hebrew *gird up your loins*

“... (*The*) Bible itself does tend to make a big deal out of call narratives. This Lectionary passage is by no means the only one in the Bible that conveys this same message but Jeremiah 1 is a lyric example of providence and the divine call in action. And it is a reminder to all Christians—and not just pastors or those called to high profile jobs in the church—that our God is a never-ending blur of activity who is constantly preparing people for various calls and, simultaneously but unbeknownst to the people involved, God is constantly equipping people for the call that will come.

How often isn't it true that people end up getting called into a line of work they never before considered, that they never in their wildest dreams ever thought they would do, only to engage in that work and discover that God had been equipping them for years for a task they were not even aiming at!...

Such was Jeremiah's surprise as this prophetic books opens. God calls to Jeremiah to tell him that the divine eye has been upon him not just from the very beginning of his life but from a time even before he was himself that proverbial gleam in his mother's eye. God saw Jeremiah coming a long ways off. And God appointed him to be a prophet. This, of course, came as startling news to Jeremiah who, apparently, had not had any previous inkling that this could be his life's work. Maybe it did not even sound that good to him, either. In any event, he starts to do what any number of divinely appointed figures in the Bible have done: he resists the call. He makes up an excuse....

But God will have none of it. If you look closely at this text, however, what God then goes on to say could not have re-assured Jeremiah one bit. At first God says what you pretty much expect he would say: “You must go. You can't disobey me. I will give you the words to say. I will be with you.” That all sounds fine. But then God adds one other phrase that must surely have caused Jeremiah's heart to skip a beat even as a flutter went through his stomach: “I will rescue you.”

Um . . . God will rescue him . . . from what exactly? Rescue implies peril, danger. Needing to be rescued implies falling into an unpleasant situation. So if Jeremiah is going to need rescues as part of whatever it is God is calling him to, then this job proffer just got a lot worse!

God then goes on to say a bit more that may explain why rescue is going to be needed now and again: God has appointed Jeremiah to, among other things, “uproot and tear down, to destroy and overthrow.” Yes, yes, God then goes on to say he will get to “build and plant” as well but all this talk about uprooting and such occupies a lot more space in these words and appears to point forward to a prophetic ministry that is going to be as unpleasant for the people who hear God's words through Jeremiah as it may prove to be for Jeremiah himself.

Yet this, apparently, is the ministry for which God had been equipping Jeremiah all along, whether Jeremiah knew it or not. This was the call God put on his life, and as with all whom God calls, Jeremiah would know no peace until he gave in and let God have his way with him...”

- https://cep.calvinseminary.edu/sermon-starters/epiphany-4c/?type=old_testament_lectionary Scott Hoezee

Psalm 71:1-6; RCL, the same reading (*Psalm 138; RCL, the same reading*)

“This psalm has long been one of my favorites.

*While it appears to have been written by an older person (verses 9, 18), the psalm taken as a whole is a prayer appropriate at any age. For years, *I had verses 17-18 taped onto the wall by my desk, using these words as a prayer to keep my daily task of teaching or preaching in focus...*

The psalm falls into three parts, each ending on a note of praise: verses 1-8, 9-16 and 17-24. The psalm contains the elements typical of an individual lament or prayer for help, though these elements are scattered about. Especially dominant are calls for help (verses 1-4, 9, 12-13, 18, eight verses) and affirmations of trust (verses 3b, 5-7, 14, 17, 20-21, also eight verses). A "they" complaint occurs in verses 10-11 and the psalm expresses a generous supply of praise (verses 14-16, 19, 22-24).

Considered as a whole, the psalm may well be named a psalm of trust. I have used it as part of a trio of trust psalms, with Psalm 131 providing a picture from the beginning of life, Psalm 23 coming out of the stresses and strains of the midst of life ("even though I walk through the darkest valley", verse 4) and 71 giving expression to reflections of a senior citizen..." (continued after the reading)

Forsake Me Not When My Strength Is Spent

71 In you, O LORD, do I take refuge;
 let me never be put to shame!
² In your righteousness deliver me and rescue me;
 incline your ear to me, and save me!
³ Be to me a rock of refuge,
 to which I may continually come;
 you have given the command to save me,
 for you are my rock and my fortress.

⁴ Rescue me, O my God, from the hand of the wicked,
 from the grasp of the unjust and cruel man.

⁵ For you, O Lord, are my hope,
 my trust, O LORD, from my youth.

⁶ Upon you I have leaned from before my birth;
 you are he who took me from my mother's womb.
 My praise is continually of you...

**¹⁷ O God, from my youth you have taught me,
 and I still proclaim your wondrous deeds.*

*¹⁸ So even to old age and gray hairs,
 O God, do not forsake me,
 until I proclaim your might to another generation,
 your power to all those to come.*

(continues through verse 24)

“From my youth (71:1-8)

Cries for help dominate the first four verses: "deliver me...rescue me...save me...Rescue me." The psalm is rich in pictures for God: "rock of refuge...strong fortress...my rock...my fortress..." and then, without imagery, simply "my God."

Especially striking is the "life review" section in verses 5 and 6. The one praying this psalm is no recent convert to the faith. The pray-er says that the Lord has been "my hope, my trust...from my youth." Here is a pastoral point worth making: When the psalmist is needing help from those making his life miserable, from difficult situations being faced, he looks back at his lifetime of experience with God. He is saying, "Lord, you've helped me out of tough times before. I've depended on you ever since I was born! So, Lord, how about bailing me out once again!"

The first section ends on a note of praise...

The preacher can point out the "life review" device here in verses 5 and 6 and indicate that recalling God's help in the past can be a stabilizing and encouraging approach for facing a difficult future, whether it be loss of a job, loss of a friend or loved one, or loss of good health. The point: when things look bleak or blue, look back at your life with God! Remember that God has helped you out many times in the past. Why wouldn't God do it again?..."

- https://www.workingpreacher.org/preaching.aspx?commentary_id=499
James Limburg Professor Emeritus of Old Testament, Luther Seminary, Saint Paul, Minn.

1 Corinthians 12:31b – 13:13; RCL, 1 Corinthians 13:1-13 (1 Corinthians 14:12b-20; RCL, 1 Corinthians 15:1-11)

This is perhaps the most widely recognized and quoted passage anywhere in the Pauline letters, which poses both a challenge and an opportunity for preachers...

Last Sunday's text from chapter 12 discussed the various gifts of the Spirit given to the church; that topic will return in chapter 14. The intervening chapter 13 only seems to be an interruption. In fact, chapter 13 is the key. It is unfortunate that the lectionary omits 12:31b. (The Lutheran Lectionary does not omit this verse) This Sunday may be the time to reach back and pick up that crucial half verse. There, most translations come close to the expression of the NRSV, in which love is introduced as "a still more excellent way." It certainly is that. However, such renderings do not really capture the point. New English Translation translates the phrase as "beyond comparison," and that is better. More precisely, the Greek phrase indicates something like "beyond measuring," and hearing that is important because measuring themselves, their abilities, and their status relative to one another seems to have become something of an obsession within the Corinthian church. Paul wants to move them past all of this to a way that is "beyond measuring." Love is the shape of life that has been set free from the competition that is disrupting the Corinthian church..."

- http://www.workingpreacher.org/preaching.aspx?commentary_id=2734
Brian Peterson Professor of New Testament, Lutheran Theological Southern Seminary, Columbia, SC

“...At the end of this beautiful poem Paul will remind us that this vision of community is ultimately not about knowing or doing things, but is about knowing a person “face to face” and that living in such a community is merely a reflection of our having first been known and caught up in the love of God (13:12).

To begin with it will be important to keep in mind that this is poetry, and well-attested by use as easily one of the most beautiful and loved pieces in the New Testament. The task will thus be in part to rescue or recover a reading that has gained so close an association with weddings and married love. Its placement here as a culmination of the argument of chapter 12 makes clear that it is rather a vision of the love that characterizes the one body of a caring community that is the gift of the Spirit in Christ Jesus our Lord.

This is poetry. And part of its appeal is the effect of its overall conception coupled with the beauty of the structures of rhythm and repetition. These structures can perhaps best be sensed simply by reading the text aloud in any good translation, or perhaps several. However archaic the language, it is difficult to improve on the cadences of the familiar King James Version. As for the details of language and structure these may be pursued in the notes of a good critical commentary...” (continued after the reading)

³¹ *But earnestly desire the higher gifts.*

And I will show you a still more excellent way.

The Way of Love

13 **If** I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. ² **And if** I have prophetic powers, and understand all mysteries and all knowledge, and **if** I have all faith, so as to remove mountains, but have not love, I am nothing. ³ **If** I give away all I have, and **if** I deliver up my body to be burned,^[a] but have not love, I gain nothing.

⁴ Love *is patient and kind*; love does **not** envy or boast; it is **not** arrogant ⁵ or rude. It does **not** insist on its own way; it is **not** irritable or resentful;^[b] ⁶ it does **not** rejoice at wrongdoing, but *rejoices with the truth*. ⁷ Love *bears all things, believes all things, hopes all things, endures all things*.*

⁸ Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. ⁹ For we know in part and we prophesy in part, ¹⁰ but when the perfect comes, the partial will pass away. ¹¹ When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. ¹² For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

13 So now faith, hope, and love abide, these three; but the greatest of these is love.

- a. [1 Corinthians 13:3](#) Some manuscripts *deliver up my body [to death] that I may boast*
- b. [1 Corinthians 13:5](#) Greek *irritable and does not count up wrongdoing*

“...“And I will show you a still more excellent way” (12:31b). Though located in our text as part of chapter 12, this sentence is clearly transitional, linking the first stage of Paul’s argument regarding our oneness in Christian community to this second stage that now comes in the form of a poetic vision. Omitted in the reading for the previous Sunday, it will need to be added to the reading for this Sunday. “I will show you...”

The word choice here is intentional and significant in its pastoral wisdom. This is the language of Epiphany. In the end, the vision of community that Paul holds out for his Corinthian brothers and sisters as an alternative to the divisions that threaten them will come neither for them nor for us as either counsel or command but through a revelation. In the end, it is not about a project to be completed, but about a vision of a new reality, a new possibility, that captivates and motivates simply by the power of its conception and the promise God’s Spirit in Christ Jesus.

“A still *more excellent* way.” Though admittedly tricky to translate, the traditional translation here has not been the best. The Greek word used here has come into English directly in our word “hyperbole.” One could do worse than picking up those associations. This is ultimately a poetic vision; it is exaggeration that befits a reality that Paul imagines cannot be captured sufficiently only through argumentative prose. It is the same wondrous vision with which Paul has sought to tease these Corinthians earlier...”

- http://www.workingpreacher.org/preaching.aspx?commentary_id=1540
James Boyce Emeritus Professor of New Testament and Greek, Luther Seminary, St. Paul, MN

“1 Corinthians 13 is considered one of the most frequently-cited chapters.

Even those who do not like Paul, for whatever reason, still love this chapter because love is good. But we need to put this chapter in the Corinthian context. In 1 Corinthians 12:31 Paul says: “But strive for the greater gifts. And I will show you a still more excellent way.” Readers feel perplexed a bit about this verse because earlier in 12:1-26 he told the Corinthians that all gifts are different yet important. However, now he insinuates that there are superior gifts, asking them to “strive for the greater gifts.”

This verse must be understood not in terms of kinds of spiritual gifts, as in 12:6-10, but in terms of a different focus of work in the church: “Works of love,” which is “a more excellent way.” In this sense, “greater gifts” (*charisma* means a gift or grace) refer to all love-related works, which is the topic of 1Corinthians 13.

In 1 Corinthians 13:1-3, Paul speaks in the first-person-singular and explains why love is foremost. Speaking in tongues may be regarded as one of the superior gifts by the Corinthian community. But if there is no love, it is nothing, as he says: “I am a noisy gong or a clanging cymbal” that would hinder community work. Likewise, he goes on to say in 13:2-3: “And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but do not have love, I am nothing. If I give away all my possessions, and if I hand over my body so that I may boast, but do not have love, I gain nothing.”

In 1 Corinthians 13:4-7, Paul describes what love must do or not do rather than what love is. He does not romanticize it with abstract language. Rather, love is a concrete action that comes with all action verbs, as in 13:4-7: *makrothymeo* (“to be patient”), *chresteuomai* (“to act kindly”), *zeloo* (“to be jealous”), *perpereuomai* (“to brag”), *physiomai* (“to be proud”), *aschemoneo* (“to behave indecently”), *zeteo* (“to desire”), *paroxynomai* (“to be upset”), *logizomai* (“to reckon”), *chairo* (“to rejoice”), *synkairo* (“to rejoice with”), *stego* (“to bear”), *pisteuo* (“to believe”), *elpizo* (“to hope”), *hypomeno* (“to endure”).

*As we see above, seven out of the fifteen action-verbs have to do with what love must do (**underlined and italicized in text**): “To be patient,” “to be kind,” “to rejoice in the truth,” “to bear all things,” “to believe all things,” “to hope all things,” and “to endure all things.” Then, the rest (eight of them) has to do with what love should not do (**bold and underlined in text**): “Not to envy,” “not to boast,” “not to be arrogant,” “not to be rude,” “not to seek its own way,” “not to be irritable,” “not to be resentful,” and “not to rejoice in wrongdoing.”...

- http://www.workingpreacher.org/preaching.aspx?commentary_id=3956 **Yung Suk Kim** Associate Professor of New Testament & Early Christianity, Samuel DeWitt Proctor School of Theology, Virginia Union University, Richmond, Va.

Luke 4:31-44; RCL, Luke 4:21-30 (Luke 5:1-11; RCL, the same reading)

*“Today’s Gospel comes right after last week’s Gospel. Last week, we saw Jesus give His epiphany to the people of Nazareth. It didn’t go well. The people of Nazareth tried to kill Jesus. It is not surprising to learn that Nazareth was not the headquarters for Jesus’ preaching and teaching ministry. Although Jesus grew up in Nazareth and although Jesus was known as Jesus of Nazareth, Capernaum eventually became the headquarters for His ministry. Today’s Gospel is an account of **three events** with a common theme and all three take place in Capernaum.*

*The **first event** happens in the synagogue on the Sabbath. Jesus had established His credentials as a rabbi and He was, once again, teaching in the synagogue on the Sabbath... As Jesus was teaching, a man suddenly interrupted His class. This man was demon possessed and the demon forced him to scream at the top of his lungs, “Ah! what have we to do with you, Jesus of Nazareth?...”*

*The **second event** happened in Peter’s house on that same Sabbath, Peter asked Jesus to do the honor of eating with him...*

*Finally (the **third event**), when the sun went down and the Sabbath was officially over, everyone from the surrounding countryside brought their sick and injured friends and relatives to Jesus. Jesus healed them all...*

The common thread through all of these events is the power and authority of Jesus... “

- <https://www.sermonwriter.com/childrens-sermons/christs-powerful-authoritative-word/> Lois Parker Edstrom

“The Holy Gospel according to St. Luke, the 4th Chapter”

Jesus Heals a Man with an Unclean Demon

³¹ And he went down to Capernaum, a city of Galilee. And he was teaching them on the Sabbath, ³² and they were astonished at his teaching, for his word possessed authority. ³³ And in the synagogue there was a man who had the spirit of an unclean demon, and he cried out with a loud voice, ³⁴ “Ha!^[a] What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are—the Holy One of God.” ³⁵ But Jesus rebuked him, saying, **“Be silent and come out of him!”** And when the demon had thrown him down in their midst, he came out of him, having done him no harm. ³⁶ And they were all amazed and said to one another, “What is this word? For with authority and power he commands the unclean spirits, and they come out!” ³⁷ And reports about him went out into every place in the surrounding region.

Jesus Heals Many

³⁸ And he arose and left the synagogue and entered Simon's house. Now Simon's mother-in-law was ill with a high fever, and they appealed to him on her behalf. ³⁹ And he stood over her and rebuked the fever, and it left her, and immediately she rose and began to serve them.

⁴⁰ Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and he laid his hands on every one of them and healed them. ⁴¹ And demons also came out of many, crying, “You are the Son of God!” But he rebuked them and would not allow them to speak, because they knew that he was the Christ.

Jesus Preaches in Synagogues

⁴² And when it was day, he departed and went into a desolate place. And the people sought him and came to him, and would have kept him from leaving them, ⁴³ but he said to them, **“I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.”** ⁴⁴ And he was preaching in the synagogues of Judea.^[b]

- a. [Luke 4:34](#) Or *Leave us alone*
- b. [Luke 4:44](#) Some manuscripts *Galilee*

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

“In today’s Gospel, we catch a glimpse of what the public ministry of Jesus was like. We follow Jesus on what might have been a fairly typical day for him, a very busy day at that. We see Jesus engaged in various ministry activities: teaching, exorcising, healing, and preaching. And the common denominator that runs through these activities? I think we can see it in a little verse from our text: “His word possessed authority.” “His Word Possessed Authority”: in his teaching, in his casting out demons, in his healing the sick, and in his preaching. Let’s see how that authoritative word of Jesus is manifested in each of these **four activities** and find out what that means for us today.

The **first** thing we see mentioned is Jesus' teaching...In his ministry, Jesus came as a teacher, a rabbi of sorts. He taught in the synagogues, he taught on the mountainside and the seashore, he taught in the Temple. Jesus taught on the meaning and application of the Torah, the Law of Moses, and the rest of the Hebrew Scriptures.

How did Jesus' teaching differ from that of the rabbis? In this: "His word possessed authority."... Jesus didn't need to quote any rabbis; he spoke on his own authority. Jesus taught as one sent from God, who came from the Father full of grace and truth. He taught with full confidence: He knew what he was talking about, and people could sense that. Jesus taught with authority...

"His word possessed authority" also in another area we probably don't think about too much: in his exorcising, that is, in his casting out of demons. In fact, that is the (**second**) activity we see Jesus doing the most in today's reading. He's casting out demons, unclean spirits...

Notice that the demon knows who Jesus is. He recognizes that Jesus is the Holy One of God. But that knowledge in itself does not engender faith but rather fear...Well, that's the case with this demon here. He's shaking in his boots...

But if these demons know who Jesus is, and they correctly cry out, "You are the Holy One of God, you are the Son of God," why does Jesus rebuke them and silence them? Doesn't he want people to know who he is? Yes, but not in this way. He doesn't want demons to be the ones to announce who he is... So, you demon, shut up and come out of that man!

"And when the demon had thrown him down in their midst, he came out of him, having done him no harm." Jesus demonstrates that he exercises authority not just to show who is boss—it does show that, yes—but also to show that he uses his authority to help people. He has compassion on us, just as he has compassion on this demonized man...

Christ commands, and demons must flee. The devil is no match for our great Champion. "One little word can fell him."

"His word possessed authority" in teaching, in casting out demons, and **third**, in healing the sick. This too was another way Jesus used his authority to help people in need...What a powerful voice, and a merciful one on top of it! Jesus cares for the well-being of his people, including their bodily needs.

"Now when the sun was setting, all those who had any who were sick with various diseases brought them to him, and he laid his hands on every one of them and healed them."... Indeed, Simon's mother-in-law, healed here, would later get sick again, or get old, and that time she would not recover. Same with all those other folks who got healed. But these healings that Jesus does here are sufficient to demonstrate that sickness and death are not the end, that the mission Christ came to accomplish will result in ultimate healing for these mortal bodies...

And **fourth**, "his word possessed authority" in his preaching: "'I must preach the good news of the kingdom of God to the other towns as well; for I was sent for this purpose.' And he was preaching in the synagogues of Judea."

Jesus came to preach...A dynamic, living word to real-live people, calling them home to God, a God who knows all their sins and still in his mercy forgives them and accepts them for the sake of his Son, their Savior.

And guess what? Jesus Christ is still preaching that same word today, to you!... "

- <https://steadfastlutherans.org/2013/02/his-word-possessed-authority-sermon-on-luke-431-44-by-pr-charles-henrickson/> Rev. Charles Henrickson currently serves at [St Matthew Lutheran Church in Bonne Terre, Missouri](#)



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



- <https://tncbeta.wordpress.com/2011/05/23/jesus-has-authority-over-evil-spirits/>
- If you missed the pigs today, they are in Luke 8:26-39 (and in Matthew 8:28-34 or Mark 5:1-20) The demon in that story had a name, Legion, for there were many.

“...Finally, though it would depart from the core issues, a sermon rooted in verse 5 of Jeremiah's call story could investigate the idea of "God having a plan" for our lives. Discerning God's plan (the right vocation, the right partner) is, for some Christians, fraught with excitement and anxiety. Beyond our shared vocation in baptism, what *do* we believe about God's choreography and authorship in our lives?”

- https://www.workingpreacher.org/preaching.aspx?commentary_id=661
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