

7th Sunday of Luke

Luke 16:19-31: Lazarus and the Rich Man

<https://www.youtube.com/watch?v=CgDo43V9NII>

The reading is from St. Paul's First Letter to the Corinthians 12:27-31; 13:1-8

Brethren, you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. 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. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

Logos – logical argumentation: “If we raise/cut taxes, we’ll increase consumer spending.”

Pathos – an appeal to the emotions: “Raise/Cut taxes, it’s good for your country.”

Ethos – speaker establishes his legitimacy: “I have written a book on raising/cutting taxes.”

Logos Chapter 12 The Spirit

Pathos Chapter 13 Love

Logos Chapter 14 The Spirit

12:31a: But earnestly desire (*zeloute*) the higher gifts.

14:1: Make love your aim, and earnestly desire (*zeloute*) the spiritual [gifts]...

4th century BC textbook *Rhetorica Ad Alexandrum* (35)

- blessings not connected to one's own virtue (ie, standing passed on by forebears, wealth, beauty)
- blessings connected to virtue (wisdom, courage, etc)
- one's forebears
- one's achievements

Encomium to "Truth" in **1 Esdras** 4:33-41

The earth is vast, and heaven is high, and the sun is swift in its course, for it makes the circuit of the heavens and returns to its place in one day. ³⁵ Is not the one who does these things great? But truth is great, and stronger than all things. ³⁶ The whole earth calls upon truth, and heaven blesses it. All God's works quake and tremble, and with him there is nothing unrighteous. ³⁷ Wine is unrighteous, the king is unrighteous, women are unrighteous, all human beings are unrighteous, all their works are unrighteous, and all such things. There is no truth in them and in their unrighteousness they will perish. ³⁸ But truth endures and is strong forever, and lives and prevails forever and ever. ³⁹ With it there is no partiality or preference, but it does what is righteous instead of anything that is unrighteous or wicked. Everyone approves its deeds, ⁴⁰ and there is nothing unrighteous in its judgment. To it belongs the strength and the kingship and the power and the majesty of all the ages. Blessed be the God of truth!" ⁴¹ When he stopped speaking, all the people shouted and said, "Great is truth, and strongest of all!"

"Encomium" on a Virtue: **Plato**, *Symposium* = *encomia to deity/virtue (Love: eros)*

"the one who makes peace among men, and a windless waveless main. He it is who casts alienation out, draws intimacy in; he brings us together in all such friendly gatherings as the present...kind giver of amity, giving no enmity (197 C-D).

Aristotle, *Nicomachean Ethics* 9.6.2

Moreover, *filia* (friendship) appears to be the bond of the state; and lawmakers seem to set more store by it than they do justice, for to promote concord, which seems akin to friendship, is their chief aim, while faction (*stasis*), which is enmity, is what they are most anxious to banish."

4 Macc 13:23-26

Therefore, when sympathy and brotherly affection (*filanthropia*) had been so established, the brothers were the more sympathetic to one another.²⁴ ...A common zeal for nobility strengthened their goodwill toward one another, and their concord (*omonoia*)...

Factions in Corinth

The thesis statement of the letter: 1:10: I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment.

- Knowledge
- Wisdom

- Spiritual gifts
- Dining practices

Love is not/Corinthians are

Jealous

13:4 Love does not envy

3:3 For as long as there is jealousy and quarreling among you, are you not of the flesh, and behaving according to human inclinations?

Boastful/Puffed up

13:4 Love does not boast, it is not proud

4:7 And if you did receive it, why do you boast as if you did not?

Cf 1:29, 31; 3:21; 4:6, 18, 19; 5:2

Count up evil/Quick to judge

13:5 It is not easily angered, it keeps no record of wrongs...

6:1-11 In fact, to have lawsuits at all with one another is already a defeat for you. Why not rather be wronged? Why not rather be defrauded? ⁸ But you yourselves wrong and defraud—and believers at that (6:7-8)

Cf. 4:1-5

Hope (especially of the Resurrection)

13:7 It always protects, always trusts, always hopes...

15:19 If for this life only we have hoped in Christ, we are of all people most to be pitied.

Childish

13:11 When I was a child, I talked like a child, I thought like a child, I reasoned like a child...

3:1-2 And so, brothers, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ. ² I fed you with milk, not solid food, for you were not ready for solid food. Even now you are still not ready

Cf. 1-4

If I give up my body...

13: 3: If I give up my body...

hina kauthesomai ("to be burned")

The Maccabean Martyrs: 2 Mace. 7:1-6: It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges. ² But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? we are ready to die rather than to transgress the laws of God, received from our fathers. ³ Then the king being angry commanded fryingpans, and brazen caldrons to be made hot: which forthwith being heated,

(see also 4 Macc.6:24-30)

ina kauchesomai ("so that I may boast").

1 Corinthians 9:15-16 is particularly pertinent; there Paul declares that his ground for boasting is that he has surrendered his legitimate rights for the sake of the gospel.

1 Corinthians 1:29-31: "so that no human being might boast in the presence of God.³⁰ He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption;³¹ therefore, as it is written, "Let him who boasts, boast of the Lord."

Tongues of men and of angels...

Testament of Job 11:23-24: Then rose the one whose name was Day and girt herself; and immediately she departed her body, as her father had said, and she put on another heart, as if she never cared for earthly things. And she sang angelic hymns in the voice of angels, and she chanted forth the angelic praise of God while dancing.

St. Paul in 2 Corinthians 12:ff: "I know a man in Christ who fourteen years ago was caught up to the third heaven—whether in the body or out of the body I do not know, God knows.³ And I know that this man was caught up into Paradise—whether in the body or out of the body I do not know, God knows—⁴ and he heard things that cannot be told, which man may not utter."