

Third Sunday after the Epiphany

OLD TESTAMENT
Nehemiah 8:1-3, 5-6, 8-10

Ezra Reads the Law

¹ all the people assembled as one man in the square before the Water Gate. They told Ezra the scribe to bring out the Book of the Law of Moses, which the LORD had commanded for Israel. So on the first day of the seventh month Ezra the priest brought the Law before the assembly, which was made up of men and women and all who were able to understand. ³ He read it aloud from daybreak till noon as he faced the square before the Water Gate in the presence of the men, women and others who could understand. And all the people listened attentively to the Book of the Law. ⁵ Ezra opened the book. All the people could see him because he was standing above them; and as he opened it, the people all stood up. ⁶ Ezra praised the LORD, the great God; and all the people lifted their hands and responded, “Amen! Amen!” ⁸ They read from the Book of the Law of God, making it clear ^a and giving the meaning so that the people could understand what was being read. ⁹ Then Nehemiah the governor, Ezra the priest and scribe, and the Levites who were instructing the people said to them all, “This day is sacred to the LORD your God. Do not mourn or weep.” For all the people had been weeping as they listened to the words of the Law. ¹⁰ Nehemiah said, “Go and enjoy choice food and sweet drinks, and send some to those who have nothing prepared. This day is sacred to our Lord. Do not grieve, for the joy of the LORD is your strength.”

8:1–18 According to the traditional view, the reading of the Law by Ezra would be the first reference to him in almost 13 years since his arrival in 458 B.C. Since he was commissioned to teach the Law (Ezr 7:6, 10, 14, 25–26), it is surprising that there was such a long delay in its public proclamation. (CSB)

8:1 SEVENTH MONTH – The seventh month was an especially important one in the Israelite religious calendar. Four festivals took place during this month. The first was the Festival of Trumpets on 1 Tishri (Lev. 23:23-25; Numbers 29:1-6), which modern Jewish people celebrate as Rosh Hashanah (new Year’s Day) The second was the Day of Atonement (Yom Kippur) on 10 Tishri (Lev. 16:1-34; 23:26-32; Num. 29:7-11). The third was the Festival of Booths (Succoth) or Ingathering during 15-21 Tishri. (Ex. 23:16b; 34:22b; Lev. 23:33-36a, 39-43; Num. 29:12-34; Deut. 16:13-15; Ezra 3:4; Neh. 8:16-18) Fourth, sacred assembly was held on 22 Tishri (Lev. 23:36b; Num. 29:35-38; Neh. 8:18). (CC)

all the people assembled. See Ezr 3:1, which also refers to an assembly called in the seventh month (Tishri), the beginning of the civil year (see chart on “Hebrew Calendar”). (CSB)

square before the Water Gate. See vv. 3, 16; see also notes on 3:26; Ezr 10:9. Squares were normally located near a city gate (2Ch 32:6). (CSB)

scribe. See note on Ezr 7:6. (CSB)

People took initiative in asking Ezra to read from God's Law. Ezra previous history is recorded in Ezra 7-19. One task Ezra set for himself was to teach God's "statutes and rules in Israel" (Ezra 7:10), a responsibility assigned to him by King Artaxerxes (Ezra 7:25). (TLSB)

The scribe, who had come to Jerusalem some thirteen years before with about three thousand returned exiles. (Kretzmann)

Book of the Law of Moses.† Cf. vv. 2–3, 5, 8–9, 13–15, 18. Surely Ezra could have brought back with him the Torah, i.e., the entire Pentateuch. There is no real reason to doubt that the reference is to anything else. (CSB)

8:2 *first day of the seventh month.* Oct. 8, 445 B.C.; the New Year's Day of the civil calendar (see note on Lev 23:24), celebrated as the Feast of Trumpets (Nu 29:1–6), with cessation of labor and a sacred assembly. (CSB)

The convocation when Ezra read God's Word was held on the day of the Festival of the Trumpets. This day was ideal for this assembly, since an assembly was mandated by the Teaching of Moses (Lev. 23:24; Num. 29:1). The assembly was held in the square in front of the Water Gate. This gate on the east side of Jerusalem had not been rebuilt and incorporated into the new wall around the city, so probably only its ruins remained. The idea for reading the Teaching of Moses at this first Festival of Trumpets following the completion of the wall apparently sprang from the people and they recruited Ezra to read to them. (CC)

"This is the simple meaning of the third commandment: People must have holidays. Therefore, such observances should be devoted to hearing God's Word so that the special function of this day of rest should be the ministry of the Word for the young and the mass of poor people. Yet the resting should not be strictly understood to forbid any work that comes up which cannot be avoided" (LC I 86). (TLSB)

women. See 10:28. Women did not usually participate in assemblies (see note on Ex 10:11), but were brought, together with children, on such solemn occasions (Dt 31:12; Jos 8:35; 2Ki 23:2). (CSB)

ABLE TO UNDERSTAND – Either because they were old enough, or because they were within reach of Ezra's voice. (Kretzmann)

The audience included women as well as men and also children old enough to receive instruction. (CC)

8:3 *read it aloud.* See Ex 24:7; Ac 8:30. (CSB)

Daniel Webster stressed the importance of a proper foundation on which to establish a new society. Having observed the trend of history he pointed out that “there is no solid basis for civilization but in the Word of God. (Nehemiah and the Dynamics of Effective Leadership – p. 122)

Ezra had to limit himself to selected portions of the Law (he probably read mostly from Dt). (TLSB)

from daybreak till noon. The people evidently stood (vv. 5, 7) for five or six hours, listening attentively to the reading and exposition (vv. 7–8, 12) of the Scriptures. (CSB)

The reading could not continue into the afternoon and perhaps the evening in order to cover the entire Pentateuch because the priests were needed during the afternoon to offer the required sacrifices for the Festival of Trumpets (Lev. 23:25; Num. 29:2-6). (CC)

8:5 *book.* Scroll (see note on Ex 17:14). (A long strip of leather or papyrus on which scribes wrote in columns (see Jer 36:23) with pen (see Isa 8:1) and ink (see Jer 36:18), sometimes on both sides (see Eze 2:10; Rev 5:1). After being rolled up, a scroll was often sealed (see Isa 29:11; Da 12:4; Rev 5:1–2, 5, 9) to protect its contents. Scrolls were of various sizes (see Isa 8:1; Rev 10:2, 9–10). Certain Egyptian examples reached lengths of over 100 feet; Biblical scrolls, however, rarely exceeded 30 feet in length, as in the case of a book like Isaiah (see Lk 4:17). Reading the contents of a scroll involved the awkward procedure of unrolling it with one hand while rolling it up with the other (see Isa 34:4; Eze 2:10; Lk 4:17, 20; Rev 6:14). Shortly after the time of Christ the scroll gave way to the book form still used today.) (CSB)

people all stood up. The rabbis deduced from this verse that the congregation should stand for the reading of the Torah. It is customary in Eastern Orthodox churches for the congregation to stand throughout the service. (CSB)

Praise of God before reading the Scripture has a long history, and this verse is the first known example of the practice. In the church, the congregation customarily stands (as did the people in this verse) before the reading of the Holy Gospel, which is introduced with liturgical praise. (CC)

8:6 EZRA PRAISED THE LORD, THE GREAT GOD – This title for God occurs only here, though the similar, translated identically in English as “the great God”

occurs in Deut. 10:17; Jer. 32:18; Dan. 9:4; Neh. 1:5; 9:32, and its Aramaic equivalent is used in Ezra 5:8 (cf. Dan. 2:45). (CC)

lifted their hands. See Ex 9:29 and note; Ps 28:2; 134:2; 1Ti 2:8. (CSB)

Amen! Amen! See notes on Dt 27:15; Ro 1:25. The repetition conveys the intensity of feeling behind the affirmation (for other repetitions see Ge 22:11 and note; cf. 2Ki 11:14; Lk 23:21). (CSB)

Chemnitz: “Prayers and invocations are ended with this expression, not only to show that in a general way we approve of the prayer but also that it may be applied personally” (LTh 2:492). (TLSB)

The people uttered their “amen” with the gesture of lifting up their hands, a common posture of prayer and praise to God in both OT and NT times. (1 Ki. 8:22, 38, 54; Is. 1:15; Ps. 28:2; 44:20; 63:4; 134:2; 141:2; Job 11:13; Lam. 3:41; Ezra 9:5; 2 Chr. 6:12-13, w9; 1 Tim. 2:8). This was followed by kneeling and bowing to the ground in humility before God and His holy Word, another frequent posture of worship in both Testaments (E.g., Ex.34:8; 2 Chr. 20:18’ 29:30; Mt. 2:11; 14:33; 28:9; 1 Cor. 14:25; cf. Gen. 24:26, 48; Ex. 4:31; 12:27; 1 Chr. 29:20; Acts 9:4; Rev. 1:17), one even used by the angels and the saints in heaven (Rev. 4:10; 5:8, 14; 19:4). (CC)

It is also like when we say “This is the Word of the Lord” and “Thanks be to God.” (CSB)

worshiped. In its original sense the Hebrew for this verb meant “to prostrate oneself on the ground,” as the frequently accompanying phrase “to the ground” indicates. Private acts of worship often involved prostration “to the ground,” as in the case of Abraham’s servant (Ge 24:52), Moses (Ex 34:8), Joshua (Jos 5:14) and Job (Job 1:20). There are three cases of spontaneous communal worship in Exodus (4:31; 12:27; 33:10). In 2Ch 20:18 Jehoshaphat and the people “fell down in worship before the LORD” when they heard his promise of victory. (CSB)

8:8 *read.* See note on v. 3. (CSB)

making it clear. Rabbinic tradition understands the Hebrew for this expression as referring to translation from Hebrew into an Aramaic Targum (NIV text note “making it clear”). But there is no evidence of Targums (free Aramaic translations of OT books or passages) from such an early date. The earliest extensive Targum is one on Job from Qumran, dated c. 150–100 B.C. Targums exist for every book of the OT except Daniel and Ezra-Nehemiah. (CSB)

Levites repeated the words loudly and distinctly for all to hear and perhaps paraphrased in Aramaic what Ezra read in Hebrew for those who no longer

understood the original language. Some rabbis regarded this as the beginning of synagogues and the Aram Tarums. (TLSB)

Some consider it to mean that Ezra read in Hebrew while the assisting men translated the words of the Teaching into Aramaic, an interpretation that is as old as the Talmud. Williamson translates it as “paragraph by paragraph,” since the verb “clear” can denote making divisions. Whatever this word implies, it is certain that the activity made the sense of the text clear to the laity so that they understood what was being read. (CC)

understand. See v. 12. (CSB)

That is the right kind of religious service, when the Word of God is read and explained, and when all who hear it accept it in all sincerity, with praise and thanksgiving to God. (Kretzmann)

8:9-12 The Word of God contains both Law and Gospel. The Law in the text that was read and explained moved the people to sadness over their sins, which however, was not the purpose of this day. Instead Nehemiah advised the people to eat the festive food prepared for the day and to share with those had nothing, so that all could receive the blessings of God. Nehemiah’s solution to the people’s grief was the Gospel: “the joy of Yahweh is your strength” (8:10). While the reading of Moses’ Teaching contained Law, which always accuses the hearers of their sins and brings them sorrow and contrition, the Pentateuch also contains magnificent Gospel promises of forgiveness and the Messiah, which bring joy to the penitent sinner. It is joy in the Gospel that is the believer’s ultimate strength. Nehemiah’s encouragement, reinforced by the Levites (8:11), pointed the people to the comforting Gospel, so that the joy of Yahweh overcame their sorrow, and they celebrated the day (8:12). (CC)

8:9 *Nehemiah ... Ezra.* An explicit reference showing that they were contemporaries (see 12:26, 36). (CSB)

In the report of the religious activities (chapters 8-10), Nehemiah’s name occurs only here and in 10:1. (TLSB)

THIS DAY IS SACRED – Set aside for “a holy convocation,” “proclaimed with blast of trumpets” (Lev. 23:24). Completion of the walls made this day particularly joyous for the people of Judah. (TLSB)

Do not mourn. See Ezr 10:6 and note; Est 9:22; Isa 57:18–19; Jer 31:13. (CSB)

weep. See 1:4; Ezr 3:13 and note; 10:1. (CSB)

Evidently, what the people heard Ezra read made them realize that they had cause to grieve in repentance for their sins, as King Josiah did under similar circumstances (2 Kings 22:11, 19). Grief over breaking God's Law was in order; the proper time to express this was coming (chapter 9). (TLSB)

When the people of Israel examined themselves, they realized they had been unfaithful. They wept tears of repentance. The preaching of God's law had achieved its intended purpose when it aroused an awareness of sin, but the assurance of forgiveness and mercy would soon bring joy to replace the tears. Ecclesiastes tells us there is "a time to weep and a time to laugh, a time to mourn and a time to dance" (Eccl 3:4). There are appropriate times to mourn over our sins. In our worship calendar Ash Wednesday and Good Friday are such days. On the other hand, there are times when such sorrow and gloom are inappropriate. Christmas and Easter are such days. (PBC)

8:10 *choice food*. Delicious festive food prepared with much fat. The fat of sacrificial animals was offered to God as the tastiest element of the burnt offering (Lev 1:8, 12), the fellowship offering (Lev 3:9–10), the sin offering (Lev 4:8–10) and the guilt offering (Lev 7:3–4). The fat was not to be eaten in these cases. (CSB)

SWEET DRINKS – Good quality wine, not bitter or sour. (TLSB)

send some to those who have nothing. It was customary for God's people to remember the less fortunate on joyous occasions (2Sa 6:19; Est 9:22; contrast 1Co 11:20–22; Jas 2:14–16). (CSB)

THE JOY OF THE LORD IS YOUR STRENGTH – The Hebrew word for "joy" is used only here and in 1 Chronicles 16:27. (TLSB)

"Joy is derived from the verb "rejoice." (CC)

Strength – One pleased and content in the Lord is secure from the attacks of others, just as soldiers within a stronghold are secure from attack. (TLSB)

This is no gluttonous and drunken festival that enervates the body, and enfeebles the mind: from your religious feast your bodies will acquire strength and your minds power and fervor, so that you shall be able to Do His will, and to do it cheerfully. Religious joy, properly tempered with continual dependence on the help of God, meekness of mind, and self-diffidence, is a powerful means of strengthening the soul. In such a state every duty is practicable, and every duty delightful. In such a frame of mind no man an ever fell, and in such a state of mind the general health of the body is much improved; a cheerful heart is not only a continual feast, but also a continual medicine. (ACC)

EPISTLE
1 Corinthians 12:12-31a

One Body, Many Parts

¹² The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. ¹³ For we were all baptized by one Spirit into one body—whether Jews or Greeks, slave or free—and we were all given the one Spirit to drink. ¹⁴ Now the body is not made up of one part but of many. ¹⁵ If the foot should say, “Because I am not a hand, I do not belong to the body,” it would not for that reason cease to be part of the body. ¹⁶ And if the ear should say, “Because I am not an eye, I do not belong to the body,” it would not for that reason cease to be part of the body. ¹⁷ If the whole body were an eye, where would the sense of hearing be? If the whole body were an ear, where would the sense of smell be? ¹⁸ But in fact God has arranged the parts in the body, every one of them, just as he wanted them to be. ¹⁹ If they were all one part, where would the body be? ²⁰ As it is, there are many parts, but one body. ²¹ The eye cannot say to the hand, “I don’t need you!” And the head cannot say to the feet, “I don’t need you!” ²² On the contrary, those parts of the body that seem to be weaker are indispensable, ²³ and the parts that we think are less honorable we treat with special honor. And the parts that are unpresentable are treated with special modesty, ²⁴ while our presentable parts need no special treatment. But God has combined the members of the body and has given greater honor to the parts that lacked it, ²⁵ so that there should be no division in the body, but that its parts should have equal concern for each other. ²⁶ If one part suffers, every part suffers with it; if one part is honored, every part rejoices with it. ²⁷ Now you are the body of Christ, and each one of you is a part of it. ²⁸ And in the church God has appointed first of all apostles, second prophets, third teachers, then workers of miracles, also those having gifts of healing, those able to help others, those with gifts of administration, and those speaking in different kinds of tongues. ²⁹ Are all apostles? Are all prophets? Are all teachers? Do all work miracles? ³⁰ Do all have gifts of healing? Do all speak in tongues? Do all interpret? ³¹ But eagerly desire the greater gifts.

12:12 *a unit ... many parts.* This example illustrates the unity and diversity of the different spiritual gifts exercised by God’s people, who are all members of the one body of Christ. (CSB)

A living, active bond between Christians. (TLSB)

The image of the body was often used by Greco-Roman authors concerned for the unity of the body politic. Here Paul’s concern is the unity of the church. The analogy of the body and its members was a favorite of his. (CC p. 444)

with Christ. With Christ's body, the church, of which he is the head (Eph 1:22–23). (CSB)

Believers are united to Christ and to one another. (TLSB)

12:13 *all baptized by one Spirit into one body.*† Through baptism, a means of grace, the Holy Spirit produces faith in believers and makes them members of Christ's body, the Christian church (cf. Jn 3:3, 5). (CSB)

Holy Baptism, in which the Spirit is poured out (Ac 2:38–39), is the basis of Christian unity. (TLSB)

Ebaptisothamen – This is the Spirit's action in Baptism that makes us part of the community. We are not chosen by peers, nor do we pass some kind of test that qualifies us for membership. It is done to us and not by us. (Concordia Pulpit Resources – Volume 2, Part 1)

The Spirit not only surrounds us through the water of Baptism but is within us, as the Spirit dwells within. (Concordia Pulpit Resources – Volume 2, Part 1)

The basis for unity of the diverse parts within the body of Christ is their common Baptism with one Spirit into one body. Paul has in mind here the sacrament of Christian baptism, whereby a person is incorporated into the body of Christ (Gal 3:27-28). Baptism – Christian Baptism with water in the triune name of God (Matt 28:19) – grants the forgiveness of sins and the Holy Spirit, and incorporates the baptized believer into Christ and the Christian church, Christ's body. (CC p. 444)

Pentecostal doctrine of a second baptism is, by its very nature, divisive, because some believers then consider themselves to be on a high spiritual level than other ordinary Christians. It leads to arrogance and to despising brothers and sisters who are equals in Christ. (CC p.445)

Jews or Greeks. In Christ there is no racial or cultural distinction. (CSB)

These are basic cultural and economic boundaries in the Roman Empire, esp from the perspective of Jewish people, who saw themselves as set apart from other nationalities. (TLSB)

slave or free. No social distinction. (CSB)

all given the one Spirit to drink. God has given all his people the Holy Spirit to indwell them (6:19) so that their lives may overflow with the fruit of the Spirit (Gal 5:22–23; cf. Jn 7:37–39). (CSB)

The same verb as in 3:6, “watered.” *one Spirit*. Given with the proclamation in Baptism and preaching. (TLSB)

12:14–20 Addressed mainly to those who feel that their gifts are inferior and unimportant. Apparently the more spectacular gifts (such as tongues) had been glorified in the Corinthian church, making those who did not have them feel inferior. (CSB)

Paul presents an imaginary conversation among the parts of the body. The spokesmen are those parts of the body who may be inclined to make invidious comparisons with other parts that seem more important. So the foot, depressed by its comparatively lowly status and the drudgery of its work in supporting the whole body, compares itself with the more versatile and skillful hand; the ear becomes discontent with its simple and less-prominent function and compares itself with the more attractive eye. As Chrysostom noted, we are not so likely to envy those who are far superior to ourselves, but those who are a little superior. In their depression and jealousy, the foot and the ear are tempted to opt out, discontinuing their faithful service to the body. (CC p. 446)

But Paul insists they cannot opt out. Their only proper place is within the body. If everyone could have his wish and become the eye, we would have a grotesque situation, a body consisting only of an enormous eye. In that case, how would that fantastic organism hear? Their distinctive functions are part of His perfect plan for the whole, a plan which the individual believers should accept humbly without jealously eyeing what another has been given. As one commentator explains:

Every member cannot have the same function, and therefore there must be higher and lower gifts. But pride and discontent are quite out of place, for they are not only the outcome of selfishness, but also rebellion against God’s will. This has two points; it was not our fellow-men who placed us in an inferior position, but God; and He did it, not to please us or our fellows, but in accordance with His will, which must be right. Who is so disloyal as to gainsay what God willed to arrange?

The body is like a choir or an orchestra, where each singer or musician has an assigned and vital role in producing a pleasing result. The quiet worker may be disregarded by the “movers and shapers,” and yet be making a greater contribution to the life of the church. No one’s service is insignificant. (CC pp. 446-447)

12:14 As the human body must have diversity to work effectively as a whole, so the members of Christ’s body have diverse gifts, the use of which can help bring about the accomplishment of Christ’s united purpose. Each must properly exercise his gifts or effectively use his position for the good of the whole: e.g., the

gift of the message of wisdom, the message of knowledge, the position of apostle, elder (1Pe 5:1), deacon (Ac 6:1–6). (CSB)

12:17 WHOLE BODY WERE AN EYE – This shows that each part is important and is needed. Each of us an individual cannot provide all the services that the body needs

12:18 Paul stresses the sovereign purpose of God in diversifying the parts of the body; by implication he is saying that God has arranged that different Christians in the body of Christ exercise different spiritual gifts, not the same gift. And this diversity is intended to accomplish God’s unified purpose. God’s method employs diversity to create unity. (CSB)

GOD HAS ARRANGED THE PARTS – etheto – He does this just as he wishes because he knows what is best for the whole body and also for each individual part. He does so for the purpose of the kingdom. (Concordia Pulpit Resources – Volume 2, Part 1)

Paul attributed the diversity within the congregation to part of God’s plan. People are most comfortable with those like themselves. Paul is asking them to see the benefits of their diversity. (TLSB)

12:19 WERE ALL ONE PART – It is very common to criticize others when they think and act differently than we do. But if we were all the same many of us would be redundant. A body with all eyes isn’t a functional body.

12:21–26 Addressed mainly to those who feel that their gifts are superior and most important. These verses provide another indication that some gifts, like tongues, had been magnified as being preeminent. (CSB)

12:21 The principle here is the interdependence of the parts of the body in the one whole. Christians in the body of Christ are mutually dependent as they exercise their distinctive functions. (CSB)

12:22 *weaker are indispensable*. Christians who seem to have less important functions in the body of Christ are actually indispensable. (CSB)

God’s ways are paradoxical, as demonstrated in the OT (cf Gn 48:17–20) and in Jesus’ teachings about His kingdom (cf Mt 19:30). (TLSB)

Paul’s use of the word “weaker” reflects his statement in 1:26-27, where he speaks of God’s choice of “the weak things of the world” (the apparently less influential things) to shame the strong things. Paul may also be alluding to 8:7, 9, 10, where he told the Corinthians not to offend, but to protect the “weak” Christians. They are essential parts of the body, Paul says here. (CC p. 443)

God's ways are paradoxical, as demonstrated in the OT (cf Gn 48:17-20) and Jesus' teachings about His kingdom (cf Mt 19:30). (TLSB)

12:23 *the parts that we think are less honorable we treat with special honor.* Just as we give food to the stomach, though it is a less attractive part of the body, so we should give honor and support to the Christians in the church who have ordinary gifts (in their functions). (CSB)

Modesty accentuates the importance of the sexual organs, which God located out of view and behind hair to reserve them for special, honorable use. (TLSB)

the parts that are unpresentable are treated with special modesty. Christians whose functions may be very obscure in the church are to be given special respect. (CSB)

Our unrespectable parts are treated with even more respect. This seems to be the best way of reproducing the play on words in Paul's Greek. (CC p. 443)

The hand and the feet are respectable enough not to need covering. Other less sightly parts of the body, however, such as the arms, the chest, and the legs were normally covered by the tunic and cloak. And even greater care was taken to provide a modest covering for the sexual organs and the buttocks. A feature like the face, however, needed no covering. (CC p. 448)

2 Samuel 10:1-7, 13-14, *"In the course of time, the king of the Ammonites died, and his son Hanun succeeded him as king. ² David thought, "I will show kindness to Hanun son of Nahash, just as his father showed kindness to me." So David sent a delegation to express his sympathy to Hanun concerning his father. When David's men came to the land of the Ammonites, ³ the Ammonite nobles said to Hanun their lord, "Do you think David is honoring your father by sending men to you to express sympathy? Hasn't David sent them to you to explore the city and spy it out and overthrow it?" ⁴ So Hanun seized David's men, shaved off half of each man's beard, cut off their garments in the middle at the buttocks, and sent them away. ⁵ When David was told about this, he sent messengers to meet the men, for they were greatly humiliated. The king said, "Stay at Jericho till your beards have grown, and then come back." ⁶ When the Ammonites realized that they had become a stench in David's nostrils, they hired twenty thousand Aramean foot soldiers from Beth Rehob and Zobah, as well as the king of Maacah with a thousand men, and also twelve thousand men from Tob. ⁷ On hearing this, David sent Joab out with the entire army of fighting men. ¹³ Then Joab and the troops with him advanced to fight the Arameans, and they fled before him. ¹⁴ When the Ammonites saw that the Arameans were fleeing, they fled before Abishai and went inside the city. So Joab returned from fighting the Ammonites and came to Jerusalem."*

12:24 Persons with more spectacular gifts do not need to be given special honor. (CSB)

COMBINED – ESV has "composed" which is used to describe the blending of paint colors. (TLSB)

12:25-26 *same care.* As demonstrated in mutual suffering and rejoicing. (TLSB)

12:25 *no division.* See 1:10–12. (CSB)

Paul used the same word (schisma) in 1 Cor 1:10 and 11:18 to describe the "factions" in the church, which involved a faulty understanding of Holy baptism (1:12-17) and an improper practice of the Lord's Supper (11:20-26). His concern for the Corinthians' unity in the Gospel keeps resurfacing. (CC p. 443)

EQUAL CONCERN FOR EACH OTHER – The verb *marimnao* means to take "anxious care." The believer is released from care for himself, for he is assured of his heavenly destiny. But this release from self-centered cares sets him free to care for others. Both Paul and Timothy exercised genuine pastoral care for the churches (2 Cor 11:28; Phil 2:20). (CC p. 443)

Instead of nurturing divisiveness, the various parts of the organism should be anxiously and thoughtfully concerned about one another. The heart should care for the kidneys for the lungs, and so on, "for we are members of one another" (Rom 12:5). In his emphasis on caring for one another, Paul is laying the groundwork for 1 Corinthians 13, his great chapter on love. Self-centered individualism can only prove destructive for the welfare of the whole; love on the other hand, always builds up. (CC p. 448)

12:26 *every part suffers.* In the body of Christ if one Christian suffers, all the Christians are affected (cf. Ac 12:1–5—the martyrdom of James and the imprisonment of Peter). (CSB)

In the body of Christ if one Christian suffers, all the Christians are affected (cf. Ac 12:1–5—the martyrdom of James and the imprisonment of Peter). (TLSB)

A toothache makes one feel miserable all over. The philosopher Plato remarked that "when one's finger is hurt, one does not say, 'My finger is in pain,' but 'I have a pain in my finger.'" And the presence of pain causes the whole body to react, releasing adrenaline. When a runner has one inflamed Achilles tendon or one pulled muscle, even if the rest of his body yearns for exercise, he must wait until the one injury is healed. (CC pp. 448-449)

On the other hand, when a part of the body has been suffering finds relief, the whole body shares that sense of relief. And when a part of the body is honored

(e.g., “you have a beautiful smile”), the whole person basks in the glow of the compliment. (CC p. 449)

12:27 *you are the body of Christ.* Addressed to the local church at Corinth. Each local church is the body of Christ just as the universal church is Christ’s body. (CSB)

Addressed to the local church at Corinth. Each local church is the body of Christ just as the universal church is Christ’s body.

The body is Christ’s and it is our privilege to be a part of it. As a result of being chosen to be a part of it, it also a privilege to use our gifts to serve the whole body as our reasonable response. (CSB)

12:28† The list here differs somewhat from that in vv. 8–10 (see notes there). Paul notes three of the gifted individuals of Eph 4:11, then five of the spiritual gifts listed in vv. 8–10. The apostles and prophets were part of the foundation of the church (Eph 2:20), and teaching was associated with the pastoral office (Eph 4:11; 1Ti 3:2). These three gifted individuals are listed as “first,” “second” and “third,” indicating their importance in the church. The rest of the list is introduced with “then,” indicating the variety that follows. Paul’s lists of spiritual gifts seem to be largely random samples. (CSB)

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apostles. Those chosen by Christ during his earthly ministry to be with him and to go out and preach (Mk 3:14). They were also to be witnesses of the resurrection (Ac 1:21–22). The term may occasionally have been used in a broader sense (Ro 16:7; Gal 1:19). (CSB)

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In Corinthians “apostle” usually refers to the Eleven plus Paul and has the specific or narrow meaning of an eyewitness of the risen Christ, who was also called to the office of “apostle.” In 15:7 (and possibly 15:9), and sometimes in Paul’s other epistles (e.g. 2 Cor 8:23; Phil 2:25) “apostle” may have a more general or broader meaning akin to “minister” or “church worker.” (CC p. 452)

Pastors today are not eyewitnesses of the risen Christ (unlike the “apostles,” who were), nor do they receive immediate special revelations (unlike the “prophets” who did). But pastors are called to the office of preaching and teaching the Gospel from the prophetic and apostolic Scriptures, which are God’s definite special revelation. (CC p. 452)

PROPHETS – These gave vital guidance to the young church at critical moments and shared with the apostles the honor of having a foundational role. They received special divine revelations. Like the “apostles,” they were unique to the early church. (CC pp. 452-453)

Just as the OT prophets were essentially “seers,” who were given visions and taken into God’s council (Jer. 23:18) to receive His word and then communicate it to the people, so the NT prophets were filled with the Spirit and given special revelation to proclaim (Luke 1:41, 67). Thus the quintessential prophetic book in the NT is the book of Revelation, which the Spirit-filled seer calls words of the prophecy. In addition to John, other apostles also were given special revelations, including Paul himself. (CC pp. 429-430)

Stemming as it does from direct divine revelation, the phenomenon of biblical prophecy may not simply be equated with preaching. The distinction is that prophecy involved new revelations from God, while preaching was the proclamation and dissemination of the Gospel and other articles of the faith that had already been revealed. (CC pp. 430-431)

Paul wanted everyone in Corinth to be able to prophesy (1 Cor 14:5). But with the passing of the apostolic age and the decreasing need for this foundational gift (Eph 2:2), it gradually faded from the scene. In the OT the prophets were not a continuous institution; God raised up prophets when and where He willed. Sometimes they abounded. At other times in Israel’s history, prophecy was scarce. (CC p. 431)

Therefore we should not be surprised if in the NT period too the gift of prophecy came and went in various places and times as the Lord saw fit. The chief reason for the decline of prophecy is that it was replaced by the written Word of God. Holy Scripture is even more reliable than firsthand experience. (CC p. 431)

TEACHERS – This third group seems to designate a distinctive kind of church servant, paralleling the fourth group listed in Eph 4:11. those who were both “pastors and teachers.” Paul refers to the teaching role of the overseer (Phil 1:1; 1 Tim 3:2; Titus 1:7) and the elder (1 Tim 5:1-2, 17, 19; Titus 1:5) entrusted with the pastoral care of local churches (teach – 1 Tim 4:11; 6:2; 2 Tim 2:2). One of pastor’s chief qualifications is that he be “apt to teach” (1 Tim 3:2; 2 Tim 2:24). Especially since the price of hand-copied books was beyond the reach of most Christians, the pastor-teacher had an important role in publicly reading and expounding the Scriptures (1 Tim 4:13). That teaching office continues to be

carried out today by pastors and by Christian teachers and other called ministers of the Gospel. (CC p. 453)

miracles ... healing ... tongues. See notes on vv. 9–10. (CSB)

to help others. Any act of helping others may be the product of a spiritual gift (cf. Ro 12:6–8), though the primary reference here is probably to a ministry to the poor, needy, sick and distressed (cf. Ac 6:1–6). (CSB)

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administration. Those with gifts of administration were enabled by the Holy Spirit to organize and project plans and spiritual programs in the church. (CSB)

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The list in this verse is not meant to be exhaustive. If Paul were to try to list every gift, there might be as many as there are parts of the body. (CC p. 454)

12:29–30 *Are all apostles ... ?* Christians have different gifts, and no one gift should be expected by everyone. (CSB)

Christians have different gifts, and no one gift should be expected by everyone. He also refutes the teaching that all must speak in tongues as evidence of the Spirit. (TLSB)

12:31 *eagerly desire the greater gifts.* See v. 28; 14:1, 5, 12, 39. If the alternative translation (see NIV text note) is correct, the Corinthians were apparently seeking status through the exercise of the gifts that seemed to them to be more important. (CSB)

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the most excellent way. Paul now shows the right way to exercise all spiritual gifts—the way of love. He does not identify love as a gift; rather, it is a fruit of the Spirit (Gal 5:22). (CSB)

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To be sure, he has just encouraged the Corinthians to strive for the greater gifts. But he would have them aspire to something higher still. Whatever their gift may

be, he would have them exercise it in the superior way of Christian love. For only through love will the whole body of Christ be able to function smoothly and grow (Eph 4:16). Paul does not classify love here among the spiritual gifts. As we have seen, the gifts are not parceled out equally; one person receives one gift, another person receives something different. But love, as the first and highest fruit of the Spirit (Gal 5:22), transcends all the gifts and is to be cultivated equally by all believers. (CC p. 455)

GOSPEL
Luke 4:16-30

Jesus Rejected at Nazareth

¹⁶ He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. ¹⁷ The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: ¹⁸ **“The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, ¹⁹ to proclaim the year of the Lord’s favor.”** ^a ²⁰ Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, ²¹ and he began by saying to them, **“Today this scripture is fulfilled in your hearing.”** ²² All spoke well of him and were amazed at the gracious words that came from his lips. “Isn’t this Joseph’s son?” they asked. ²³ Jesus said to them, **“Surely you will quote this proverb to me: ‘Physician, heal yourself! Do here in your hometown what we have heard that you did in Capernaum.’”** ²⁴ **“I tell you the truth,”** he continued, **“no prophet is accepted in his hometown. ²⁵ I assure you that there were many widows in Israel in Elijah’s time, when the sky was shut for three and a half years and there was a severe famine throughout the land. ²⁶ Yet Elijah was not sent to any of them, but to a widow in Zarephath in the region of Sidon. ²⁷ And there were many in Israel with leprosy ^b in the time of Elisha the prophet, yet not one of them was cleansed—only Naaman the Syrian.”** ²⁸ All the people in the synagogue were furious when they heard this. ²⁹ They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him down the cliff. ³⁰ But he walked right through the crowd and went on his way.

4:16 *He went to Nazareth.* Not at the start of his ministry but perhaps almost a year later (v. 23 presupposes that Jesus had already been ministering). Probably all the events of Jn 1:19–4:42 occurred between Lk 4:13 and 4:14. (CSB)

In the course of the Galilean travels Jesus came to Nazareth. This little town in the hills of Galilee, situated on the brow of a hill, had been His home for almost thirty years. There He had been brought up; there He had received His

education, at least in large part; there He had worked at His trade of carpenter, together with His foster-father Joseph. (Kretzmann)

as was his custom. Jesus' custom of regular worship sets an example for all his followers. (CSB)

Jesus worshiped regularly and so fulfilled the commandments in this regard (cf 2:22, 41). (TLSB)

to read. Jesus probably read from Isaiah in Hebrew, and then he or someone else paraphrased it in Aramaic, one of the other common languages of the day. (CSB)

Any qualified male could read from the Hebrew Scriptures in a synagogue. (TLSB)

On the Sabbath of which our text speaks the Lord was present as usual. According to the order of services, the reading of the Law had been done. Next in order came the reading from the prophets. Now the Lord arose to read. It was a courtesy which was willingly granted any visiting rabbis that they could read one of the lessons and append to that reading a few remarks in explanation. This was the *meamar*, or talk, which served instead of the sermon. (Kretzmann)

4:17 *The scroll of the prophet Isaiah.* The books of the OT were written on scrolls, kept in a special place in the synagogue and handed to the reader by a special attendant. The passage Jesus read about the Messiah (Isa 61:1–2) may have been one he chose to read, or it may have been the assigned passage for the day. (CSB)

Typical manuscript format of the time, which would be displaced by the “codex” (book) beginning in the first century. (TLSB)

When Jesus arose, the servant of the synagogue took out of the ark, or case, in which the sacred writings were kept the roll of parchment on which the prophecies of Isaiah were written. It was a long, narrow strip, fastened at either end to an ornamental rod. As the reading was continued, the parchment was rolled up at the one end and unrolled at the other, only a small space of the written text being visible between the two end rolls, from which space the reader slowly read the Hebrew, which was at once translated into the Aramaic. (Kretzmann)

Jews preferred to preserve the sacred Scriptures in “scroll” form and still read from scrolls in synagogue worship today. Among the Dead Sea scrolls found in 1947 were two of Isaiah. One is extant almost in its entirety and dates from ca. 100 B.C. It consists of strips of leather sewn together to form a scroll 24 feet long

and 10 inches wide. Because of this length, it took some effort to unroll it to this particular passage. (Concordia Pulpit Resources – Volume 5, Part 1)

PROPHET ISAIAH – Probably a selection from a prescribed lectionary. The reading appointed for this day, from Is 61:1–2, has an unmistakably messianic character. (TLSB)

4:18 This verse tells of the Messiah’s ministry of preaching and healing—to meet every human need. (CSB)

SPIRIT OF THE LORD IS ON ME – The first words of Jesus’ public ministry are a reference to the Trinity. Jesus means that Isaiah’s words refer to His baptism, where the Holy Spirit descended upon Him and the Father’s voice proclaimed Him the Christ, who would accomplish the Trinitarian plan of salvation. (CC p. 192)

he has anointed me. Not with literal oil (see Ex 30:22–31), but with the Holy Spirit. (CSB)

As Jesus now rolled the parchment apart after the manner just described, He came, either by deliberate choice, or according to the due course of the reading of the lesson of the day, to the text Is. 61, 1. 2. It was a text which was eminently fitting for an introductory sermon, for it described so exactly the work of the Messiah. The Spirit of the Lord rests upon Jesus, because He has been anointed with the Holy Ghost without measure. He is Jesus the Christ, the Messiah, the Anointed One, Acts 10, 38. (Kretzmann)

RECOVERY OF SIGHT – The only mention of a miracle in the Isaiah quotation. Healing the blind is a prominent theme throughout Isaiah. This sight is both physical and spiritual. The fact that Jesus physically healed the blind is an essential part of Jesus’ testimony to John that He is “the Coming One” (Lk 7:21-22). And Jesus’ last recorded miracle before entering Jerusalem is the healing of a blind man (18:35-43). On the other hand, prominent in Luke’s gospel is the theme of spiritually closed eyes that are opened by the power of God to see and believe in Jesus. (CC p. 193)

RELEASE THE OPPRESSED – ἀφῆσιν – Release has a wide range of meanings, frequently centering on the sense of forgiveness, and indeed this noun (like the verb from which it is derived, ἀφίημι) often refers specifically to the forgiveness of sins, as in 1:77; 3:3; 24:47. This release comes through the forgiveness of sins that Jesus himself brings. (CC p. 190)

The application of Isaiah 61 to Jesus highlights the essence of his proclamation as “release.” The word for “release” (ἀφῆσις) is often translated “forgiveness,” and indeed in its three other occurrences in Luke (1:77; 3:3; 24:47), it specifically means the forgiveness of sins. Here it is rendered with the more general term

“release,” meaning liberation from the bondage of sin, sickness, and Satan. At times this will involve physical healing, exorcism, and rebuking destructive forces of nature, in addition to forgiving sins; see comments below on this pericope. *Throughout, this commentary will continue to note how Jesus in his ministry carries out this programmatic fulfillment of prophecy by releasing creation from its bondage to sin and restoring it to its proper state of harmony with the Creator.* (CC pp. 192-193)

4:19 *the year of the Lord's favor.* Not a calendar year, but the period when salvation would be proclaimed—the Messianic age. This quotation from Isa 61:1–2 alludes to the Year of Jubilee (Lev 25:8–55), when once every 50 years slaves were freed, debts were canceled and ancestral property was returned to the original family. Isaiah predicted primarily the liberation of Israel from the future Babylonian captivity, but Jesus proclaimed liberation from sin and all its consequences. (CSB)

This refers to the Year of Jubilee (Lev. 25:8-55), when once every 50 years slaves were freed and debts were canceled and lost property was returned to the original owners. While this was great, the people tended to go back to doing the things that had gotten them into trouble. Jesus' freeing people was done only once and was good for all time. We can constantly have that freedom by our daily confession. (Concordia Pulpit Resources – Volume 5, Part 1)

As when the harvesters rejoice when the last sheaves are safely stored away, so the Lord of mercy is delighted when His harvest is bountiful. It is a year of rejoicing for His Church, Lev. 25, 10, the year in which all debts of sins and trespasses are remitted, in which all the goods of God's heritage, which were lost through sin, are recovered, Is. 49, 8. That is His kingdom, that is His office, that we might not be conquered by death, by sin, by the Law, but that He helps us against them that they may also be overcome in us, not by our strength, but through the power of Christ, who triumphs in us through His Word. (Kretzmann)

4:20 *sat down.* It was customary to stand while reading Scripture (v. 16) but to sit while teaching (see Mt 5:1; 26:55; Jn 8:2; Ac 16:13). (CSB)

Typical posture of a teacher. (TLSB)

EYES OF EVERYONE... FASTENED ON HIM – Obviously, Jesus' reading of these words had a profound impact on the hearers. (Concordia Pulpit Resources – Volume 5, Part 1)

When Jesus had finished the reading of the lesson, He rolled the parchment together again and then returned it to the servant of the synagogue, who had charge of the sacred books. The Scriptures were very precious in those days, and every synagogue took the best care of its copies. He then sat down. During the reading of the Scripture-lesson, both the congregation and the reader stood.

But during the talk, or sermon, the speaker as well as the audience were seated. His reading and His entire bearing had made such an impression upon all those present that all eyes were fixed upon Him in anxious expectation. Their interest had been aroused. (Kretzmann)

4:21 Rabbis commonly taught on the Scripture passages just read from the lectionary, like sermons today. (TLSB)

TODAY – With this word Jesus announces the inauguration of the eschaton. This is a profound Christological statement that identifies the kingdom of Jesus. Jesus announces in Galilee that the Jubilee year is now present in Him and His ministry. This message of release unites the OT and NT. It reveals to the hearer how His Baptism initiates him into a life of continual release, sustained in the Lord's Supper. (CC pp. 193-194)

IS FULFILLED – Peplarotai – This is the perfect tense, signifying completed action that affects the present: in Jesus the Scripture has been fulfilled and remains so today. (Concordia Pulpit Resources – Volume 5, Part 1)

That is the gist of the sermon: He that spoke these words through Isaiah, He stands today, at this moment, before your eyes; the promised Messiah has stepped into your midst. And then He surely invited them to come to Him with meek and contrite hearts, in order that the Scripture might be fulfilled not only in their ears, but also in their hearts. Repentance and forgiveness of sins the Lord preached. (Kretzmann)

4:22 SPOKE WELL – Martureo – Means to “testify favorably, speak well of, approve.” This refers back to verses 14 and 15. (Concordia Pulpit Resources – Volume 5, Part 1)

WERE AMAZED – Thaumaso – This is used to express the people's surprise and wonder in miracle stories such as Mk. 5:20; Lk. 8:25; 11:14. It is also used, as in our text, for the wonder and awe created in the hearts by the teaching of Jesus. Certainly this reflects on the statement at the end of our text that Jesus taught as one who “had authority” (verses 32,36) (Concordia Pulpit Resources – Volume 5, Part 1)

The effect of Christ's sermon is shown in the words: They bore witness to Him and were surprised at the words of grace which issued from His mouth. The confession was wrung from them, though they were reluctant at first about making the concession. The words about the grace of God whereby the prophecy of Isaiah was fulfilled came upon them as a surprise: they had not known that so much beauty was contained in the Old Testament. (Kretzmann)

ISN'T THIS JOSEPH'S SON – The People of Nazareth must have known Jesus since he was a boy. Probably he was trained in their midst as a carpenter.

We gather that he had received no rabbinic schooling beyond the normal Jewish upbringing and synagogue instruction. Their question could be understood favorable: isn't it amazing that a son of Joseph can teach like this? But it could also be understood negatively, and that appears to be the direction in which their thoughts turned. From where does he get this authority? Can an unschooled son of a carpenter be a rabbi, much less the Messiah? Jesus did not conform to their expectations, leaving them perplexed and confused. They kind says this is great, BUT. (Concordia Pulpit Resources – Volume 5, Part 1)

But that the admission was made very grudgingly in the majority of cases, appears from the question which passed around among the audience: Is not this man the son of Joseph? Cf. Mark 6, 2. 3. The jealousy of small souls came to the foreground, feeling constrained to spoil the effect of the words of grace. (Kretzmann)

ἐμαρτύρουν αὐτῷ—The imperfect verbs in this verse give a sense of the continuing agitated reaction. The dative after μαρτυρέω can designate the person about whom testimony is given (BAGD) 1 a; cf. Acts 10:43; 22:5). (CC)

4:23 PROVERB – παραβολήν—This is the first occurrence of παραβολή in Luke's gospel. Here is the only time it refers to a proverb or shorter saying like the Hebrew לְשׁוֹן usually does. (It is the title of the book of Proverbs.) Every other occurrence refers to what we commonly think of as a parable, i.e., an illustrative story. (CC)

hometown. Nazareth. Although Jesus was born in Bethlehem, he was brought up in Nazareth, in Galilee (1:26; 2:39, 51; Mt 2:23). (CSB)

Capernaum. See note on Mt 4:13. (CSB)

DO HERE...THAT YOU DID IN CAPERNAUM – He uses his omniscience to discern their thoughts. Jesus confronts the flaw in their thinking – that his Word is trustworthy only if accompanied by miraculous signs. Based on Jesus' response, their thinking must have been something like this: "The man speaks with authority and claims to be the Messiah, but we really know where he is from. (Concordia Pulpit Resources – Volume 5, Part 1)

They had heard that Jesus had done great miracles at Capernaum and elsewhere, and they believed that miracles of healing, like charity, should begin at home. They wanted concrete evidence of His ability, if they were to believe. They met Him from the start with skeptic, unbelieving hearts. And Jesus, reading these thoughts, solemnly declared to them, what He repeated upon various occasions, that no prophet is acceptable in his own country. His own countrymen, his own fellow-citizens, are the most critical, the most skeptical, and the first to condemn. If the people of Nazareth had met the Lord with an open

mind, ready to be convinced by word and deed, as other communities had been, then Jesus would have been more than willing to convince them. (Kretzmann)

4:24-27 Jesus' words outraged his audience because they subtly made a case for including Gentiles in the Messiah's salvation. Elijah and Elisha are examples of prophets who previously extended God's grace to Gentiles. (TLSB)

4:24 TRUTH – ἀμήν—This word always introduces a significant saying of Jesus, in this case, one about his prophetic character. Luke records this important word on Jesus' lips only six times, all in critical locations: here; in the parable about alertness when the Lord returns from the wedding feast (12:37); in his statement about receiving the kingdom as a small child (18:17); in response to Peter about leaving everything for the kingdom of God (18:29); in the final words of Jesus before the passion begins about the signs of the kingdom's coming (21:32); and in the words to the thief on the cross that today he will be with Jesus in paradise (23:43). (CC)

I TELL YOU – λέγω ὑμῖν—This will be repeated again in 4:25. These two references here in the Nazareth sermon are the first of numerous "I say to you" statements, in which Jesus speaks authoritatively as the enfleshed Word of God. Oftentimes, they are concentrated in a single discourse (see Lk 12:1–13:9 where it is used ten times). In Luke, this expression is often spoken by Jesus. (CC p. 191)

NO PROPHET IS ACCEPTED IN HIS HOMETOWN – This is similar to a saying we have today, "Familiarity breeds contempt."

The fact that a prophet is not able to be received by his own is corroborated by two illustrations from the OT. Elijah and Elisha were well known for their preaching and miracles. But at critical times they received no welcome in Israel. And so God sent Elijah to the (Gentile) widow of Zarephath and let the (Syrian) leper Naaman be cleansed by Elisha. The Gentile mission is anticipated already in Jesus' first service! (CC pp. 195-196)

4:26–27 Mention of Jesus' reference to God's helping two non-Israelites (1Ki 17:1–15; 2Ki 5:1–14) reflects Luke's special concern for the Gentiles. Jesus' point was that when Israel rejected God's messenger of redemption, God sent him to the Gentiles—and so it will be again if they refuse to accept Jesus (see 10:13–15; Ro 9–11). (CSB)

Jesus combats Jewish unbelief by citing two OT examples of God's mercy shown to Gentiles. The stubborn unbelief of one portion of humanity does not cause God to cancel his Gospel promises; he simply turns elsewhere. (Concordia Pulpit Resources – Volume 5, Part 1)

4:26 *Sidon*. One of the oldest Phoenician cities, 20 miles north of Tyre. Jesus later healed a Gentile woman's daughter in this region (Mt 15:21–28). (CSB)

4:28 *furious*. Because of Jesus' condemnation of Israel and favorable attitude toward Gentiles. (CSB)

ἐπλήσθησαν πάντες θυμού—πληρώω in the passive is followed by the genitive of the thing filled with (BAGD 1 b). The sense is that anger has taken control of them (cf. Acts 13:52; also 5:3). (CC)

Up to this point the congregation had listened to Jesus, though with growing indignation, since He dared to expose and flay their national vice, their self-righteous pride. But now their indignation, which filled them to overflowing, carried all reason and common sense before it. (Kretzmann)

The people of Nazareth understood well what he said in this second part. No longer confused, they are not filled with anger – anger that he will not be the Messiah they want. (This same anger is focused on prophetic and apostolic bearers of the Word.) (CC p. 196)

4:29 **THROW HIM DOWN THE CLIFF** – In addition to the violence of the fall, the people might have also planned to stone Jesus. (TLSB)

4:30 *walked right through the crowd*. Luke does not explain whether the escape was miraculous or simply the result of Jesus' commanding presence. In any case, his time (to die) had not yet come (Jn 7:30). (CSB)

This attests to both Jesus' power and God's timing. The hour of His death had not yet come. (TLSB)

But the mob, in Christ's case, did not realize its murderous intention, though they received evidence of the supernatural power of the Lord. For He quietly passed through their midst and went His way. Whether He rendered Himself invisible for the time being, or whether they were struck with blindness, or whether their arms were paralyzed by a power above them, is not stated. It was not merely the power of a tranquil spirit and a firm will over human passions, but the almighty power of the Son of God that stayed their hands. (Kretzmann)