

## Notes for Next Sunday

Fourth Sunday after Pentecost

### The Point of this Week's Readings

Old Testament (Isaiah 66:10:14). Jerusalem and the temple in it had been totally destroyed when the Babylonians had conquered the nation of Judah. They had been led into captivity because of their sins. But there was a remnant that had continued to worship God so Isaiah's prophecy drips with comfort and beauty. The Lord will take his people and carry them and tenderly rock them as a mother rocks her small child on her knees. The Lord himself promises such comfort and care. Such good things are in store for Jerusalem, that in the last analysis which includes the church of the NT, that when they who wish her well consider the situation, they will be moved to rejoice and be jubilant. This includes those who mourned over her when her lot in life was a less happy one.

Epistle (Galatians 6:1-10, 14-18). Paul is ending his book to the Galatians. In this reading he takes time to re-emphasize some of the things he previously taught to them. Paul had opened the letter with harsh words because they had fallen away so quickly after he had brought them to faith in Christ. Verses 1-10 have many instructions on how they were to live with each other. Verses 14-18 are a closing again centering on Christ alone.

Gospel (Luke 10:1-20). Here Jesus sends seventy-two of His followers to preach repentance and forgiveness. He has them go out two-by-two having their witness be verified as set out in the book of Deuteronomy. Jesus also warns them that being His representatives may be dangerous and even rejected. He also forewarns those who reject the disciple's message that by doing so they are snubbing Jesus. They come back being really high on what had all happened on their short mission trip. Jesus calms them down and reminds them that having their names written in heaven is what really important.

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

#### OLD TESTAMENT – Isaiah 66:10-14

**<sup>10</sup>“Rejoice with Jerusalem and be glad for her, all you who love her; rejoice greatly with her, all you who mourn over her. <sup>11</sup>For you will nurse and be satisfied at her comforting breasts; you will drink deeply and delight in her overflowing abundance.” <sup>12</sup>For this is what the LORD says: “I will extend peace to her like a river, and the wealth of nations like a flooding stream; you will nurse and be carried on her arm and dandled on her knees. <sup>13</sup>As a mother comforts her child, so will I comfort you; and you will be comforted over Jerusalem.” <sup>14</sup>When you see this, your heart will rejoice and you will flourish like grass; the hand of the LORD will be made known to his servants, but his fury will be shown to his foes.**

*66:12 flooding stream.* Floods usually conjure up pictures of destruction. But they can also be beneficial. The Mississippi River brings much rich soil from the north and central United States and deposits it in the delta near New Orleans.

*66:14 heart will rejoice.* You will see it. If you believe, you will not only hear but also experience it. This will truly come to pass. In trial we reluctantly grasp the Word, and our faith is weak. But while faith lasts, it grows so that the person can eventually say, “See how God has carried me in His arms.” (Luther)

#### EPISTLE – Galatians 6:1-10, 14-18

**Brothers, if someone is caught in a sin, you who are spiritual should restore him gently. But watch yourself, or you also may be tempted. <sup>2</sup>Carry each other's burdens, and in this way you will fulfill**

the law of Christ. <sup>3</sup> If anyone thinks he is something when he is nothing, he deceives himself. <sup>4</sup> Each one should test his own actions. Then he can take pride in himself, without comparing himself to somebody else, <sup>5</sup> for each one should carry his own load. <sup>6</sup> Anyone who receives instruction in the word must share all good things with his instructor. <sup>7</sup> Do not be deceived: God cannot be mocked. A man reaps what he sows. <sup>8</sup> The one who Vows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. <sup>9</sup> Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. <sup>10</sup> Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers.

*6:1 you who are spiritual.* This might be about congregational leaders. However, all Christians have the Spirit (cf 3:2-5, 14; 4:6), not just a select few or elite few. They follow the Spirits leading by gently and humbly caring for the who lapses into some sin. (TLSB)

*6:1 restore.* The Greek for this verb is used elsewhere for setting bones, mending nets, or bringing factions together. (CSB)

*6:2 Carry each other's burdens.* Specifically, loads that temptations and sin bring upon fellow Christians (v. 1) but, in principle, all burdens. (TLSB)

*6:5 carry his own load.* Not contradictory to v 2, but complementary. Different Greek terms are used. Those who accept personal accountability for their own actions before God are more willing to bear others' burdens. (TLSB)

**<sup>14</sup> May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. <sup>15</sup> Neither circumcision nor uncircumcision means anything; what counts is a new creation. <sup>16</sup> Peace and mercy to all who follow this rule, even to the Israel of God. <sup>17</sup> Finally, let no one cause me trouble, for I bear on my body the marks of Jesus. <sup>18</sup> The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.**

*6:14 crucified to me, and I to the world.* “Although believers are regenerate and renewed in the spirit of their mind, in the present life this regeneration and renewal is not complete. It is only begun. Believers ... struggle constantly against the corrupt nature and character, which cleaves to us until death” (FC Ep VI 4). (TLSB)

*6:17 marks of Jesus* Wounds and scars Paul received in the service of Jesus (Ac 14:19; 2Co 11:23–25). As a true apostle, Paul identified himself with the suffering Savior (cf 2Co 4:8–10; Php 3:10). (TLSB)

#### GOSPEL – LUKE 10:1-20

**After this the Lord appointed seventy-two<sup>a</sup> others and sent them two by two ahead of him to every town and place where he was about to go. <sup>2</sup> He told them, “The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field. <sup>3</sup> Go! I am sending you out like lambs among wolves. <sup>4</sup> Do not take a purse or bag or sandals; and do not greet anyone on the road. <sup>5</sup> “When you enter a house, first say, ‘Peace to this house.’ <sup>6</sup> If a man of peace is there, your peace will rest on him; if not, it will return to you. <sup>7</sup> Stay in that house, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house. <sup>8</sup> “When you enter a town and are welcomed, eat what is set before you. <sup>9</sup> Heal the sick who are there and tell them, ‘The kingdom of God is near you.’ <sup>10</sup> But when you enter a town and are not welcomed, go into its streets and say, <sup>11</sup> ‘Even the dust of your town that sticks to our feet we wipe off against you. Yet be sure of this: The kingdom of God is near.’ <sup>12</sup> I tell you, it will be**

**more bearable on that day for Sodom than for that town.** <sup>13</sup> **“Woe to you, Korazin! Woe to you, Bethsaida! For if the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.** <sup>14</sup> **But it will be more bearable for Tyre and Sidon at the judgment than for you.** <sup>15</sup> **And you, Capernaum, will you be lifted up to the skies? No, you will go down to the depths.** <sup>b</sup> <sup>16</sup> **“He who listens to you listens to me; he who rejects you rejects me; but he who rejects me rejects him who sent me.”** <sup>17</sup> **The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.”** <sup>18</sup> **He replied, “I saw Satan fall like lightning from heaven.** <sup>19</sup> **I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.** <sup>20</sup> **However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”**

*10:1 two by two.* By sending two out at a time, Jesus fulfills the OT requirements (Deut 19:15; Num 35:30) that two witnesses are necessary if there is to be any judgment made, as there will be in Lk 10:10–15. (CC p. 436)

*10:2 harvest is plentiful.* The Church continues praying that the Lord will raise up new generations of workers to harvest souls unto eternal life. (TLSB)

*10:3 lambs among wolves.* It’s not comforting to be compared to a lamb sent among wolves. Please note, not just sheep, but lambs. The picture expresses a danger about which Jesus briefly, but clearly, warns them. The comforting news is that Jesus sending them with the implications that those sent will be protected by Him. They are sent with His authority. (Concordia Pulpit Resources – Volume 8, Part 3)

*10:4 Do not take a purse or bag or sandals.* They were to travel light, without moneybag, luggage or extra sandals. (CSB)

*10:4 do not greet.* They were not to stop along the way to visit and exchange customary lengthy greetings. The mission was urgent. (CSB)

*10:6 will return to you.* Only those who receive a blessing in good faith will actually benefit from it. (TLSB)

*10:8 eat what is set before you.* Expands on v 7. More important, the missionaries are to share table with people considered ceremonially unclean and consume what may not be ceremonially clean. (TLSB)

*10:11 dust ... we wipe off.* Ritual act symbolizing God’s judgment against those who reject the Gospel, as if to indicate that the Twelve should not even associate with these unbelievers’ dust. Jesus commands the Seventy-two to do the same when He sends them out. (TLSB)

*10:14 Tyre and Sidon.* Gentile cities in Phoenicia, north of Galilee, which had not had opportunity to witness Jesus’ miracles and hear his preaching as the people had in most of Galilee. (CSB)

*10:15 Capernaum.* Jesus’ headquarters on the north shore of Galilee (see Mt 4:13 and note), whose inhabitants had many opportunities to see and hear Jesus. Therefore the condemnation for their rejection was the greater. (CSB)

*10:18 Satan fall.* Even the demons were driven out by the disciples (v. 17), which meant that Satan was suffering defeat. (CSB)

*10:19 snakes and scorpions ... power of the enemy.* The snakes and scorpions may represent evil spirits; the enemy is Satan himself. (CSB)