

Eighteenth Sunday after Pentecost

OLD TESTAMENT – Ruth 1:1-19a

Naomi Widowed

In the days when the judges ruled there was a famine in the land, and a man of Bethlehem in Judah went to sojourn in the country of Moab, he and his wife and his two sons. 2 The name of the man was Elimelech and the name of his wife Naomi, and the names of his two sons were Mahlon and Chilion. They were Ephrathites from Bethlehem in Judah. They went into the country of Moab and remained there. 3 But Elimelech, the husband of Naomi, died, and she was left with her two sons. 4 These took Moabite wives; the name of the one was Orpah and the name of the other Ruth. They lived there about ten years, 5 and both Mahlon and Chilion died, so that the woman was left without her two sons and her husband.

1:1 *when the judges ruled.* Probably from c. 1380 to c. 1050 B.C. By mentioning the judges, the author calls to mind that period of Israel's apostasy, moral degradation and oppression. (CSB)

The events took place within an 11-year period during the time of the judges. Ruth was likely written during David's reign (c 1009–970 BC). (TLSB)

According to the book of Judges, this period of Israel's history was marked by religious and moral degeneracy, chaos, national disunity, and oppression by foreigners. But in contrast to the accounts there of tribes and the nation, defeats and victories, the book of Ruth deals with one family. As Ruth 1:1–5 portrays one tragedy after another, the essence of drama confronts the readers and hearers. Drawn into the story's tension of a family faced with extinction, we find ourselves asking, Can they possibly survive? Will God come to their aid? (CC)

famine. Not mentioned in Judges. (CSB)

An affliction threatened by the Lord, Deut. 28, 22-24, and sent from time to time as a punishment of Israel's iniquity in committing idolatry. (Kretzmann)

Recorded famines were comparatively seldom in the account of Israel's history, but certainly they were not unusual. For the rains that came in the three winter months have always been uncertain and often insufficient. Bethlehem had fruitful land for wheat, barley, olives, almonds, and grapes, and usually received sufficient rainfall. Its name means "house of bread (food)," that is, "granary." But, being situated on the eastern slope of the watershed of the Judean hills, it may receive less rainfall than elsewhere. The higher plateau of Moab can receive rain from clouds that fail to water the hills of Judah. Thus, drought and famine might occur in Israel without affecting Moab (or Philistia, Gen 26:1; 2 Ki 8:1–2). Ironically, in Ruth 1:1 an Israelite family is forced to leave Bethlehem ("house of bread/food"), which had no food for them, and travel for food to the land of the Moabites, who had refused to offer food to the Israelites on their way to Canaan (Deut 23:3-4). (CC)

Israelite farmers lived very near the level of subsistence, so a few harvest failures could bring them to ruin. If a drought lasted for several years, a famine would result, as happened for three and a half years in the time of Elijah (1 Ki 17:1; 18:1–2; Lk 4:25; James 5:17) and seven years in the days of Elisha (2 Ki 8:1–2). However, it is possible that the famine in Ruth, which lasted for at least ten years (Ruth 1:4), may have been instigated by the devastation of all crops and cattle during the seven-year oppression of Israel by the Midianites (Judg 6:1–6; 8:28) ca. 1210–1190 B.C. Other less likely situations for the events of Ruth are during the judgeship of Ehud after he had led the defeat of the oppressing Moabites and the subjection of Moab (Judg 3:12–30) ca. 1330–1310, or during the oppression of the Ammonites and Philistines (Judg 10:6–9) ca. 1125–1100. (CC)

That the famine “occurred ... in the land” (Ruth 1:1) is an implication in Scripture that it took place with God’s permission and to advance his plan for his people. What good might God be able to bring out of the misfortune (see Gen 50:20) of this famine? (CC)

Bethlehem in Judah. David’s hometown (1Sa 16:18). Bethlehem (the name suggests “house of food”) is empty. (CSB)

Means “the house of bread”; ironic in a time of famine. (TLSB)

The original Israelite audience hearing the story of Ruth would have remembered the immorality and deaths in the account of Judah and Tamar in Genesis 38 and also the idolatry, immorality, and violence of two other accounts concerning Bethlehemites: the idolatrous Levite (Judges 17–18) and a Levite whose harlotrous concubine is raped and dies after the homosexual rape of the Levite is foiled (Judges 19), provoking civil war against the tribe of Benjamin (Judges 20). In the era of the judges “there was no king in Israel; everyone did what was right in one’s own eyes” (Judg 17:6; 21:25). Beginning as Ruth does, would this account be another tragic story of lawlessness and godlessness? (CC)

Moab – Moab was at times an enemy of Israel, but at this time it seems to have been open for the family of Elimelech. In stark contrast to the gracious God of Israel was Chemosh, the “abominable god of Moab” (1 Kg 17:7; 2 Kgs 23:13; Jer 48:7, 14; Num 21:29).. Chemosh was also associated with the neighboring Ammonites (Jud 11:25) and likely was related Ammonite god Molech, to whom children were sacrificed. (Concordia Pulpit Resources – Volume 5, Part 4)

During a famine, Elimelech led his family to more inviting agricultural prospects. There is nothing wrong in his move to Moab. To escape famine, Abraham went to Egypt, Isaac went to Gerar of the Philistines, and Jacob went to Egypt at God’s command (Gn 46:1–7). To avoid Saul’s rampage, David hid his parents in Moab (1Sm 22:3–5). (TLSB)

Why should Elimelech have wanted to go to Moab? For the Moabites were descended from Lot through an incestuous relationship (Gen 19:30–38). Further, Moab became an enemy of Israel, for their King Balak attempted to have Israel cursed (Numbers 22–24); their women enticed Israelite men into immorality and idolatry (Num 25:1–3); and they oppressed Israel for eighteen years (Judg 3:12–14). There is an inversion of normalcy here: the “House of Bread” (Bethlehem)

is struck by famine while the enemy Moab becomes an asylum. Similarly, David later sent his parents to Moab for refuge from King Saul (1 Sam 22:3–4). (CC)

Naomi, upon her return to Bethlehem, may appear to allow that her tragic experience in Moab was punishment from God for having forsaken his land to avoid his discipline (Ruth 1:20–21; see also 1:13). However, the author nowhere implies any judgment upon Elimelech and his family. Instead, he seems intentionally to compare this experience with that of the patriarchs Abraham, Isaac, and Jacob, who left the promised land under duress as refugees because of a famine: Abraham and Jacob went to Egypt and Isaac to Philistine Gerar (Gen 12:10; 26:1; 41:56–42:2; 47:1–6). Indeed, the LORD encouraged Isaac to stay in Gerar (Gen 26:2–6) and Jacob to travel to Egypt (Gen 46:3–4), and all three were specially blessed in the land of their sojourn. The intention was always to sojourn only for the duration of the famine (cf. NIV: “went to live for a while,” Ruth 1:1). And a husband and father has a primary duty to provide for his family (see Gen 42:1–2). (CC)

Literally, "in the fields"; for the entire territory was conceived to have been divided into fields for agricultural purposes. (Kretzmann)

It may well have been that importations of grain from Egypt were cut off by the hostility of the Philistines, and that the inhabitants of Judah, therefore, were almost obliged to turn to the country east of the Dead Sea, although the Moabites belonged to the ancient enemies of Israel. (Kretzmann)

1:2 *Elimelech*. Means “(My) God is King.” (CSB)

Although not explicitly developed in the narrative, the name Elimelech (“my God is King”) could have pricked the ears of the astute Israelite listener who knew that Bethlehem was the hometown of David, Israel’s greatest king, who is the goal and last word at the end of the story (4:17, 22). Some two centuries after David, in the eighth century B.C., God revealed that Bethlehem would become the hometown of the Messiah/Christ, the “Ruler” whose origins are from eternity (Micah 5:2). It appears ironic that a man named Elimelech (“my God is King”), with a wife (Naomi, *ḏÈðÃîÄé*) whose name means “pleasant,” must flee the land that is “pleasant” (*ḏÈðÃîÄä*, Gen 49:15) and where his God is King (Judg 8:23). (CC)

Ephrathites. Ephrathah was a name for the area around Bethlehem (see 4:11; Ge 35:19; 1Sa 17:12; Mic 5:2). (CSB)

David was an Ephrathite from Bethlehem (1Sm 17:12). (TLSB)

In Micah 5:2 (Matthew 2:6) “Bethlehem Ephratha” is described as one of the “clans of Judah.” (Concordia Pulpit Resources – Volume 5, Part 4)

1:3 *Elimelech, Naomi’s husband, died.* Naomi’s emptying begins (see v. 21). (CSB)

Lit, “my God is King.” The true God and King, the protector of widows (Ps 68:5), will provide for Naomi. (TLSB)

1:4 Took wives. Prospect of continuing the family line remained. (CSB)

Moabite wives. See Ge 19:36–37. Marriage with Moabite women was not forbidden, though no Moabite—or his sons to the tenth generation—was allowed to “enter the assembly of the LORD” (Dt 23:3). (CSB)

Intermarriage with Moabites was not prohibited as it was with the seven dispossessed peoples of Canaan: Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites (Dt 7:1–3). The Moabites and the Ammonites were the descendants of the incestuous union of Lot with his daughters (Gn 19:36–38). Moabites were not to enter the assembly of worshipers “even to the tenth generation” (Dt 23:3; Ne 13:1). (TLSB)

Ruth. The name sounds like the Hebrew for “friendship.” Ruth is one of four women in Matthew’s genealogy of Jesus. The others are Tamar, Rahab and Bathsheba (Mt 1:3, 5–6). (CSB)

Tradition has linked “Ruth” with the Hbr word for “friend.” (TLSB)

ten years – That was the total length of the sojourn of Naomi. Although the sojourn of this Jewish family in the Moabite country did not prove productive of the blessings which they had anticipated, as the undertaking evidently was not in accordance with the will of God, yet the result was one highly beneficial to at least one of the Moabite women, so that, by God’s merciful kindness, it served a great end. (Kretzmann)

1:5 Mahlon and Chilion – Mahlon is related to common words for “sickness and disease.” Chilion connects with “annihilation and end.” (Concordia Pulpit Resources – Volume 5, Part 4)

Mahlon.† Ruth’s husband (4:10). (CSB)

both died. Naomi’s emptiness is complete: She has neither husband nor sons. She has only two young daughters-in-law, both of them foreigners and childless. (CSB)

Orpah and Ruth were probably no older than teenagers, for youthful marriages were common. It is a repeated theme in Scripture that what was intended as a short-term visit in a foreign land becomes a long-term sojourn (Jacob in Haran, Jacob’s family and the subsequent generations of Israelites in Egypt, Moses in Midian, the Israelites in the wilderness). (CC)

God often lays a cross upon His children and chastises them severely, in order to bind them more securely to Himself. (Kretzmann)

1:1–5 Elimelech and his sons struggle during a famine and move to Moab to preserve their family. You, too, may struggle against unexpected changes in the economy or in your family. God gives you freedom in making family and business decisions, but He also gives you the blessings and guidance of His Holy Word. Whether you are prospering or struggling, look to the Word, wherein lies wisdom for this life and the promise of eternal life through Jesus. • Make my

heart, Lord Jesus, captive to Your Word, which guides my family, my work, and my future. Amen. (TLSB)

Ruth's Loyalty to Naomi

6 Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the LORD had visited his people and given them food. **7** So she set out from the place where she was with her two daughters-in-law, and they went on the way to return to the land of Judah. **8** But Naomi said to her two daughters-in-law, “Go, return each of you to her mother's house. May the LORD deal kindly with you, as you have dealt with the dead and with me. **9** The LORD grant that you may find rest, each of you in the house of her husband!” Then she kissed them, and they lifted up their voices and wept. **10** And they said to her, “No, we will return with you to your people.” **11** But Naomi said, “Turn back, my daughters; why will you go with me? Have I yet sons in my womb that they may become your husbands? **12** Turn back, my daughters; go your way, for I am too old to have a husband. If I should say I have hope, even if I should have a husband this night and should bear sons, **13** would you therefore wait till they were grown? Would you therefore refrain from marrying? No, my daughters, for it is exceedingly bitter to me for your sake that the hand of the LORD has gone out against me.” **14** Then they lifted up their voices and wept again. And Orpah kissed her mother-in-law, but Ruth clung to her. **15** And she said, “See, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.” **16** But Ruth said, “Do not urge me to leave you or to return from following you. For where you go I will go, and where you lodge I will lodge. Your people shall be my people, and your God my God. **17** Where you die I will die, and there will I be buried. May the LORD do so to me and more also if anything but death parts me from you.” **18** And when Naomi saw that she was determined to go with her, she said no more.

1:6 *the LORD had visited his people.* At several points in the account, God's sovereign control of events is acknowledged (here; vv. 13, 21; 2:20; 4:12–15). (CSB)

God's people see His providence in everything. God had remembered to give food, particularly to Bethlehem, “the house of bread.” (TLSB)

food. Bethlehem (“house of food”) again has food. (CSB)

The end of the famine in Judah promised the return to normal life (1:6). The LORD must have sent sufficient “early rain” in autumn to enable the planting of barley and wheat, and the crops would have grown well with the aid of the “latter rain” in spring (Deut 11:14), anticipating a good harvest (Ruth 1:22). (CC)

she arose with her daughter-in-law. Empty Naomi returns to the newly filled land of promise. (CSB)

For it was understood that the younger women were merely to accompany her for some distance, perhaps to the boundary of the country. (Kretzmann)

1:7 *return to the land of Judah* – As God provides sustenance for their livelihood, He will provide for Naomi's future as well. Formerly, when Israelites left the Promised Land (e.g. Abraham and Isaac), they returned because of God's promises. Ultimately, God's promises

regarding the land are fulfilled in Jesus, who gives all believers an eternal inheritance, “a better country, that is a heavenly one” (Heb 11:13-16). (TLSB)

1:8 *return*. Desolate Naomi repeatedly urges her daughters-in-law to return to their original homes in Moab (here; vv. 11–12, 15); she has nothing to offer them. (CSB)

Formula used in two other OT contexts (2Sm 2:6; 15:20). Naomi uses the personal name Yahweh, which refers to God’s involvement in human affairs. (TLSB)

deal kindly. Hbr *chesed*, which may be translated “in faithfulness.” The theme of faithfulness or kindness is central to the story and its application (cf 3:10). In showing kindness, the Lord’s ultimate aim is that His people repent and turn to Him. (TLSB)

1:9 *rest* – Humanly speaking, opportunity for this was bleak. (TLSB)

1:10 *will return with you* – They found the parting so hard that they preferred to stay with Naomi on her solitary walk through life. (Kretzmann)

The faith of Naomi and her sons inspired her foreign daughters-in-law to have faith in the God of Israel. (TLSB)

1:11-12 *Have I yet sons in my womb*. Hyperbole. Naomi was referring to levirate marriage (Lat *levir*, “brother-in-law”). Elimelech’s brother would be legally obligated to marry Naomi to perpetuate Elimelech’s name and posterity (vv 12–13). Naomi ironically described a legal and logical possibility that would never be fulfilled: following Dt 25:5–6, Naomi’s brother-in-law would marry her so that she could give birth to sons, who in due time would marry the two older widows Ruth and Orpah. (TLSB)

1:11 *sons...they may become your husbands*. Naomi alludes to the Israelite law (Dt 25:5–6) regarding levirate marriage (see notes on Ge 38:8; Dt 25:5–10; see also Mk 12:18–23), which was given to protect the widow and guarantee continuance of the family line. (CSB)

She was not pregnant with possible sons, who would then be able to perform the duty of levirs toward Ruth and Orpah, Deut. 25, 5; Gen. 38, 8. (Kretzmann)

By law (Genesis 38 and Deuteronomy 25:5) the Orpah and Ruth would have been entitled to marry other sons that Naomi might have borne. (Concordia Pulpit Resources – Volume 5, Part 4)

1:12 *I am too old*. Naomi can have no more sons; even her womb is empty. (CSB)

1:13 *exceedingly bitter to me* – Or, “much more bitter for me than for you.” Cf v. 20) (TLSB)

hand of the LORD HAS against me. Naomi affirmed God’s participation in the events. Her statement is a confession of faith and sorrowful resolve much like Job’s (Jb 1:21). (TLSB)

1:14 Orpah's departure highlights the loyalty and selfless devotion of Ruth to her desolate mother-in-law. (CSB)

Naomi's words convinced Orpah to seek security through her own efforts. Ruth was willing to face a life of poverty, lack of marriage, childlessness, and prejudice in Israel. She could not live without Naomi and the God of Israel, even if she was to be treated as a second-class citizen in the Promised Land. (TLSB)

1:15 *her gods*. The chief god of the Moabites was Chemosh. (CSB)

Orpah had believed and worshiped as her husband did. She now renounced her faith in the God of Israel, thinking she could better care for herself than could the Lord. (TLSB)

1:16 This classic expression of loyalty and love discloses the true character of Ruth. Her commitment to Naomi is complete, even though it holds no prospect for her but to share in Naomi's desolation. For a similar declaration of devotion see 2Sa 15:21. (CSB)

where you go I will go – She was willing to promise her faithfulness for the future despite its uncertainty and lack of tangible hope. She committed herself to Naomi's home, people, God and even her place of death and burial. (Concordia Pulpit Resources – Volume 5, Part 4)

1:17 *May the LORD do so to me*. Ruth, a Gentile, swears her commitment to Naomi in the name of Israel's God, thus acknowledging him as her God (see v. 16). (CSB)

Common oath formula calling the Lord as witness (1Sm 14:44; 2Ki 6:31) (TLSB)

She even pledges her faithfulness with an invocation of the Lord (Yahweh), the God of Israel – not Chemosh, her own people's god. Ruth had no idea what the future held, but the Lord had a plan which included a place for her among the ancestors of David and ultimately of Christ. (Concordia Pulpit Resources – Volume 5, Part 4)

She will not be swerved from her intention to cast her lot with that of Naomi. It was not the affection of a daughter to her natural mother nor that of a wife to the husband of her choice, but it was her love toward Naomi which had knit their hearts together. And the highest stage of the devotion which she yielded to Naomi for life was reached in the confession that she had found the God of Israel to be the true God, a fact which implied the highest unity of spirit. (Kretzmann)

1:18 Much like a present-day confirmand, Ruth satisfactorily confessed her faith in the Lord. Observing the faithfulness of Elimelech, Naomi, and Mahlon to the Lord and His covenant, Ruth was drawn to the God of Israel, forsaking her gods and people. (TLSB)

1:6–18 Ruth refuses to stay in Moab when Naomi determines to go back to Bethlehem, even though her sister-in-law stays in Moab. Ruth boldly confesses her faith in the Lord and her commitment to her family. What an incredible example of godly priorities: the Lord and family come first! • Thanks be to God that He put us first and made us family through the suffering, death, and resurrection of Jesus, who crossed heaven and earth to save us. Amen. (TLSB)

Naomi and Ruth Return

19 So the two of them went on until they came to Bethlehem. And when they came to Bethlehem, the whole town was stirred because of them. And the women said, “Is this Naomi?”

1:19 *whole town was stirred* – More than 10 years had passed since Naomi had left in far better circumstances than when she returned (v 4). (TLSB)

EPISTLE – 2 Timothy 2:1-13

A Good Soldier of Christ Jesus

You then, my child, be strengthened by the grace that is in Christ Jesus, 2 and what you have heard from me in the presence of many witnesses entrust to faithful men,[a] who will be able to teach others also. 3 Share in suffering as a good soldier of Christ Jesus. 4 No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him. 5 An athlete is not crowned unless he competes according to the rules. 6 It is the hard-working farmer who ought to have the first share of the crops. 7 Think over what I say, for the Lord will give you understanding in everything. 8 Remember Jesus Christ, risen from the dead, the offspring of David, as preached in my gospel, 9 for which I am suffering, bound with chains as a criminal. But the word of God is not bound! 10 Therefore I endure everything for the sake of the elect, that they also may obtain the salvation that is in Christ Jesus with eternal glory. 11 The saying is trustworthy, for: If we have died with him, we will also live with him; 12 if we endure, we will also reign with him; if we deny him, he also will deny us; 13 if we are faithless, he remains faithful— for he cannot deny himself.

2:2 *in the presence of many witnesses*. Refers to Paul’s preaching and teaching, which Timothy had heard repeatedly on all three missionary journeys. (CSB)

Paul taught and publicly affirmed Timothy’s calling as a pastor. (TLSB)

faithful men. Timothy must now teach and affirm other men who are qualified for the pastoral office. (TLSB)

2:3–6 Paul gives three examples for Timothy to follow: (1) a soldier who wants to please his commander; (2) an athlete who follows the rules of the game; and (3) a farmer who works hard. (CSB)

Paul uses three analogies to help Timothy understand his pastoral task: the Christian is like a combat soldier, a competing athlete, and a hardworking farmer. (TLSB)

2:3 *suffering as a good soldier*. Faithful to follow the command, regardless of the suffering involved. (TLSB)

2:4 *civilian pursuits*. Soldiers remain focused on combat duty, undistracted (e.g., Uriah; 2Sm 11:6–13). (TLSB)

one who enlisted him. God (cf 1:1). (TLSB)

2:5 *crowned*. In ancient times, victorious athletes would receive a laurel crown. (TLSB)

2:6 *to receive a share of the crops.* In this illustration, as in the previous two (soldier, vv. 3–4; athlete, v. 5), the main lesson is that dedicated effort will be rewarded—not necessarily monetarily, but in enjoyment of seeing the gospel produce changed lives. (CSB)

In a family or community effort, a hard worker has first claim on the results. (TLSB)

2:7 *give you understanding.* Working through His Word, the Lord opens eyes (Ps 119:18) and minds (cf Lk 24:45) to understand the Scriptures. (TLSB)

2:8 *remember Jesus Christ* – mnamoneue – “keep in mind, think of.” Paul urges ongoing reflection upon God’s salvation story, which centers on the death and resurrection of Jesus. He also draws on OT vocabulary of “remember” where God promises to remember his own covenant promises of grace and so act mercifully toward his people (Gen 8:1; 9:15; Lev 26:45; Ezek 16:60-63). God’s people are also to remember His saving acts (Deut 8:18; Ps 105:5) by participating in celebrations of them (Ex 13:3, the Passover; Ex 20:8, the Sabbath; cf. Deut 5:12) (Concordia Pulpit Resources – Volume 2, Part 4)

Such remembering involves knowledge and a vicarious experience. Though the Word and Sacraments, God’s people themselves actually become part of the salvation story. Jesus often urged his followers to remember. In the Words of Institution he twice told them to celebrate his Holy Supper “in remembrance of me” (1 Cor. 11:24-25) In Mt 16:9, Jesus encourages the disciples to remember the five loaves with which he fed thousands. In Jn 15:20 Jesus counsels his followers to “remember the words I spoke to you” as he anticipates that they, too, will face persecution as they follow him. (Concordia Pulpit Resources – Volume 2, Part 4)

raised from the dead, descended from David. Christ’s resurrection proclaims his deity, and his descent from David shows his humanity; both truths are basic to the gospel. Since Christ is God, his death has infinite value; since he is man, he could rightfully become our substitute. (CSB)

2:9 *I am suffering* – Paul’s entire ministry was one of suffering for the sake of the gospel (Acts 9:16; 2 Cor. 11:24-29), and now he finds himself in chains. (Concordia Pulpit Resources – Volume 2, Part 4)

chained as a criminal. Apparently Paul was awaiting execution (see 4:6). (CSB)

bound with chains. Not merely under house arrest, as in Ac 28:30, but in a dungeon. *not bound!* The living and active Word (Heb 4:12) cannot be imprisoned or chained—it accomplishes God’s desires (Is 55:11). (TLSB)

2:10 *therefore* – dia touto – “therefore, for this reason,” points both to the preceding and the following. Looking back, Jesus, the seed of David, is risen; the promise has been fulfilled, God’s new covenant has been established, and God’s Word is not chained but is spreading and bringing many to faith. Looking ahead, Paul is ministering on behalf of the elect - God’s chosen in Christ – in order that they may obtain eternal glory. (Concordia Pulpit Resources – Volume 2, Part 4)

I endure everything for the sake of the elect. No suffering is too great if it brings about the salvation of God’s chosen ones who will yet believe. (CSB)

All Christians. (TLSB)

Being assured of God’s salvation does not lead to inactivity on Paul’s part. Endurance is no passive experience but is a spiritual self-discipline which enables one to stay on course, to keep one’s eye on the goal, and ultimately to obtain the victory. (Concordia Pulpit Resources – Volume 2, Part 4)

eternal glory. The final state of salvation. (CSB)

The fullness and conclusion of Christ’s salvation, when the resurrected elect will live eternally with Him. (TLSB)

2:11–13 Probably an early Christian hymn. The point to which Paul appeals is that suffering for Christ will be followed by glory. (CSB)

2:11 *If we died with him, we will also live with him.* The Greek grammatical construction here assumes that we died with Christ in the past, when he died for us on the cross. We are therefore assured that we will also live with him eternally. (CSB)

2:12 *If we endure, we will also reign.* Faithfully bearing up under suffering and trial will result in reward when Christ returns. (CSB)

Life as a Christian does not exempt us from trial but calls us to endure. (Concordia Pulpit Resources – Volume 2, Part 4)

If we deny him. See Mt 10:33. (CSB)

2:13 *he remains faithful* – God remains true to himself. He is love. He will remain faithful even if we are not. (Concordia Pulpit Resources – Volume 2, Part 4)

God is love (1Jn 4:8), and He loves faithfully because it is part of His nature—even if no one should love Him in return. “He is unchangeable in will and essence” (FC SD XI 75). (TLSB)

If we are faithless, what then? Will the Lord also then become faithless toward us? Not so. Never. He would not be God if he were to become unfaithful. (PBC)

2:1–13 Using several comparisons (solider, athlete, and farmer), Paul calls Timothy to find other faithful men who are able to share in the pastoral office. Christians—including pastors—need one another, bearing one another’s burdens. Paul describes his love for others with the words “I endure everything for the sake of the elect.” These words also describe Christ’s love for all people. He bore all things for us, so we would not be crushed beneath our overwhelming load of sin and death. • Thank You, Lord, that You bore all things for me. Give me strength and love to help my neighbors bear their burdens. Amen. (TLSB)

GOSPEL – Luke 17:11-19

esus Cleanses Ten Lepers

11 On the way to Jerusalem he was passing along between Samria and Galilee. **12** And as he entered a village, he was met by ten lepers, who stood at a distance **13** and lifted up their voices, saying, “Jesus, Master, have mercy on us.” **14** When he saw them he said to them, “**Go and show yourselves to the priests.**” And as they went they were cleansed. **15** Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; **16** and he fell on his face at Jesus’ feet, giving him thanks. Now he was a Samaritan. **17** Then Jesus answered, “**Were not ten cleansed?**

Where are the nine? 18 Was no one found to return and give praise to God except this foreigner? 19 And he said to him, “Rise and go your way; your faith has made you well.”

I. H. Marshall agrees with most interpreters when he says of the structure of Luke’s gospel: “With considerable hesitation we regard a new section as commencing at 17:11.” Since Jesus first turned his face to go to Jerusalem at 9:51, there has been only one other such notice, at 13:22. Lk 17:11 is the third mention of the fact and place of Jesus’ journeying to Jerusalem. (CC p. 650)

After 13:31–35 the evangelist has made scant mention of Jesus’ destination in Jerusalem. “Today and tomorrow and the coming day” (13:33) are not three literal days, but Jesus is close *in time* to his destiny, even if not necessarily close in distance. See comments at 13:31–35. (CC p. 650)

(The final travel notice in 19:28 immediately precedes his arrival in Jerusalem.) From the gospel itself there is no reason to believe that Jesus has left the Galilee-Samaria border. Jesus clearly intends to move toward Jerusalem (9:51) and seems to enter Samaria immediately following his announcement (9:52). He apparently travels to Bethany,

Lk 10:38–42 does not actually name Bethany as the home town of Mary and Martha, but Jn 11:1; 12:1–3 does. Luke refers to Bethany only in Lk 19:29; 24:50. (CC p. 650)

which is on the outskirts of Jerusalem, but there are no references to any specific place until the evangelist announces that Jesus is “passing through the middle of Samaria and Galilee” (17:11). If the gospel is strictly chronological, then it would imply that Jesus, after moving quickly and with determination to the very vicinity of the Holy City, returned north to the border of Galilee and Samaria. (CC p. 650)

In fact, following the report of Jesus’ repast with the sisters in Bethany (10:38–42), Luke offers large discourses that could be told in one sitting. (I.e., Lk 11:1–36, 37–54; 12:1–13:21; 13:23–14:2; 14:25–17:10) The impression that is given in this “journey” to Jerusalem is that it occurs over a brief period of time and in very few locations. At this point, Jesus seems to be moving from north to south through the middle of Galilee (in the north) and Samaria (in the south), not along the Jordan River. Thus the sixth and penultimate discourse in Jesus’ journey to Jerusalem (17:11–18:34) may very well have been told in one sitting in the village in Samaria where Jesus cleansed the ten lepers. (CC p. 650)

The previous parable (17:7–10) concluded with a hint that the apostles would suffer as part of their service to Jesus, their suffering Master. By immediately following the allusion to suffering with a clear reference to Jesus’ journey to the city of his passion, Luke shows that the following healing miracle (17:12–19) and Jesus’ teachings about the last things (17:20–37) occur during the last leg of Jesus’ movement to Jerusalem, to the Passover, and to the cross, yet while he is still in Samaria, a crucial locale of the apostolic mission in Acts. (CC pp. 650-651)

Dillon, *From Eye-Witnesses*, 251–52, offers these insights into Luke’s accent on Samaria and Samaritans:

Let us observe, first, that three pericopes ... have a *Samaritan color*, and all three are located in the “journey section” of the gospel: the Samaritan rejection story (Lk 9:52–56), the “good Samaritan” parable (Lk 10:29–37), and the miracle of the ten lepers (Lk 17:11–19). Except for Mt’s mission directive to avoid Samaritan cities (Mt 10:5), which Luke does not reproduce, these are the only reference to Samaria and the Samaritans in the Synoptics. ... In all three instances, special importance is attached to the Samaritan identity of persons involved in the story: the inhospitable townsfolk (οὐκ ἐδέξαντο αὐτόν) whom the Master would not allow his ἄγγελοι [“messengers”] to afflict with Elia’s “samaritan” curse (Lk 9:54 = 2 Kgs 1:10–12), the parable’s

model of ministering to the unfortunate, and the one leper won over by his cure. All these suggest that Luke's tradition accords the outcast Samaritans a special status; and that status is clearly not without pertinence to the *Christian mission to Samaria*, whose great success through the superior *thaumaturgy* [miracle working] of *Philip* (Acts 8:5–25) supports its pivotal position in the Acts history as *threshold of the mission to the Gentiles* (emphasis Dillon). (CC p. 651)

17:11 *on his way to Jerusalem* – πορεύεσθαι—This is part of Luke's journey vocabulary and links this notice with his other similar notices at 9:51; 13:22; and 19:28. See comments at 1:39. (J. Nolland, *Luke 9:21–18:34*, 845, notes that “Eight of the opening nine words are to be found in a similar configuration in 9:51.”). (CC p. 648)

along between Samaria and Galilee. From this point Jesus seems to have journeyed to Perea, where he ministered on his way south to Jerusalem. (CSB)

διὰ μέσον Σαμαρείας καὶ Γαλιλαίας—This is doubtless the correct text but a difficult phrase to translate because of the accusative that follows the prepositional phrase διὰ. Normally this means “because of,” but BAGD and BDF record the rare occasions where it has a local meaning, “through” (BAGD, B I; BDF, § 222). It could mean either “through the middle of,” a north to south movement, or “between,” an east to west movement along the border, as W. Arndt suggests (*Luke*, 370–71). See comments below and at 13:31–35. (CC p. 648)

Luke is highlighting the fact that Jesus was deliberately going the long way to Jerusalem. He wanted to minister to as many people as possible on his way to Jerusalem. (Concordia Pulpit Resources – Volume 8, Part 4)

17:12 *entered a village* – Jesus deliberately went into this village, almost certainly because he wanted to encounter people to whom he could minister. (Concordia Pulpit Resources – Volume 8, Part 4)

εἷς τινα κώμην— Luke's reference here to “a certain village” gives no help in placing Jesus in a specific location. (CC p. 648)

who stood at a distance – According to the requirements of the Law (Lev 13:46; Num 5:2-4), these 10 lepers would have been outside of the village, and would have had to warn Jesus that they were unclean before they approached him. (Concordia Pulpit Resources – Volume 8, Part 4)

The law required the separation of lepers from the community (cf Lv 13). (TLSB)

17:13 *Jesus Master* – ἐπιστάτα—This title is only found in Luke's gospel, and this is the only time it is used by someone other than the disciples. See comments at 5:5. (CC p. 648)

have mercy on us – Their cry *eleison* is carried on in our present day (kyrie). (Concordia Pulpit Resources – Volume 8, Part 4)

Adopted in the Church's liturgy as a cry for salvation. (TLSB)

The frame of this cleansing miracle shows that the occasion for a Samaritan's worship of Jesus begins with an appeal by ten lepers for mercy (A—17:12–13; ἐλέησον, “have mercy,” is an imperative). This is a cry for salvation. A leper has already appeared in Luke's gospel as one of the first outcasts that Jesus healed during his Galilean ministry (5:12–16). Now there are ten, and the cry is not for cleansing (5:12) but for mercy. This introduces the theme of salvation, which will give rise to worship. Correspondingly, the account ends with Jesus announcing that the Samaritan's cry for mercy was heard as a cry of faith and

salvation has been granted (A'—17:19). Jesus' command, "Arise, journey," could be understood as an invitation for the cleansed leper to rise and journey with him to Jerusalem. There the leper might see the basis for his cleansing: the atonement, where Christ shows God's ultimate mercy by cleansing all humankind from the leprosy of sin that plagues the fallen creation. This is Lukan vocabulary for God's gracious visitation of release for those who are in bondage to sin, death, sickness, and demon possession. The lepers begged for mercy as they saw Jesus approach their city; mercy wrought their salvation, salvation that comes through faith. (CC p. 652)

17:14 *he saw them* – ἰδών—Jesus responds to the lepers when he *sees* them. Only then does he tell them to go see the priests. In the very next verse (17:15), the Samaritan leper, seeing (ἰδών) that he was healed, returns to worship Jesus. J. Nolland, *Luke 9:21–18:34*, 846, notes that "ἰδών, 'seeing/saw,' propels the action as it did in v 14." J. Fitzmyer, *Luke X–XXIV*, 1155, also says "in the Lukan story this [seeing] is an awakening; his eyes of faith were opened." On eyes and sight as a metaphor for seeing God's salvation in Jesus, see comments at 2:21–40. (CC pp. 648–649)

GO – πορευθέντες—Here is another example where a participle functions as an imperative. See comments at 7:22 and 13:32. (CC p. 649)

But what intervenes between the cries for mercy and the announcement of salvation through faith? As the story narrows toward the climax of the thankful Samaritan's worship of Jesus, the miracle of cleansing comes first (B—17:14). The occasion for the miracle is that Jesus "sees" the lepers and then speaks to them. Jesus responds to their imperative plea for mercy with an imperative of his own: "Go [πορευθέντες functions as an imperative], show [the imperative ἐπιδείξατε] yourselves to the priests." These are the same instructions he gave to the first leper whom he cleansed (5:14), only then he had first performed the miracle of cleansing (5:13) and then given the command. (CC p. 652)

show yourselves to the priests. Normal procedure after a cure (see Lev 13:2–3; 14:2–32). (CSB)

To verify the healing (Lv 14). (TLSB)

πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῶσιν—This same instruction was given to the first leper Jesus cleansed in Luke's gospel (5:14; ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ). See comments at 5:12–16. Here "priests" and the Greek commands are plural, and the command to offer sacrifice (cf. 5:14) is implied, not stated. (CC p. 649)

The fact that Jesus told them to show themselves to the priest was normal procedure after a cure from leprosy. (Lev. 13 and 14) The Greek word *lepra* signifies a dreaded condition of the skin, including what is now regarded as leprosy, as well as certain other types of infectious skin diseases, resulting in a person' being regarded as ceremonially unclean and thus excluded from normal relations with other people. (Concordia Pulpit Resources – Volume 8, Part 4)

The key issue in ancient Israel was not the virulence or contagiousness of the disease, but the religious and social dimension. Those who had been diagnosed as lepers by the priest were required to separate themselves from the community. This was not for medical but for religious reasons. Biblical lepers were treated not as ill but as ritually unclean. The priest had no technique for healing lepers; he only determined whether or not they had been healed. (Concordia Pulpit Resources – Volume 8, Part 4)

they were cleansed – ἐκαθαρίσθησαν—This word is taken from the vocabulary of Leviticus. It describes what happens when sickness comes up against the one who releases from bondage, and it is repeated by Jesus at the end of the story (17:17). This verb and the related noun are also key terms in the first healing of the leper (5:12, 13, 14) See comments at 5:12.. (CC p. 649)

Lepers were regarded as “unclean” due to association with the death of the affected body parts. (TLSB)

In cleansing lepers Jesus teaches a number of things that would be insightful for those who are catechizing Gentiles and for their Gentile catechumens. First, the miracle is a sign that the messianic era of salvation is present in Jesus (7:22). Second, the cleansing comes from Jesus, whose holy flesh reaches out in compassion and mercy to a leper. The one who is “clean” crosses over the boundary to one who is “unclean” in order to make him clean. The border between Galilee and Samaria also separated those who were “clean” (Jews) from the “unclean” (Samaritans). Third, Jesus supersedes the OT holiness code (Leviticus 12–26) with his own holiness. The cleansing of these ten lepers, however, is connected to a fourth circumstance. Jesus sends them to the priests *to be cleansed spiritually*. (CC pp. 652-653)

Lev 14:1–32 states that a healed leper is to show himself to the priests and offer sacrifice. Jesus’ purpose in sending these lepers to the priests is to fulfill the OT, but also to do something more. Jesus wants the cleansed lepers to go to *the place of sacrifice* (Lk 5:14) and offer themselves as testimony that a corresponding spiritual healing accompanies the physical cleansing he bestows. The sacrifices in the temple (commanded in 5:14 and implied here) would include the shedding of blood, looking forward to the cleansing atonement of the Messiah, who was traveling to Jerusalem to offer his blood as the final, once-for-all cleansing. Jesus wants the priests in the temple to confirm that the miracle has taken place. The miracle will also confirm that Jesus is who he says he is: the one who cleanses the entire sin of all humanity. (CC p. 653)

In this instance, unlike 5:12–16, the cleansing happens *while the ten lepers are traveling to the temple*.

Lev 14:2–32 directs the cleansed person to offer sacrifices after being certified as clean by a priest. Those sacrifices would be offered at the central place of worship—in Jesus’ day, the temple in Jerusalem. There is no support for the suggestions of J. Fitzmyer, *Luke X–XXIV*, 1154, and I. H. Marshall, *The Gospel of Luke*, 651, that the lepers might find priests somewhere in the area or that the Samaritan would find a Samaritan priest (cf. also R. Stein, *Luke*, 433). (CC p. 653)

They go by faith, having confidence from Jesus’ previous healing activity that they too will be healed as they follow his command to go to the temple. Their sacrifices will foreshadow Jesus’ own bloody sacrifice in fulfillment of Moses and the entire OT (Lk 5:14; 24:27, 44). (CC p. 653)

The corresponding section in the chiasm is Jesus’ description of the miracle to the one leper who returned (B’—17:17–18). The parallelism between these two sections consists of the word for “they were cleansed” (ἐκαθαρίσθησαν; 17:14, 17). The irony here is this: the ten lepers were happy to journey to the temple with the expectation that they would be cleansed, but only one leper, *after the cleansing*, was willing to return to give glory to God—God in the person of Jesus, whose presence in the world and whose sacrifice on the cross would bring an end to temple worship. *And the chief irony is this: the one who returns is a “foreigner,” a Samaritan, an outcast!* (CC p. 653)

D. Moessner, *Lord of the Banquet*, 166, summarizes the significance of the Samaritan:

A Samaritan ... serves as a foil not only to the apostles but to the whole stubborn nation of Israel as well ...: (a) He submits to Jesus’ authority (vv. 15–16a) by giving Jesus thanks (v. 16a; cf. 17:10); and (b) his *faith* (cf. 17:5–6) is the instrument not just of miraculous healing but also the presence of eschatological salvation among Samaritans over against the mass of a recalcitrant Israel. (CC p. 653)

He responds in faith, as did the Good Samaritan, who responded in compassion and love (10:33). (CC p. 653)

One of the chief functions of the holiness code in Leviticus 12–26 was to separate Israel, the clean people of God, from the unclean Gentiles. Circumcision, the kosher dietary laws, and the many liturgies for different kinds of cleansing all set Israel apart from the other nations. However, just as Jesus crossed the boundary separating clean from unclean when he touched the leper in 5:12–16, so too Jesus’ cleansing of the Samaritan and his reception of the Samaritan’s worship show that another OT boundary has been crossed. Jesus brings a new kind of holiness. It is not a holiness based on circumcision, dietary laws, or the Jerusalem temple with its priests and sacrifices. Rather, it is a holiness based on his own person as the sinless Son of God and on his sacrifice as the perfect, unblemished Lamb who takes away the sin of the world. The holiness of Jesus, given to all who will be baptized in his name, will transcend all ethnic and cultural boundaries as it purifies the people of God’s new covenant in Christ (Gal 3:27–29). The cleansed Samaritan points toward the multitudes of foreigners who will be incorporated into the church in Acts and beyond. (CC pp. 653-654)

17:15 *turned back...praising God* – Began his praise from a distance. (TLSB)

δοξάζων—The present participle suggests continuous action. (CC p. 649)

In contrast to the worshipful Samaritan are the nine who do not return, and the implication of Jesus’ words are that the nine are Jews. (CC p. 654)

The whole context prompts this conclusion. R. Stein, *Luke*, 434, notes: “The nine were the Jewish lepers who were healed, in contrast to the ‘foreigner.’ For Luke’s Jewish readers the pathos of these questions would have been great (cf. Rom 9:2–5). Once again the last had become first and the first last (Luke 13:30).” See also J. Fitzmyer, *Luke X–XXIV*, 1155. (CC p. 654)

They do not realize the eschatological significance of what happened to them, i.e., God’s kingdom has arrived in Jesus. The very next passage (17:20–21) reinforces that message. The presence of Jesus is the presence of God’s kingdom. Jesus is the very presence of God in human flesh, in the world, among humans. Here again are the two groups that Jesus has confronted throughout his ministry: the outcasts who receive him by faith and the religious establishment, which rejects him. This passage continues Jesus’ ongoing ministry to the marginal people of society as part of the gospel theme of the Great Reversal. In the kingdom of God, things are the opposite of what one might expect. (CC p. 654)

The center of the passage begins with a simple frame of references to the Samaritan. This alerts the hearer that the Samaritan’s insight and worship are central to the passage. Luke is subtle in introducing him simply as “one of them” (εἷς δὲ ἐξ αὐτῶν), leaving the hearer to wonder which one of the ten lepers returned (C—17:15a). The corresponding line in the chiasmic structure gives the ironic, surprising answer: “And he was a Samaritan” (C’—17:16b). Luke links this center section to the previous one by means of the word “seeing” (ιδῶν) and the word “healed” (ιάθη; 17:15). Just as Jesus, “seeing” the lepers, sent them to the priests to be declared clean (17:14), so the Samaritan, “seeing” that he “was healed,” is moved by Jesus’ mercy to return to him to give him worship. (CC p. 654)

17:16 *Samaritan*. Normally Jews did not associate with Samaritans (Jn 4:9), but leprosy broke down social barriers while erecting others (see notes on Lev 13:2, 4, 45–46). (CSB)

The Jews despised the Samaritans because of historic betrayals and heretical beliefs. (TLSB)

They were all outcasts. Jesus didn’t care what social standing they had; his love extends to all. (Concordia Pulpit Resources – Volume 8, Part 4)

At the very center of this Samaritan frame stands the Samaritan's worship, which is a confession of his faith. (CC p. 654)

C. Talbert, *Reading Luke*, 165–66, notes:

The faith of foreigners is a Lukan concern (e.g., 7:9; 10:25–37; Acts 10–11), as is the contrast between their faith (cf. Acts 26:16–18 where the Gentiles' eyes are opened) and the unbelief of Jews who are unable to see God's work in Jesus (cf. Acts 28:26–27 where the Jews do not see). This story, then, foreshadows the rejection of the gospel by the Jews and its enthusiastic reception by foreigners which we see in the narrative of Acts and which was already established at the time Luke-Acts was written. (CC pp. 654-655)

Luke uses the same grammatical construction to accent the two aspects of the Samaritan's worship: an aorist followed by a present participle. He returned, giving glory to God (ὑπέστρεψεν ... δοξάζων τὸν θεόν); he fell, giving thanks to Jesus (ἔπεσεν ... εὐχαριστῶν αὐτῷ). This is the innermost ring of the chiasm (D/D'), the mystery of the correspondence of God and Jesus. By using such a structure, Luke leads the Gentile catechumen to see himself in this foreigner, this Samaritan, who has seen the connection between the presence of God in the temple and the sacrifices there and the presence of God in Jesus, who is God's final sacrifice. The Samaritan returns to Jesus, glorifying God the Father for the miracles that he is bringing to the world through Jesus. (CC pp. 654-655)

Others throughout Luke's gospel have done this, e.g., 2:20; 5:25, 26; 7:16; 13:13. Note that the glory given God in 5:25 results from the forgiveness of sins given to the paralytic in 5:20, 24. (CC p. 655)

But now he recognizes that the glory he gives God is to be expressed in *worship of and thanksgiving to Jesus*, who is God in flesh, and whose cleansing atonement supersedes the cleansing rites of the priests in the temple. Every other instance of εὐχαριστέω, "give thanks," is a giving of thanks to God.

On εὐχαριστέω in Luke-Acts, see Lk 18:11; 22:17, 19; Acts 27:35; 28:15. (CC p. 655)

This is the only place in the entire NT where εὐχαριστέω refers to the giving of thanks *to Jesus!* (CC p. 655)

fell on his face – Note that he praises God at Jesus' feet. (TLSB)

ἔπεσεν ἐπὶ πρόσωπον—The first leper healed in Luke also fell on his face when he saw Jesus (5:12). (CC p. 649)

The Samaritan's posture is one of worship—falling on his face at Jesus' feet. It is possible that the Samaritan never made it to the temple, for when he saw that he was healed, he realized that the locale of God's presence had shifted from the temple in Jerusalem to the body of Jesus. His worship confesses his faith, this conviction about God in Jesus. The place to give thanks for cleansing is wherever Jesus is, anticipating worship in the NT era down until this day. In Jn 4:20–26, this Christological basis of true worship is revealed to another Samaritan, this time a woman. Notice that here in Luke, Jesus is not chastising the man but simply wondering why the others did not come to the same theological conclusion this Samaritan did. He alone had faith that God's presence is now in Jesus and with that presence comes God's mercy and cleansing. (CC p. 655)

giving him thanks – εὐχαριστῶν—The present participle suggests continuous action. (CC p. 649)

The apostles, who in the previous passage were instructed not to expect thanks for doing what they were called to do (Lk 17:7–10), are shown here that true faith gives thanks to the one who brings salvation. This Samaritan’s faith uproots trees and plants them in the sea, for it brought a foreigner to the temple—to Jesus, the true temple wherein God’s presence resides (cf. Jn 2:18–22). (CC p. 655)

17:17 WHERE ARE THE OTHER NINE – The lack of gratitude to Jesus is a lack of gratitude to God. (Concordia Pulpit Resources – Volume 8, Part 4)

Ingratitude is the response of the majority. (TLSB)

οἱ δὲ ἑννέα ποῶ—The Greek word order emphasizes “the nine” and accents Jesus’ question. (CC p. 649)

In essence, we have two different groups of catechumens here: the Samaritan and the nine Jewish lepers. The Samaritan responds in faith because his “catechesis” led him to the presence of God in Christ and to worship the one who gives him new life. He is among those represented by the seed that fell on fertile soil, who “heard the Word with a noble and good heart, hold it fast and bear fruit in steadfast endurance” (Lk 8:15). But the nine are like those who “receive the Word with joy, and yet these have no roots, who for a time believe but in time of temptation apostatize” (8:13). (CC pp. 655-656)

17:18 give praise to God – δοῶναι δόξαν τῷ θεῷ—This infinitive of purpose shows the reason the nine should have returned. (CC p. 649)

this foreigner – ὁ ἀλλογενῆς οὗτος—This means “of another race or genealogy,” i.e., not an Israelite, and thus is translated “foreigner.” This is its only occurrence in the NT. (J. Nolland, *Luke 9:21–18:34*, 847, notes that “it [ἀλλογενής] is the term used in the temple inscription that forbade the entry of foreigners into the Jerusalem temple.”) (CC p. 649)

United in their affliction, the Samaritan and Jewish lepers tolerated one another. Now the one least expected to associate with Jesus, a Jew, returns thanks. (TLSB)

17:19 rise and go – ἀναστὰς πορεύου—The Samaritan must “arise” because he is prostrate before Jesus. Here again, Luke uses a participle like an imperative. These two words are used together by the prodigal when he decides to return to his merciful father (15:18). This Samaritan is set upon the journey of faith with Jesus. πορεύομαι often is part of Luke’s vocabulary for Jesus’ journey to Jerusalem. R. Dillon, *From Eye-Witnesses*, 36, asks, “Is Jesus’ command to the thankful Samaritan, πορεύου, a bid to join the ‘journey’ to Jerusalem, in view of the man’s saving πίστις and the use of the thematic πορεύεσθαι in the pericope’s introduction?” (CC p. 649)

your faith has made you well. See Mt 9:22. The phrase may also be rendered “your faith has saved you” (7:50). The fact that the Samaritan returned to thank Jesus may indicate that he had received salvation in addition to the physical healing all ten had received (cf. 7:50; 8:48, 50). (CSB)

The healed Samaritan received an additional blessing from Jesus, his faith has saved him for eternity. (Concordia Pulpit Resources – Volume 8, Part 4)

Finally, Jesus tells the Samaritan to arise and “journey.” Faith has sealed his salvation. As one raised to life, he is set in motion with Jesus and the pilgrim band. Jesus draws a connection between the Samaritan’s worship of him as the locale of divine cleansing and Jesus’ final passion, death, and resurrection in Jerusalem, where divine cleansing will take place as the fulfillment of salvation history. The hearer of the gospel may catch the connection between the call to “journey” to Jerusalem and Jesus’ suffering there, because the evangelist has provided the clue by beginning this cleansing miracle with his

third travel notice. Jesus is close to the Holy City, and even a Samaritan leper may learn that it is the place of the atonement. The Lukan hearer may also hear in the giving of thanks to Jesus (εὐχαριστῶν αὐτῷ) an allusion to the church's ongoing Eucharist. ("Eucharist" comes from the Greek verb for "giving thanks" used here and also in the Words of Institution [22:17, 19].) In the Eucharist, the church prostrates before the presence of the crucified and risen Christ, who gives his body and blood in a meal where his divine cleansing is for all who, like the Samaritan, are saved through faith. As we will soon hear, "the kingdom of God is among you" (17:21), for the kingdom is wherever the King is, and the King is in his church. (CC p. 656)

17:11–19 Jesus commends the faith of a Samaritan leper who alone gives thanks for his healing. Daily God's mercy extends to the unworthy—including you. Give praise to Him, who bore no grudge toward you but came to save you. • Thanks be to You, O God, as we go our way, made whole by Jesus. Amen. (TLSB)