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Editor's Preface

This volume is the labor of love of the Rev. John Jeske, long-time professor of Old Testament at Wisconsin Lutheran Seminary and one of my own mentors. For many years Prof. Jeske's daily devotions included the use of Heinrich Bitzer's *Light on the Path*, which contained a daily Old Testament selection in Hebrew and a New Testament selection in Greek, each with basic lexical notes for the reader. Jeske's contact with former students convinced him of the usefulness of such daily work in the original languages for the busy pastor. Without it, the years spent honing language skills often gave way to ministries in which those skills were eventually lost.

While Prof. Jeske frequently encouraged students to purchase and use Bitzer's volume and its successor, *More Light on the Path*, he also noted several weaknesses. The Hebrew passages selected were often unusually difficult. Too often scriptural gems were ignored and less common passages used. He often looked for greater emphasis on the specific message of the liturgical church year. Finally, Prof. Jeske wished for more passages with a gospel emphasis, so that the selections would not be speaking merely to a language scholar but to a child of God.

During one period when the original volume was out of print, Prof. Jeske conceived the idea of a replacement volume that would address some of these weaknesses, while keeping the general format. Upon his retirement from the seminary, he began work on the project by identifying 366 Old Testament passages of note. He then matched these with appropriate New Testament passages, having similar content wherever possible. Grammatical and lexical helps were then prepared for each section.

About ten years ago, an attempt was made to turn Prof. Jeske's typed and handwritten notes into a published volume. For a number of reasons, the project never came to fruition. In mid-2008, I was asked for advice on seeing the project through to completion. Discussions with Northwestern Publishing House soon led to a concrete proposal, and the results are now before you.

One major element of the present book was added to Prof. Jeske's manuscript—a small daily excerpt from the Lutheran Confessions. Since the book's audience was envisioned as Lutheran pastors, and since I have often heard complaints that pastors do not have enough time for regular reading of the Confessions, this was deemed a worthy addition. The present editor is responsible for the selections made. These have often, but not always, been chosen to fit the theme of the passages. We thank Concordia Publishing House for allowing the use of citations from their modern-English “reader's version” of the confessions: *Concordia: The Lutheran Confessions—A Reader's Edition of the Book of Concord* by Paul Timothy McCain. The numbering given with the Confession passages is that found in the reader's edition, which is consistent with the Kolb-Wengert edition of *The Book of Concord* as well.

All quotations from the Old Testament are taken from *Biblia Hebraica Stuttgartensia*. New Testament quotations are taken from the standard text shared by the 4th edition of the UBS and the 27th edition of the Nestle-Aland Greek New Testament. The authors and editors thank Linguist's Software, Inc. for their help with font issues. The Hebrew and Greek fonts used are *New Jerusalem* and *Graeca II* respectively.

The person most responsible for the timely publication of this work is seminary student Jacob Behnken, my research assistant during the past year. Jacob did the entire input of Prof. Jeske's typescript into the various ancient fonts and helped with the selection of *The Book of Concord* passages. His attention to detail and patience with the font problems have been invaluable. A grant from Prof. Jeske's family and the ongoing financial support of the Fischer Family Foundation have funded Jacob's work on the project. Special thanks are due to Dr. Seth Erlandsson, and to Professors John Schmidt and Thomas Nass of Martin Luther College for their knowledgeable assistance in proofreading the Hebrew and Greek. In addition, Prof. Nass made numerous helpful suggestions reflected in the volume. Curt Jahn of Northwestern Publishing House has also been instrumental at every stage—from the idea to its publication.

But above all, this is the fruit of Prof. Jeske's many years of biblical study and teaching. The publisher and editors pray that this volume might carry on his legacy of love for the Scriptures for many years.

Glen L. Thompson
Professor of History
Wisconsin Lutheran College

Notes to the User

The notes to the passages should present no problem to the average user. Although most abbreviations should be intuitively understood, a complete list is given below. Some of the daily readings provide only part of the verse, but it was felt that it was not necessary to note this. The indices of Bible and Confession passages will allow the reader to locate specific selections.

Normally the general meaning of a word is provided in the notes, but more specific meanings are given to assist in translating the passage at hand. This is especially true in the case of Hebrew verbs since the meaning often changes in their various formations.

For the Hebrew, the text has been simplified by the removal of most of the accent marks, but the *atnach* (^), the accent that marks a verse's main division, and the *silluq* (,), the accent that marks the verse's end, have been retained. Also, to encourage the oral reading of the Hebrew text, a carat (´) has been inserted in Hebrew words where the accent is on the *penult* (the second-to-last syllable) instead of its usual place on the *ultima* (the last syllable). In a few cases we also note the alternative readings which lie behind the Greek translations of the Septuagint (LXX) or behind early translations into other languages (Versions). When the Hebrew text has a ketiv and qere, the ketiv with its appropriate vowel pointing is put first, followed by the qere in brackets. In the Greek passages, we have retained the words which the UBS editors have bracketed as possible readings. In the passages from the Lutheran Confessions, words in angle brackets are found in only the German or Latin texts, and bracketed words in italics are our additions, providing the context for our short excerpts.

Abbreviations

| | | | |
|---------|-----------------------------|----------|------------------------|
| abs | <i>absolute</i> | interrog | <i>interrogative</i> |
| acc | <i>accusative</i> | juss | <i>jussive</i> |
| act | <i>active</i> | LXX | <i>Septuagint</i> |
| adj | <i>adjective</i> | m | <i>masculine</i> |
| adv | <i>adverb</i> | MT | <i>Masoretic Text</i> |
| aor | <i>aorist</i> | mid | <i>middle</i> |
| coh | <i>cohortative</i> | n | <i>neuter</i> |
| coll | <i>collective</i> | neg | <i>negative</i> |
| conj | <i>conjunction</i> | niph | <i>niphal</i> |
| cst | <i>construct</i> | nom | <i>nominative</i> |
| dat | <i>dative</i> | pass | <i>passive</i> |
| dep | <i>deponent</i> | pf | <i>perfect</i> |
| du | <i>dual</i> | pi | <i>piel</i> |
| f | <i>feminine</i> | pl | <i>plural</i> |
| gen | <i>genitive</i> | plpf | <i>pluperfect</i> |
| hiph | <i>hiphil</i> | prep | <i>preposition</i> |
| hithp | <i>hithpael</i> | pres | <i>present</i> |
| hoph | <i>hophal</i> | pron | <i>pronoun</i> |
| impf | <i>imperfect</i> | pu | <i>pual</i> |
| imv | <i>imperative</i> | ptcp | <i>participle</i> |
| ind | <i>indicative</i> | qal | <i>qal</i> |
| inf | <i>infinitive</i> | sf | <i>suffix</i> |
| inf abs | <i>infinitive absolute</i> | sg | <i>singular</i> |
| inf cst | <i>infinitive construct</i> | v-c | <i>vav-consecutive</i> |
| interj | <i>interjection</i> | voc | <i>vocative</i> |

Deuteronomy 31:8

וַיְהִי הוּא הַהֲלִיךְ לְפָנָיו הוּא יְהִי עִמָּךְ לֹא יִרְפֶּךָ
וְלֹא יַעֲזֹבְךָ לֹא תִירָא וְלֹא תִחָת:

לְפָנָיו (2 sg sf): before – רָפָה (hiph impf 3 sg + 2 sg sf):
abandon – עָזַב (qal impf 3 sg + sf): forsake – יָרָא (qal
impf 2 sg): be afraid – חָתָה (qal impf 2 sg): be dismayed,
discouraged

Matthew 28:20

διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν·
καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς
συντελείας τοῦ αἰῶνος.

διδάσκω (pres ptcp pl): teach – τηρέω (pres inf): obey –
ἐντέλλω (aor mid dep): command – συντελεία: end – αἰών
(gen sg): age

Formula of Concord SD VIII 78

Christ has received this majesty, according to His humanity, at the right hand of God's majesty and power. So also, according to His received human nature and with the same, He can be, and also is, present where He wants to be. He is present especially in His Church and congregation on earth as Mediator, Head, King, and High Priest.

JANUARY 2

Joshua 1:5

לֹא־תִיָּצַב אִישׁ לְפָנָיִךְ כָּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי
עִם־מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא אֶרְפָּךְ וְלֹא אֶעֱזֹבְךָ:

יָצַב (hithp impf 3 sg): stand up against – חַיִּים: life – רָפָה
(hiph impf 1 sg + 2 sg sf): abandon – עָזַב (qal impf 1 sg + 2
sg sf): forsake

Matthew 6:30

εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς
κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ
μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

χόρτος (acc sg): grass – ἀγρός (gen sg): field – σήμερον
(adv): today – αὔριον (adv): tomorrow – κλίβανος: oven –
βάλλω (pres pass ptcp): thrown – ἀμφιέννυμι (pres ind):
clothe – ὀλιγόπιστος (adj): of little faith

Large Catechism II 24

For here we see how the Father has given Himself to us, together with all creatures, and has most richly provided for us in this life. We see that He has overwhelmed us with unspeakable, eternal treasures by His Son and the Holy Spirit, as we shall hear.

Deuteronomy 7:9

וַיִּדְעַתָּה כִּי־יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שְׁמֵר
הַבְּרִית וְהַחֻסֵּד לְאַהֲבָיו וּלְשִׁמְרֵי מִצְוֹתָו [מִצְוֹתָיו]
לְאַלְפֵי דָוָר:

אֱמָן (niph ptc): faithful – שְׁמַר (qal ptc): keep – בְּרִית:
covenant – אָהַב (qal ptc + 3 sg sf): love – מִצְוָה (qere: pl +
3 sg sf): command – אֶלְפֵי: thousand – דָּוָר: generation

1 Corinthians 1:9

πιστὸς ὁ θεός, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ
αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

πιστός (adj): faithful – καλέω (aor pass 2 pl): called –
κοινωνία (acc sg): fellowship

Smalcald Articles III XII 2

Thank God, <today> a seven-year-old child knows what the Church is, namely, the holy believers and lambs who hear the voice of their Shepherd [John 10:11-16].

Deuteronomy 7:6

כִּי עַם קְדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ בְּךָ בָּחַר יְהוָה
אֱלֹהֶיךָ לְהִיּוֹת לוֹ לְעַם סְגֻלָּה מִכָּל הָעַמִּים אֲשֶׁר
עַל-פְּנֵי הָאָרֶץ:

קְדוֹשׁ: holy – בָּחַר (qal pf 3 sg) + בְּךָ: choose – סְגֻלָּה: valued property, treasured possession – הָאָרֶץ: earth

1 Peter 2:9

ὕμεις δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς·

γένος: people, nation – ἐκλεκτός: chosen – βασιλείος: royal – ἱεράτευμα: priesthood – ἔθνος: nation – ἅγιος: consecrated – λαός: people – περιποίησις: possession, property – ἀρετή: praise, moral excellence (his holiness, but above all his grace) – ἐξαγγέλλω (aor subj 2 pl): proclaim – σκότος: darkness – θαυμαστός: wonderful – φῶς: light

Power and Primacy 69

Finally, Peter's statement also confirms this, "You are . . . a royal priesthood" [1 Pet 2:9]. These words apply to the True Church, which certainly has the right to elect and ordain ministers, since it alone has the priesthood.

Psalm 119:105

יְרֵאֵלֵךְ לִי אֹרֶךְ דְּבַרְךָ יְהוָה לְנִתְיָבוֹתַי:

יְרֵאֵלֵךְ: lamp – יְרֵאֵלֵךְ (1 sg sf): foot – אֹרֶךְ: light – נִתְיָבוֹתַי (1 sg sf): path

John 6:63

τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

πνεῦμα: Spirit – ζωοποιέω (pres ptcp): make alive, give life – σὰρξ: flesh – ὠφελέω (pres ind 3 sg): help, benefit – ῥήματα (pl): word – λαλέω (pf act ind 1 sg): speak – ζωή: life

Formula of Concord Ep Summary 1

We believe, teach, and confess that the only rule and norm according to which all teachings, together with <all> teachers, should be evaluated and judged [2 Tim 3:15-17] are the prophetic and apostolic Scriptures of the Old and New Testament alone. For it is written in Ps 119:105, “Your word is a lamp to my feet and a light to my path.”

Isaiah 60:3-4

וְהָלְכוּ גוֹיִם לְאוֹרְךָ וּמְלָכִים לְנֹגְהָ וְרָחֶקְךָ³
 שְׂאֵי־סָבִיב עֵינֶיךָ וְרָאִי כָּלֶם נִקְבְּצוּ בְּאוֹ־לְךָ⁴
 בְּנֵיךָ מִרְחֹק יָבֹאוּ וּבְנֹתֶיךָ עַל־צַד תֵּאֶמְנָה:

גוֹי (pl): nation – אוֹר (2 sg sf): light – מְלָךְ (pl):
 king – נֹגְהָ: brightness – רָחֶק (2 sg sf): afar –
 עֵין (pl + 2 sg sf): eye – קָבִץ (niph pf 3 pl): assemble –
 בֵּן (pl + 2 sg sf): son – רְחֹק: afar – בָּת (pl + 2 sg sf):
 daughter – צַד: side – אָמַן (niph impf 3 pl): be carried

Matthew 2:10-11

¹⁰ιδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.
¹¹καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας
 τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ
 ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα,
 χρυσὸν καὶ λίβανον καὶ σμύρναν.

ιδόντες (aor act ptcp pl of ὁράω): see – ἀστήρ: star –
 χαίρω (aor 3 pl): rejoice – χαρά: joy – σφόδρα: greatly –
 ἐλθόντες (aor ptcp pl of ἔρχομαι): come – παιδίον:
 child – πίπτω (aor ptcp pl): fall – προσκυνέω (aor ind):
 worship – ἀνοίγω (aor ptcp): open – θησαυρός:
 treasure – προσφέρω (aor ind): bring out – λίβανος:
 frankincense – σμύρνα: myrrh

Augsburg Confession III 1

Our churches teach that the Word, that is, the Son of God [John 1:14], assumed the human nature in the womb of the Blessed Virgin Mary.

JANUARY 7

Isaiah 9:1

הָעַם הַהֲלֻכִים בְּחֹשֶׁךְ רָאוּ אֹרֹת גְּדוֹלֹת
יִשְׁבִּי בְּאֶרֶץ צִלְמָוֶת אֹרֹת נִגְהָ עָלֵיהֶם:

הָלַךְ (qal ptcp pl): walk – חֹשֶׁךְ: darkness – אֹרֹת: light –
גְּדוֹלֹת: great – יִשְׁבִּי (qal ptcp pl): dwell – צִלְמָוֶת: the
shadow of death – נִגְהָ (qal pf 3 sg): shine

Matthew 4:13-16

¹³καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς
Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὀρίοις Ζαβουλῶν
καὶ Νεφθαλίμ· ¹⁴ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ
προφήτου λέγοντος· ¹⁵γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ,
ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν
ἔθνων, ¹⁶ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα,
καὶ τοῖς καθημένοις ἐν χώρα καὶ σκιᾷ θανάτου φῶς
ἀνέτειλεν αὐτοῖς.

καταλείπω (aor ptcp): leave behind – ἐλθὼν (aor act
ptcp of ἔρχομαι): go – κατοικέω (aor ind): live –
παραθαλασσία: by the lake – ὄριον: region – πληρῶ
(aor pass subj): fulfill – ῥηθὲν (aor pass ptcp of
λέγω/εἶπον): spoken – πέραν (adv): on the other side –
ἔθνη (gen): Gentiles – κάθημαι (pres ptcp): live – σκοτία:
darkness – σκιά: shadow – ἀνατέλλω (aor ind 3 sg): to
dawn

Formula of Concord Ep VIII 6

We believe, teach, and confess that the divine and human
natures are not mingled into one substance, nor is one changed
into the other.

Isaiah 60:1-2

קוּמִי אֲוִרִי כִּי בָא אֹרֶךְ וּכְבוֹד יְהוָה עָלֶיךָ יִזְרַח¹
 כִּי־הִנֵּה הִחְשָׁךְ יִכְסֶה־אֶרֶץ וְעָרְפֶל לְאֲמִים²
 וְעָלֶיךָ יִזְרַח יְהוָה וּכְבוֹדוֹ עָלֶיךָ יִרְאֶה:

קוּמִי (qal imv f): arise – אֹרֶךְ (qal imv f): shine – כְּבוֹד:
 glory – יִזְרַח (qal pf 3 sg/qal impf 3 sg): rise – עָרְפֶל:
 darkness – לְאֲמִים: nation – יִרְאֶה (niph impf 3 sg): be seen

Ephesians 5:8-10

⁸ἦτε γὰρ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα φωτὸς
 περιπατεῖτε ⁹ – ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ
 ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ – ¹⁰δοκιμάζοντες
 τί ἐστὶν εὐάρεστον τῷ κυρίῳ . . .

σκότος: darkness – φῶς: light – περιπατέω (pres
 imv 2 pl): live, conduct oneself – καρπός: fruit –
 ἀγαθωσύνη: goodness – δικαιοσύνη: uprightness –
 ἀλήθεια: truth – δοκιμάζω (pres act ptcp): try to learn –
 εὐάρεστος: pleasing

Formula of Concord Ep VIII 9

The two natures are united personally (i.e., in one person). Therefore, we believe, teach, and confess that this union is not the kind of joining together and connection that prevents either nature from having anything in common with the other personally (i.e., because of the personal union). It is not like when two boards are glued together, where neither gives anything to the other or takes anything from the other.

Isaiah 42:1

הֵן עַבְדִּי אֶתְמַדְּבוּ בְּחִירֵי רְצֹנָה נַפְשֵׁי
נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצֵא:

עַבְדִּי (1 sg sf): servant – אֶתְמַדְּ (qal impf 1 sg): uphold –
בְּחִירֵי (1 sg sf): chosen one – רְצֹנָה (qal pf 3 sg f): delight –
רוּחִי: Spirit – מִשְׁפָּט: God's judicial pronouncement – יוֹצֵא
(hiph impf 3 sg): bring

John 1:32-34

³²Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν. ³³καὶ γὰρ οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκείνός μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. ³⁴καὶ γὰρ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

μαρτυρέω: testify – θεάομαι (pf): see – καταβαίνω:
descend – περιστέρα: dove – μένω: remain – ᾔδειν
(plpf of οἶδα with impf meaning): know – ἴδῃς (aor subj
of ὁράω): see – ὁράω (pf ind): see

Formula of Concord Ep VIII 10

We believe, teach, and confess that God is man and man is God. This could not be true if the divine and human natures had (in deed and truth) absolutely no communion with each other.

JANUARY 10

Isaiah 61:1-2

רוּחַ אֲדֹנָי יְהוָה עָלַי יָעַן מָשַׁח יְהוָה אֹתִי¹
לְבַשָּׁר עָנָוִים שְׁלַחְנִי לְחַבֵּשׁ לְנֹשְׁבְרֵי-לֵב
לְקַרְא לְשִׁבּוּיָם דְּרוּר וְלְאַסּוּרִים פְּקַח-קַוָּח:
לְקַרְא שְׁנַת-רְצוֹן לַיהוָה²

רוּחַ: Spirit – יָעַן: because – מָשַׁח (qal pf 3 sg): anoint – בָּשָׂר (pi inf cst): proclaim good news – עָנָו (pl): poor – חָבַשׁ (qal inf cst): bind up – שָׁבַר (niph ptcpl cst pl): broken-hearted – קָרָא (qal inf cst): proclaim – שָׁבָה (qal pass ptcpl pl): captives – דְּרוּר: liberty – אָסַר (qal pass ptcpl): prisoners – פְּקַח-קַוָּח: opening, release – שְׁנָה (cst): year – רְצוֹן: favor

Luke 4:18,21

¹⁸πνεῦμα κυρίου ἐπ’ ἐμὲ οὐ εἶνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς, ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει . . . ²¹ἦρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

οὐ εἶνεκεν: because – χρίω: anoint – πτωχός: poor – ἀποστέλλω (pf): send – κηρύσσω (aor inf): preach – αἰχμαλώτος: captive – ἄφεςις: freedom – τυφλός: blind – ἀνάβλεψις: restoration of sight – ἀποστέλλω (aor act inf): send out – θραύω (pf pass ptcpl): shatter – σήμερον: today – πληρώω: fulfill – οὖς: ear

Formula of Concord SD VIII 72

He has not received His gifts with limits as other saints. For on Christ the Lord, according to His received human nature, rests “the Spirit of wisdom and understanding . . .”