

## Notes for Next Sunday

Fifth Sunday after Pentecost

### The Point of this Week's Readings

Old Testament (Lamentations 3:22-33). There is so much sadness in this book. All sadness, and the trials and traumas that cause it, is deserved, though that is not the way we typically think. Jeremiah, generally assumed to be the author of the book, has seen the collapse of Judah, including the exile into Babylon. Thus he now laments the horrible tragedy. This tragedy has been brought on by the leaders, who departed from submission to the headship of God Almighty. But, of course, the people followed and rebelled themselves.

Epistle (2 Corinthians 8:1-9, 13-15). **15** The Macedonians forgot themselves as they gave to others as though there were no tomorrow. God also calls us to give generously, because He endows us with earthly things for our neighbors' benefit. God's Son, the wealthiest of princes, became the most abject of slaves and gave His all to enrich poor sinners as His royal Bride.

Gospel (Mark 5:21-43). that the Lord's delay in answering our prayers may end up in catastrophe. But the Eternal One, who overcame death by rising from the dead, never runs out of time. In fact, His gracious promise is that we shall share eternal life with Him.

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

OLD TESTAMENT – Lamentations 3:22-33

**<sup>23</sup> They are new every morning; great is your faithfulness. <sup>24</sup> I say to myself, "The LORD is my portion; therefore I will wait for him." <sup>25</sup> The LORD is good to those whose hope is in him, to the one who seeks him; <sup>26</sup> it is good to wait quietly for the salvation of the LORD. <sup>27</sup> It is good for a man to bear the yoke while he is young. <sup>28</sup> Let him sit alone in silence, for the LORD has laid it on him. <sup>29</sup> Let him bury his face in the dust— there may yet be hope. <sup>30</sup> Let him offer his cheek to one who would strike him, and let him be filled with disgrace. <sup>31</sup> For men are not cast off by the Lord forever. <sup>32</sup> Though he brings grief, he will show compassion, so great is his unfailing love. <sup>33</sup> For he does not willingly bring affliction or grief to the children of men.**

*3:22 great love.* The Hebrew for this phrase is plural and denotes the Lord's loving faithfulness to his covenant promises. (CSB)

*3:23 every morning.* It's not that there are actually new ones, but that every morning they are still there as if a whole new set of compassions have come. God will always be true to who and what he is. (Concordia Pulpit Resources - Volume 19, Part 3)

*3:23 The LORD is my portion.* He can claim God for himself as confidently as an heir asserts his right to his inheritance. (TLSB)

*3:26 It is good.* Trials are sent by God for a wholesome purpose and should be borne with patient submission. (TLSB)

*3:27 a man to bear the yoke.* Undergo training as a young ox would and so learn the Lord's discipline and ways. (TLSB)

*3:28 sit alone.* Reflection of repentance, without complaint about what God has sent or allowed. (TLSB)

*3:29 in the dust.* How strange that one would prostrate himself so that his mouth is in the dust. It symbolizes that one bows very low before the Almighty because of the stark difference between our

lowliness and God's holiness. With one's mouth full of dust one cannot talk, thus indicating even more that one is to be silent before God. (Concordia Pulpit Resources - Volume 19, Part 3)

*3:33 does not willingly bring affliction.* God takes no sadistic delight in making His creatures miserable, but His compassion and steadfast love assure us that the pain does not last longer than necessary. (TLSB)

EPISTLE – 2 Corinthians 8:1-9, 13-15

**And now, brothers, we want you to know about the grace that God has given the Macedonian churches. <sup>2</sup>Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. <sup>3</sup>For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, <sup>4</sup>they urgently pleaded with us for the privilege of sharing in this service to the saints. <sup>5</sup>And they did not do as we expected, but they gave themselves first to the Lord and then to us in keeping with God's will. <sup>6</sup>So we urged Titus, since he had earlier made a beginning, to bring also to completion this act of grace on your part. <sup>7</sup>But just as you excel in everything—in faith, in speech, in knowledge, in complete earnestness and in your love for us—see that you also excel in this grace of giving. <sup>8</sup>I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others. <sup>9</sup>For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich. <sup>13</sup>Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. <sup>14</sup>At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, <sup>15</sup>as it is written: “He who gathered much did not have too much, and he who gathered little did not have too little.”**

*8:1 grace.* Not the typical use of this term, but mutual generosity among Christians as a specific fruit of God's favor, perhaps with the particular sense of thank offering. (TLSB)

*8:1 Macedonian churches.* Paul planted Christian congregations in Europe during his second missionary journey, e.g., in Philippi, Thessalonica, and Berea (cf Ac 16:12–17:13). (TLSB)

*8:2 most severe trial.* The word for trial means being burdened with anguish of their problems brought about trials. Harsh treatment from the Romans (high taxes, high rent, and high prices for food) and a succession of civil wars had impoverished these provinces, and the persecuted Christians must have been worse off than most. Even though they were already scraping the bottom of the barrel financially, they happily responded to Paul's appeal. (Concordia Pulpit Resources – Volume 4, Part 3)

*8:2 overflowing joy.* This noun and verb are different forms of the same Gk word. The Macedonian Christians were excessive in sacrificial generosity and joyful under duress. (TLSB)

*8:2 extreme poverty.* The gift of the Macedonians was like the widow's mite. (PC)

*8:3 much more than they were able.* A superior effort that exceeded all expectations and or any sense of reality. (QV)

*8:4 urgently pleaded with us.* To beg or pray to do so and also binding one's self to the commitment. (QV)

*8:5 they gave themselves first to the Lord.* The core of stewardship is a complete gift of self, in body and soul, to the Lord who bought us; time, talent, and treasure follow in due course. (TLSB)

*8:8 I am not commanding you.* True charity and generosity cannot be commanded. (CSB)

8:13 Christians are to give generously, but normally not so much that they impoverish themselves and thus require help too. Nor should almsgiving be used to encourage either laziness or luxury on the part of the recipients (2 Thess 3:10).

GOSPEL – MARK 5:21-43

<sup>21</sup> When Jesus had again crossed over by boat to the other side of the lake, a large crowd gathered around him while he was by the lake. <sup>22</sup> Then one of the synagogue rulers, named Jairus, came there. Seeing Jesus, he fell at his feet <sup>23</sup> and pleaded earnestly with him, “My little daughter is dying. Please come and put your hands on her so that she will be healed and live.” <sup>24</sup> So Jesus went with him. A large crowd followed and pressed around him. <sup>25</sup> And a woman was there who had been subject to bleeding for twelve years. <sup>26</sup> She had suffered a great deal under the care of many doctors and had spent all she had, yet instead of getting better she grew worse. <sup>27</sup> When she heard about Jesus, she came up behind him in the crowd and touched his cloak, <sup>28</sup> because she thought, “If I just touch his clothes, I will be healed.” <sup>29</sup> Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. <sup>30</sup> At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, “Who touched my clothes?” <sup>31</sup> “You see the people crowding against you,” his disciples answered, “and yet you can ask, ‘Who touched me?’” <sup>32</sup> But Jesus kept looking around to see who had done it. <sup>33</sup> Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth. <sup>34</sup> He said to her, “Daughter, your faith has healed you. Go in peace and be freed from your suffering.” <sup>35</sup> While Jesus was still speaking, some men came from the house of Jairus, the synagogue ruler. “Your daughter is dead,” they said. “Why bother the teacher any more?” <sup>36</sup> Ignoring what they said, Jesus told the synagogue ruler, “Don’t be afraid; just believe.” <sup>37</sup> He did not let anyone follow him except Peter, James and John the brother of James. <sup>38</sup> When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly. <sup>39</sup> He went in and said to them, “Why all this commotion and wailing? The child is not dead but asleep.” <sup>40</sup> But they laughed at him. After he put them all out, he took the child’s father and mother and the disciples who were with him, and went in where the child was. <sup>41</sup> He took her by the hand and said to her, “*Talitha kum!*” (which means, “Little girl, I say to you, get up!”). <sup>42</sup> Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished. <sup>43</sup> He gave strict orders not to let anyone know about this, and told them to give her something to eat.

5:22 *synagogue ruler*. "Ruler, official, leader." In any case he must have been well-known. That an important man came to Jesus, shows the former's humility. Furthermore, it would seem that Jairus was already a Christian. The words here denote a close relationship and great respect. (Buls)

5:25 *subject to bleeding for twelve years*. A woman suffering from a discharge of blood for twelve years (the same age as Jairus’s daughter) seeks Jesus in a crowd. She had no money, and no doctor could help her. Also, like Jairus, there was no earthly device or wisdom that could help her. She was completely dependent on Jesus. (Recall the Introit and Psalm 121.) (Concordia Pulpit Resources - Volume 22, Part 3)

5:28 *If I just touch his clothes*. Although it needed to be bolstered by physical contact, her faith was rewarded. (CSB)

5:30 *power had gone out from him*. This does not mean Jesus performed this miracle unawares or involuntarily. (TLSB)

5:30 *who touched me*. Not an accusatory question but an invitation for the woman to confess her faith. (TLSB)

5:33 *trembling with fear*. The woman’s illness involved impurity and thus left her open to the charge that she had defiled Jesus by touching Him. (TLSB)

*5:34 faith.* To be clear, this woman's faith was not the main cause of her healing. Rather, her faith was the means whereby healing was received from the outpouring of Jesus' power and grace. (TLSB)

*5:38 people crying and wailing loudly.* In this culture, a public show of mourning honored the family of the dead. (CC)

*5:41 Talitha koum!* Aram, "young one" (feminine), "arise." The power of these simple words from Jesus' lips was such that those witnessing their effect never forgot them. (TLSB)