**Notes for Next Sunday**

Second Sunday after Pentecost

**The Point of this Week’s Readings**

Old Testament (Exodus 19:2-8). The Israelites have escaped Egypt and are now making a left turn to the north as they are heading for The Promised Land. They have already complained about their food and water situation and God has provided what they need. In our text God calls Moses up to a mountain to have a talk with him. God gives Moses a message that he is to deliver to the people. Moses is to remind the Israelites that it is God who delivered them out of Egypt. Now God promises to make them His people if they do what He commands. When Moses delivers that news to the people they say “we will do everything the Lord has said.” Ironically, in chapter 32 they wind up worshiping the Golden Calf when Moses is gone too long.

Epistle (Romans 5:6-15). In verses 6-11 Paul tells his audience that Christ died for us when we were powerless to come to Him. The timing on God’s part was perfect. Then Paul goes on to pile one concept of justification upon another. In verses 12-15 Paul speaks of how sin came into the world through Adam. Even though there were no commandments to break, there was rebellion against God and thus sin. He ends this section with Christ once more bringing grace through His suffering, death and resurrection.

Gospel (Matthew 9:35-10:8). Jesus was going from towns to villages and preaching the good news. After hearing nothing but law from the religious leaders, the good news really resonated with them and they brought many to be healed. And, they were not disappointed. But Jesus went even further as He looked at the people before Him and he had compassion on them. Compassion literally means “moved with pity”; based on a term referring to the belly, regarded as the seat of the emotions. When Jesus had compassion on people He did something about it. In this case they needed shepherds and Jesus sends His disciples to minister to the people. This meant that more people could be reached and the disciples could do this when Jesus ascended into heaven.

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

OLD TESTAMENT – Exodus 19:2-8

**2 After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain. 3 Then Moses went up to God, and the Lord called to him from the mountain and said, “This is what you are to say to the house of Jacob and what you are to tell the people of Israel: 4 ‘You yourselves have seen what I did to Egypt, and how I carried you on eagles’ wings and brought you to myself. 5 Now if you obey me fully and keep my covenant, then out of all nations you will be my treasured possession. Although the whole earth is mine, 6 you will be for me a kingdom of priests and a holy nation.’ These are the words you are to speak to the Israelites.” 7 So Moses went back and summoned the elders of the people and set before them all the words the Lord had commanded him to speak. 8 The people all responded together, “We will do everything the Lord has said.” So Moses brought their answer back to the Lord.**

*19:4 I carried you on eagles’ wings.* The description best fits the female golden eagle. (CSB)

*19:5 out of all nations … my treasured possession.* They would enjoy a relationship of grace and forgiveness (cf Eph 2:8–10). (TLSB)

*19:6* *kingdom of priests.* Israel was to constitute the Lord’s kingdom (the people who acknowledged him as their King) and, like priests, was to be wholly consecrated to his service. (CSB)

EPISTLE – Romans 5:6-15

**6﻿ You see, at just the right time, when we were still powerless, Christ died for the ungodly. ﻿7﻿ Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. ﻿8﻿ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. ﻿9﻿ Since we have now been justified by his blood, how much more shall we be saved from God’s wrath through him! ﻿10﻿ For if, when we were God’s enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life! ﻿11﻿ Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.**

*5:7* *righteous man … good man.* We were neither righteous nor good, but sinners, when Christ died for us. The former means the just man who rarely benefits anyone whereas the good man does good things for other people and therefore someone might dare to die in his stead if the need arises. We were neither righteous nor good. (CSB)

*5:9**by his blood.* Our redemption required Christ’s sacrifice. (TLSB)

*5:10 God’s enemies.*† The hostility between God and man must be removed if reconciliation is to be accomplished. God brought this about through the death of his Son. (CSB)

**12﻿ Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned— ﻿13﻿ for before the law was given, sin was in the world. But sin is not taken into account when there is no law. ﻿14﻿ Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come. ﻿15﻿ But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God’s grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! ﻿**

*5:12 death.* Physical death is the penalty for sin. It is also the symbol of spiritual death, man’s ultimate separation from God. (CSB)

*5:15 gift is not like the trespass.* Adam’s sin. Adam, with his sin, is not a perfect parallel to Christ with His grace. (TLSB)

GOSPEL – Matthew 9:35-10:8

**35﻿ Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. ﻿36﻿ When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. ﻿37﻿ Then he said to his disciples, “The harvest is plentiful but the workers are few. ﻿38﻿ Ask the Lord of the harvest, therefore, to send out workers into his harvest field.”**

*9:36 harassed.* Has the meaning top be flayed – skin torn off which sometimes happened when sheep go through brambles or rocks.

*9:36 helpless.* To be thrown prone or exhausted. When sheep have a lot of wool on them it is easy for them to fall and not be able to get back up.

*9:37 harvest is plentiful.* Various harvests would occur throughout the year. Jesus used this agricultural metaphor to picture the many people who needed to hear the Gospel. (TLSB)

**He called his twelve disciples to him and gave them authority to drive out evil﻿spirits and to heal every disease and sickness. ﻿2﻿ These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; ﻿3﻿ Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; ﻿4﻿ Simon the Zealot and Judas Iscariot, who betrayed him. ﻿5﻿ These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. ﻿6﻿ Go rather to the lost sheep of Israel. ﻿7﻿ As you go, preach this message: ‘The kingdom of heaven is near.’ ﻿8﻿ Heal the sick, raise the dead, cleanse those who have leprosy,﻿ drive out demons. Freely you have received, freely give.**

*10:1 authority…evil spirits…heal.* Jesus granted His disciples the kind of power that He had abundantly demonstrated. The spiritual authority Jesus grants them anticipates their role and calling as leaders in the Early Church. (TLSB)

*10:5 Jesus sent.* Prayer is good but is not a substitute for action. Those who pray should be prepared in case the Lord, to whom they present their requests, selects them to be his active agents in answering the prayer.

*10:5 Do not go.* The disciples were to concentrate their immediate efforts on Jewish people living in Galilee. Only later would Jesus give them the command to go to all nations (v 18; 28:19). (TLSB)

*10:5 Samaritans.* A mixed-blood race resulting from the intermarriage of Israelites left behind when the people of the northern kingdom were exiled and Gentiles brought into the land by the Assyrians (2Ki 17:24). Bitter hostility existed between Jews and Samaritans in Jesus’ day (see Jn 4:9). (CSB)

*10:6 lost sheep of Israel.* Jesus had observed the spiritual misery of the house of Israel during His own tour through Galilee. He recognized how necessary it was for laborers to proclaim “the gospel of the kingdom” (9:35–38). (TLSB)

*10:8 heal…raise…cleanse…drive out.* Jesus lists four ways the disciples are to use their authority. These miracles were signs of the nearness of God’s kingdom. (TLSB)