

Notes for Next Sunday

Tenth Sunday after Pentecost

The Point of this Week's Readings

Old Testament (Job 38:4-18). Job had set himself up as the judge of his situation. God needs to bring Job back to reality. This is reminiscent of 9:20-21 “But who are you, O man, to talk back to God? “Shall what is formed say to him who formed it, ‘Why did you make me like this?’” Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use?” God asks Job questions concerning the creation of the world. “Where were you?” If you weren’t present at the creation, how can you presume to dispute with me or sit in judgment over my way of conducting the affairs of this world?

Epistle (Romans 10:5-17). The Law cannot save us. Christ has already accomplished everything for us, and He is easily accessible. God’s Word ushers the very God Himself into our beings. Our bodies are temples of the Holy Spirit. Jesus and His father make their abode in us. Not only is the Word in our mouth and in our heart – God is! Furthermore it comes to us through preaching and teaching. Some will not believe it and hence lose the salvation that it contains.

Gospel (Matthew 14:22-33). Jesus had just finished feeding the five thousand (Mt 14:13–21). There should have been no doubt in Peter’s mind about Jesus’ mighty power over every area of life and nature. But how soon the disciples, and we, forget. When we confront frightening events and challenges in our lives, our faith often becomes weak and fragile because we rely on our own wisdom and strength instead of on the power and wisdom of God.

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

OLD TESTAMENT – Job 38:4-18

⁴“Where were you when I laid the earth’s foundation? Tell me, if you understand. ⁵ Who marked off its dimensions? Surely you know! Who stretched a measuring line across it? ⁶ On what were its footings set, or who laid its cornerstone— ⁷ while the morning stars sang together and all the angels shouted for joy? ⁸ “Who shut up the sea behind doors when it burst forth from the womb, ⁹ when I made the clouds its garment and wrapped it in thick darkness, ¹⁰ when I fixed limits for it and set its doors and bars in place, ¹¹ when I said, ‘This far you may come and no farther; here is where your proud waves halt?’ ¹² “Have you ever given orders to the morning, or shown the dawn its place, ¹³ that it might take the earth by the edges and shake the wicked out of it? ¹⁴ The earth takes shape like clay under a seal; its features stand out like those of a garment. ¹⁵ The wicked are denied their light, and their upraised arm is broken. ¹⁶ “Have you journeyed to the springs of the sea or walked in the recesses of the deep? ¹⁷ Have the gates of death been shown to you? Have you seen the gates of the shadow of death? ¹⁸ Have you comprehended the vast expanses of the earth? Tell me, if you know all this.

38:8 shut up the sea behind doors. About three-fourths (some say four-fifths) of the earth’s surface is covered by water. What a powerful force water is! We have seen instances of the devastating damage inflicted upon homes that have been struck by hurricanes and flood. (PBC)

38:11 when I said. God can control the mighty waters of the sea more easily than you or I can turn on a water faucet to fill a bathtub. (PBC)

38:13 skirts of the earth. Edges of daylight—dusk and dawn—are portrayed as folds of a tablecloth or blanket, under which evil activities occur. (TLSB)

38:16 springs of the sea. The ocean’s depth continues to be explored today. Only God knows the full, extravagant beauty and oddities of nature. (TLSB)

EPISTLE – Romans 10:5-17

⁵ Moses describes in this way the righteousness that is by the law: “The man who does these things will live by them.” ⁶ But the righteousness that is by faith says: “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down) ⁷ “or ‘Who will descend into the deep?’” (that is, to bring Christ up from the dead). ⁸ But what does it say? “The word is near you; it is in your mouth and in your heart,” that is, the word of faith we are proclaiming: ⁹ That if you confess with your mouth, “Jesus is Lord,” and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. ¹¹ As the Scripture says, “Anyone who trusts in him will never be put to shame.” ¹² For there is no difference between Jew and Gentile—the same Lord is Lord of all and richly blesses all who call on him, ¹³ for, “Everyone who calls on the name of the Lord will be saved.” ¹⁴ How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? ¹⁵ And how can they preach unless they are sent? As it is written, “How beautiful are the feet of those who bring good news!” ¹⁶ But not all the Israelites accepted the good news. For Isaiah says, “Lord, who has believed our message?” ¹⁷ Consequently, faith comes from hearing the message, and the message is heard through the word of Christ.

10:4-5 The purpose of the OT quotation is to explain the nature of the righteousness that is through faith. It does not require heroic feats such as bringing Christ down from heaven or up from the grave. Dt 30:12–13 in its original context refers to the law, and Paul here applies the basic principle to Christ. (CSB)

10:9 confess with your mouth. Faith and confession are two aspects of one reality; they constitute one life before God under the lordship of Jesus Christ. No man who has the Lord Jesus for his Lord remains a silent servant of his Lord, ashamed to acknowledge Him before me (Mark 8:38). (Franzmann)

10:9 in your heart. in your heart. In Biblical terms the heart is not merely the seat of the emotions and affections, but also of the intellect and will. (CSB)

10:15–16 Paul quotes Is 52:7, where people rejoiced at the heralds who brought good news of release from the Babylonian captivity, saying “Your God reigns!” But then he quotes Is 53:1 to tell how quickly Israel rejected the Good News and to indicate that Israel’s reception of God’s Suffering Servant (cf Is 53:3; Mk 9:12) was not unexpected. (TLSB)

GOSPEL – Matthew 14:22-33

²² Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. ²³ After he had dismissed them, he went up on a mountainside by himself to pray. When evening came, he was there alone, ²⁴ but the boat was already a considerable distance^a from land, buffeted by the waves because the wind was against it. ²⁵ During the fourth watch of the night Jesus went out to them, walking on the lake. ²⁶ When the disciples saw him walking on the lake, they were terrified. “It’s a ghost,” they said, and cried out in fear. ²⁷ But Jesus immediately said to them: “Take courage! It is I. Don’t be afraid.” ²⁸ “Lord, if it’s you,” Peter replied, “tell me to come to you on the water.” ²⁹ “Come,” he said. Then Peter got down out of the boat, walked on the water and came toward Jesus. ³⁰ But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord, save me!” ³¹ Immediately Jesus reached out his hand and

caught him. “You of little faith,” he said, “why did you doubt?”³² And when they climbed into the boat, the wind died down.³³ Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.”³⁴ When they had crossed over, they landed at Gennesaret.³⁵ And when the men of that place recognized Jesus, they sent word to all the surrounding country. People brought all their sick to him³⁶ and begged him to let the sick just touch the edge of his cloak, and all who touched him were healed.

14:23 Matthew’s report that Jesus prayed by Himself suggests that an important moment in His ministry was about to take place. Lk often notes that Jesus prayed at significant times in His life. (TLSB)

14:26 it’s a ghost. Exhausted, wet, and windblown, these experienced fishermen saw something that terrified them. When God reveals Himself, mortals tremble (Ex 3:6; 20:18; Is 6:5). (TLSB)

14:27 Jesus immediately said. Jesus never permits the frightened, penitent sinner to flounder. It is like a frightened child who hears the voice of mother or father with the result that fears dissolve.

14:28 tell me to come. It seems clear, however, that Peter does not consider Jesus’ word to be enough, and he asks for something more, something bizarre. (CC)

14:30 but when he saw the wave. Peter’s fear resulted from his failure to concentrate on the object of faith: Jesus. (TLSB)

14:30 beginning to sink. Was there ever a Master more patient and gracious than this Jesus, whose power and authority go out to all who call upon Him in their need – even when they themselves have created their fatal situation of need? (CC)

14:31 you of little faith. Jesus can save, and He will save all who have even only a little faith in Him – even if at times we too doubt. (CC)

14:32 wind died down. Abrupt evidence of a divinely wrought miracle. (TLSB)

14:33 truly you are the Son of God. When Jesus had previously calmed a storm, the disciples wondered what sort of man He was (8:27). Now they confidently confess that He is the Son of God (cf 3:17; 4:3, 6; 8:29). (TLSB)