

Fifth Sunday after Pentecost

OLD TESTAMENT – Lamentations 3:22-33

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

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. (Concordia Pulpit Resources - Volume 19, Part 3)

There is an interesting structure for this book. Chapters 1–2, 4 have each verse beginning with a different letter of the alphabet. In chapter 3, Jeremiah writes 22 sets of three lines with each set using a new letter. Our pericope has *cheth* through *kaph*. (Concordia Pulpit Resources - Volume 19, Part 3)

The beauty of this passage is that, in the midst of delineating the sadness, God promises good—perfect relief in the form of hope and exhortation to wait for God. The theme of patience is strong here. The focus is Yahweh, and it is he for whom one must wait. The exhortation is to wait patiently and to wait in quietness. (Concordia Pulpit Resources - Volume 19, Part 3)

3:22-24 These verse stand at the center of the laments and offer the clearest expression of hope. (TLSB)

3:22 *great love*. See v. 32. The Hebrew for this phrase is plural (as also in Ps 107:43) and denotes the Lord’s loving faithfulness to his covenant promises (see Ps 89:1). See **note** on Ps 6:4; see also Isa 63:7 (“kindnesses”) and **note**. (CSB)

chesed, the “steadfast love,” of Yahweh fail? Never! Why? Because there is no end (*lo’-tamenu*) to his compassions (note the plural here: *rachama*). It demonstrates that God cannot end his desire to have good come to his people. (Concordia Pulpit Resources - Volume 19, Part 3)

we. See **note** on vv. 1–2. (CSB)

steadfast love ... mercies. Plural to show how the Lord will multiply His blessings to the people. (TLSB)

3:23 *They.* The “great love” and “compassions” (v. 22) of the Lord. (CSB)

every morning. See Isa 33:2. (CSB)

chadash, “new” 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. *’emunah*, “steadfastness, faithfulness.” God will always be true to who and what he is. (Concordia Pulpit Resources - Volume 19, Part 3)

great is your faithfulness. It is beyond measure (see **note** on v. 32; see also Ps 36:5). (CSB)

This is the outflow of His compassionate love in fulfilling His promises. These wonderful facts the sacred writer now applies to himself. (Kretzmann)

3:24 *The LORD is my portion.*† See Ps 73:26; 142:5. (CSB)

He can claim God for himself as confidently as an heir asserts his right to his inheritance (cf Ps 119:57; 142:5). (TLSB)

cheleq, “portion,” that which makes a life of meaning and value; that in which we rejoice and even thrill for the eternal nature of it. *’ochil*, “wait” (some translations, “hope”). With the true meaning of life that comes from his being my portion, I can wait, both for what he will bring to me in this life and for the next life. (Concordia Pulpit Resources - Volume 19, Part 3)

He can claim God for himself as confidently as an heir asserts his right to his inheritance. (TLSB)

therefore I will wait. The Hebrew for this phrase is the same as that for “therefore I have hope” in v. 21 and serves as a refrain. (CSB)

Jeremiah is resting his trust in Him in the certainty of faith. (Kretzmann)

3:25 *The LORD is good.* See Ps 34:8; 86:5. (CSB)

tov, “good” as in Jesus’ response to the rich young ruler, “Why do you call me good? No one is good except God alone” (Mk 10:18). God is the only true source of goodness. Out of that goodness flows the very best for us. The best is to be in his presence, though cloudily now but perfectly then. *tidrësh*, “seek”: Those who seek are those who already belong to him through their faith, not unbelievers, who do not seek God, but flee from him. (Concordia Pulpit Resources - Volume 19, Part 3)

whose hope is in him. See Ps 25:3; 69:7. (CSB)

Jeremiah is looking to Him alone for help and deliverance. The thoughts of Jehovah are always good and kind, even when He causes pain. Though man be in trouble, he should yet perceive the goodness of the Lord, so that he cannot defiantly murmur or faint-heartedly despair. (Kretzmann)

3:26 See Isa 26:3; 30:15. (CSB)

It is good. Trials are sent by God for a wholesome purpose and should be borne with patient submission (Jb 5:17–18; Ps 37:7–8; Heb 12:6). (TLSB)

St. Bernard of Clairvaux: “An unlearned person (as I truly confess myself to be) never acts more unlearnedly than when he presumes to teach what he knows not. Therefore, to teach is the business neither of the unlearned in his rashness, nor of the monk in his boldness, nor of the penitent in his distress.... I invite and entreat you ... at least by the example of my silence, to learn from me to be silent, you who press me in your words to teach what I do not know” (*SLSB*, pp 113–14). (TLSB)

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wəyachil wədumam, “wait quietly” (or silently). Waiting is emphasized today. That for which one waits is God’s timing, not ours, and for God’s answer. One doesn’t tell God what is best. One waits quietly, which means, in part, no complaining. (Concordia Pulpit Resources - Volume 19, Part 3)

SALVATION - *litəshu‘at*, “salvation.” This is that for which we wait. There is nothing more important for which to wait. This could be an earthly salvation, such as rescue from enemies, or it could be eternal salvation, that is, heaven. Either way, it is for God that we wait and for that which he brings to us. (Concordia Pulpit Resources - Volume 19, Part 3)

3:27 *a man to bear the yoke.* Echoes the thought of v. 1: “the man who has seen affliction.” (CSB)

Undergo training as a young ox would and so learn the Lord’s discipline and ways. (TLSB)

ki-yisa' 'ol binə'urayw, “that he bear the yoke in his youth.” Nothing better than learning early what it means to suffer, and then to do it well. In one’s youth, one is still pliable, moldable, and the lessons learned will stay, to be used later. (Concordia Pulpit Resources - Volume 19, Part 3)

The disciplinary value of various sufferings may have an opportunity to work patience in his heart and enable him to bear the burdens of age with greater fortitude and trust in the Lord. He who has learned to take up his cross in patient resignation while he was still young will have no trouble in exercising the proper submissiveness when he is old. (Kretzmann)

3:28 *sit alone*. See **note** on 1:1. (CSB)

Reflection of repentance, without complaint about what God has sent or allowed. (TLSB)

yeshev badad wəyiddom, “let him sit alone in silence.” This means that one simply sits quietly without complaining or despair. One of the hardest things in life is to suffer and then wait without complaining. (Concordia Pulpit Resources - Volume 19, Part 3)

it. The yoke (see v. 27). (CSB)

3:29 IN THE DUST - *be'aphar*, “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. *tiqwah*: can there be “hope” in prostration? Hope is only in God. Therefore, one bows most humbly before God Almighty in complete submission. (Concordia Pulpit Resources - Volume 19, Part 3)

there may yet be hope. See Job 11:18. (CSB)

Namely, that God will have compassion and withdraw His chastening Land. (Kretzmann)

3:30 *offer his cheek*. See Mt 5:39. (CSB)

There’s more to come to the one who is being disciplined. *ləmakehu lechi*, “his cheek to the one who strikes.” Turning the cheek identifies one with the Messiah. This suffering is more than just good for self, though that is plenty enough. It is for the good of those nearby. A believer never looks only to self and the salvation of his own soul. *cherpah*, “reproach.” This word is reminiscent of Ps 69:9, used also by St. Paul to tell the good news of how the Jews’ (and our) reproaches fell on Christ (Rom 15:3). Further identification with the Messiah. (Concordia Pulpit Resources - Volume 19, Part 3)

filled with disgrace. See Ps 123:3–4. (CSB)

This is the scorn which men heap upon him for his trust in God. Note the climax beginning with the easiest matter and ending with the most difficult, the patient bearing of insults, if it serves the glory of the Lord. (Kretzmann)

3:31 See Jer 3:5 and **note** – (Not if God’s people repent (vv. 12–13). (CSB)

They went on as if nothing had happened. Outwardly, they worshiped the Lord as before. They continued to claim a special relationship to Him. They reminded Him of His promise to Abraham, whose descendants they were. But they did all the evil they could. Under such conditions could the Lord forgive them? (PBC)

Israel implies that her misfortune, by which she was receiving an everlasting mark, was due entirely to the Lord's unreasonable anger. (Kretzmann)

3:32 The same God who judges also restores (see Job 5:18; Ps 30:5; Isa 54:8). (CSB)

hogah, a hiphil, causative of “grief.” Yes, as hard as it is to comprehend, God does cause grief, as each needs. We should not be surprised that God works within the sinful condition in which we live. We should count it joy that we have been found worthy of discipline from God himself. *racham*, “compassion.” God acting again. Compassion comes according to his nature of steadfast love—he cannot do otherwise. (Concordia Pulpit Resources - Volume 19, Part 3)

great is his unfailing love. See **note** on v. 22; see also “great is your faithfulness” (v. 23)—faithfulness and unfailing love are often used together to sum up God’s covenant mercies toward his people. (CSB)

His grace and love outweigh the burden of even the severest affliction. (Kretzmann)

3:33 *does not willingly bring affliction*. See Eze 18:23, 32; Hos 11:8; 2Pe 3:9. (CSB)

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 (Ps 103:9; Jer 3:12; 31:20; Hos 11:8–9). (TLSB)

It is not because the Lord takes a vindictive delight in punishing men that He lays afflictions upon them, but because His chastisement is necessary for sinful men, for the furtherance of their soul's salvation. Cp. Heb. 12, 5-1. (Kretzmann)

‘innah, “afflict,” and *yagah*, “grieve.” God does not do this willingly. It is his alien work. But as with all Law, it drives the sinner to Christ. (Concordia Pulpit Resources - Volume 19, Part 3)

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. ² Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. ³ For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, ⁴ they urgently pleaded with us for the privilege of sharing in this service to the saints. ⁵ 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. ⁶ So we urged Titus, since he had earlier made a beginning, to bring also to completion this act of grace on your part. ⁷ 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. ⁸ I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others. ⁹ 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. ¹³ Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. ¹⁴ 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, ¹⁵ as it is written: “He who gathered much did not have too much, and he who gathered little did not have too little.”

8:1–9:15 Paul addresses himself to the question of the collection of money for the distressed Christians in Jerusalem, which the Corinthians had started but not completed. (CSB)

8:1 *grace*. The “grace of giving” on the part of believers (v. 7) is more than matched by the self-giving “grace of our Lord Jesus Christ” (v. 9). (CSB)

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)

GOD HAS GIVEN – didomi The following terms describe given: Deliver, grant, offer or commit. The ability and willingness to give liberally is a pure gift from God. (QV)

Liberal giving is a response to God's grace and in fact, it is itself a gift of God (v. 7). The Holy Spirit inspires Christians not only to give spontaneously, and even more generously than their mean would appear to warrant, but to give to people they have never seen, solely because they recognize that all believers are one in Christ. (Concordia Pulpit Resources – Volume 4, Part 3)

MACEDONIAN CHURCHES – They were at Philippi, Thessalonica and Berea. (Concordia Pulpit Resources – Volume 4, Part 3)

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)

Paul wants to tell the Corinthians how extremely liberal the Macedonians have been since it was his custom to stir up one church by the example of another. (Pulpit Commentary)

Writing to the congregation in Philippi, Paul reminds them of the way they had come to his assistance after he had left Philippi: “When I was in Thessalonica, you sent me aid again and again when I was in need” (Phil 4:16). Later, when Paul was a prisoner in Rome, the Philippians sent a personal representative, Epaphroditus, all the way to Rome with gifts from the church, gifts that Paul calls “a fragrant offering, an acceptable sacrifice, pleasing to God” (Phil 4:18). (PBC)

8:2 MOST SEVERE TRIAL – talipsis □ 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)

After Paul and Silas’s rough reception in Macedonia (Ac 16:19–17:15), their converts suffered violent persecution (cf 1Th 1:6; 2:14; 2Th 1:4). (TLSB)

Acts 5:41 “The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name.”

Acts 16:23-25 “After they had been severely flogged, they were thrown into prison, and the jailer was commanded to guard them carefully. ²⁴ Upon receiving such orders, he put them in the inner cell and fastened their feet in the stocks. ²⁵ About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them.”

overflowing joy. In the blessings of the gospel. (CSB)

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)

extreme poverty. Roman rule had earlier inflicted harsh economic repression on Macedonia, and its effects were perhaps still being felt at this time. (TLSB)

The gift of the Macedonians was like the widow’s mite. (Pulpit Commentary)

The believers in Macedonia understood what Martin Luther was to say many years later: “And take they our life, goods, fame, child and wife, let these all be gone, they yet have nothing won; the Kingdom ours remaineth (TLH 262:4).” No persecution, however severe, could rob them of the joy of salvation. (PBC)

RICH GENEROSITY. There was a single-mindedness that was carried out without any hidden motives for any future pay back. (Concordia Pulpit Resources – Volume 4, Part 3)

Generous givers aren't born that way; such an attitude is a result of being re-born. The grace, or unmerited love, of God that brings salvation to the sinner also inspires a new life of service that includes unselfish, generous giving. (PBC)

Exodus 35:22 "All who were willing, men and women alike, came and brought gold jewelry of all kinds: brooches, earrings, rings and ornaments. They all presented their gold as a wave offering to the LORD."

Exodus 36:5 "and said to Moses, "The people are bringing more than enough for doing the work the LORD commanded to be done."

Acts 6:34-35 "here were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales ³⁵ and put it at the apostles' feet, and it was distributed to anyone as he had need."

8:3 MUCH MORE THAN THEY WERE ABLE – *auper* A superior effort that exceeded all expectations and or any sense of reality. (QV)

Often the truest generosity is displayed by those who have the least to give. (Concordia Pulpit Resources – Volume 4, Part 3)

1 Kings 17:13-15 "Elijah said to her, "Don't be afraid. Go home and do as you have said. But first make a small cake of bread for me from what you have and bring it to me, and then make something for yourself and your son. ¹⁴ For this is what the LORD, the God of Israel, says: 'The jar of flour will not be used up and the jug of oil will not run dry until the day the LORD gives rain on the land.'" ¹⁵ She went away and did as Elijah had told her. So there was food every day for Elijah and for the woman and her family."

Luke 21:1-4 "As he looked up, Jesus saw the rich putting their gifts into the temple treasury. He also saw a poor widow put in two very small copper coins. "I tell you the truth," he said, "this poor widow has put in more than all the others. All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on."

ENTIRELY ON THEIR OWN – *autairetos* □ To do so voluntarily without any outside pressure. The church at Jerusalem would probably never be able to repay them. (QV)

Genesis 13:9 "Is not the whole land before you? Let's part company. If you go to the left, I'll go to the right; if you go to the right, I'll go to the left."

Genesis 50:21 “So then, don’t be afraid. I will provide for you and your children.” And he reassured them and spoke kindly to them.”

1 Corinthians 10:33 “even as I try to please everybody in every way. For I am not seeking my own good but the good of many, so that they may be saved. Follow my example, as I follow the example of Christ.”

2 Corinthians 8:9 “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.”

8:4 URGENTLY PLEADED WITH US – *deomai*. To beg or pray to do so and also binding one’s self to the commitment. (QV)

In contrast with the Corinthians’ concerns about money, the Macedonians regarded assisting their destitute fellow believers in Judea as a privilege. (TLSB)

PRIVILEGE OF SHARING – They considered being able to participate a great opportunity and a gift from God. (QV)

The word translated “sharing” is the same word that elsewhere is translated “fellowship.” It has in it the idea of oneness, a unity, a having things in common. (PBC)

THIS SERVICE – This word could also be translated “ministry.” Christians minister to one another, they serve one another, as they give offerings to help their fellow saints, that is, believers, in their spiritual or physical needs. (PBC)

The widespread famine predicted by Agabus (Ac 11:28) hit esp hard in Judea. Hence the immediate decision to send help (Ac 11:29). The pillar apostles endorsed this plan (Gal 2:9), which Paul promoted as a major social ministry goal of his apostolate (cf Gal 2:10; Rm 15:25–26; 1Co 16:1–2). *relief*. Lit, *diakonia*, usually “ministry” or “service”; here meaning an official churchwide initiative. (TLSB)

8:5 they gave themselves first to the Lord. The true principle of all Christian giving. These Macedonian Christians are an amazing example to the Corinthian believers and to the church in every age of the dynamic difference that God’s grace makes in the lives and attitudes of his people—a central theme of this letter (cf. 12:9–10). (CSB)

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. Although Paul has a monetary offering in view, he does not directly mention “money,” “silver,” or “gold” in chs 8–9. (TLSB)

When they surrendered themselves to God they did not surrender themselves to idleness, but to activity. This could only be done by the grace of God. (Pulpit Commentary)

The result was that they were ready to follow. Their whole life was given up to the service of God. (IB)

In a few months Paul would be writing a letter to the church at Rome. In that letter, after reviewing for the Christians at Rome God's marvelous plan of salvation, Paul says by way of application, "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God" (Roman 12:1). This is precisely what the Christians in Macedonia had done. (PBC)

8:6 *we urged Titus.*† The collection had been started in Corinth under the direction of Titus during the "previous year" (see v. 10 and note; 9:2), but, no doubt because of the troubles in the Corinthian church, had slowed down or come to a standstill. Paul is now sending Titus back to them, taking with him this present letter, for the purpose of completing this good work, which he describes as an "act of grace" (cf. the link between the grace of God and the selfless generosity of the Macedonian churches in vv. 1–5). (CSB)

Titus shall resume his supervision of efforts to collect funds for Judean relief, likely begun when he delivered the tearful letter mentioned in 2:4 and broken off when he left the city with encouraging news for Paul (7:6–7). (TLSB)

act of grace. Lit, "grace," i.e., generous work, gift, thank offering. (TLSB)

8:7 Paul offers the Corinthians two motives for generously participating in the relief effort: (1) imitate the Macedonians' good example; (2) employ your resources with thankfulness for God's rich, spiritual endowment of your own church. Cf v 9 for the third motive. (TLSB)

you excel in everything. Cf. 1Co 1:4–7. (CSB)

Paul's purpose here is to put the Corinthians to the test, that is, to use the zeal of the Macedonians as an occasion for the Corinthians to prove and to demonstrate the genuineness of their love for God and him. Paul is not setting up a rivalry here between the two churches. Indeed, he never mentions the quantity of the collection. Paul is concerned with the inward motive. (Concordia Pulpit Resources – Volume 4, Part 3)

To excel literally means to "overflow," in everything, in every aspect of their new life in Christ. How positively, how evangelically Paul encourages their giving! He doesn't harangue them. He doesn't try to squeeze dead works out of their old Adam. He addresses the new man, who loves to go God's way and welcomes opportunities to express the gratitude of a reborn heart. (PBC)

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

Since Paul's goal is a demonstration of genuine love he says, "I am not commanding you." Just as true generosity cannot be coerced, neither can love. (Concordia Pulpit Resources – Volume 4, Part 3)

The offerings a Christian brings are a fruit of faith, the response of a grateful heart to the goodness of God. (PBC)

sincerity of your love. They can prove this by giving selflessly and spontaneously. (CSB)

An invitation to express love within the worldwide Church. (TLSB)

earnestness of others. The remarkable example of the Macedonian churches (vv. 1–5). (CSB)

8:9 *though he was rich ... he became poor.* The eternal Son, in his incarnation and his atoning death in our place on the cross, emptied himself of his riches (see Php 2:7). (CSB)

Paul teaches that our Lord existed as God before He was conceived as man (cf Rm 8:3; Gal 4:4; Php 2:5–7). Immeasurably rich before His incarnation, Christ became the poorest of the poor as He submitted to the Law and fell victim to its curse, a process that ended in naked destitution on the cross. (TLSB)

Christ took on Himself the poverty of our sin in order that we might share in His royal treasures. He gave up divine riches during His earthly life in order that we and all who trust in Him would be made eternally wealthy. (Concordia Pulpit Resources – Volume 4, Part 3)

through his poverty might become rich. The supreme and inescapable incentive of all genuine Christian generosity. (CSB)

Jesus, the God-man, swapped places with sinners. He underwent the agony, desolation, and deserved punishment of fallen humankind. In return, sinners receive forgiveness and a share in His Sonship (5:21). Luther wove together these and other texts with sayings of the Church Fathers and a phrase in the medieval liturgy to produce the famous image of the "joyous exchange" (*commercium admirabile; der fröhliche Wechsel*); this involves the two-way sharing of goods in the royal marriage of Christ with the Church, His Bride. All Gospel preaching is a variation on this inexhaustible theme. Christ's squandering of His riches on poor sinners is Paul's third and greatest motive for participation in the Judean relief effort (TLSB)

The heavenly wealth that we receive by faith includes the forgiveness of sins, union with God in Christ, and everlasting life. (Concordia Pulpit Resources – Volume 4, Part 3)

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).

8:14 One's abundance should provide for the other's need, and vice versa. This is the meaning of isotas "equality" in the text; it carries none of the political connotations that the word does in American society. (Concordia Pulpit Resources – Volume 4, Part 3)

8:15 See NIV text note. The reference is to the gathering by the Israelites of the manna in the desert. Though in the daily gathering the aged and weak might collect less than the prescribed amount and the young and vigorous might collect more, there was an equal distribution, so that the excess of some ministered to the deficiency of others.

Paul alludes to the gathering of manna in the wilderness to gently remind the Corinthians that their relative prosperity is not their own achievement but a pure gift of God (cf 1Co 4:7). God's action to equalize unequal portions indicates His intent that His children enjoy sufficiency, not luxury. (TLSB)

8:1–15 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. • Praise to You, Lord Jesus, for swapping places with us. Make our hearts like Yours so we may embrace Your call to aid all in need. Amen. (TLSB)

The Christ who became poor to make us rich is the foundation on which all Christian stewardship rests. He is Savior; He is Motivator; He is Example – and in that order. Saved by His grace, we are then motivated to follow His example, also in the area of giving. (PBC)

GOSPEL – MARK 5:21-43

21 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. **22** Then one of the synagogue rulers, named Jairus, came there. Seeing Jesus, he fell at his feet **23** 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." **24** So Jesus went with him. A large crowd followed and pressed around him. **25** And a woman was there who had been subject to bleeding for twelve years. **26** 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. **27** When she heard about Jesus, she came up behind him in the crowd and touched his cloak, **28** because she thought, "If I just touch his clothes, I will be healed." **29** Immediately her bleeding stopped and she felt in her body that she was freed from her suffering. **30** At once Jesus realized that power had gone out from him. He turned around in the crowd and asked, "**Who touched my clothes?**" **31** "You see the people crowding against you," his disciples

answered, “and yet you can ask, ‘Who touched me?’”³² But Jesus kept looking around to see who had done it.³³ Then the woman, knowing what had happened to her, came and fell at his feet and, trembling with fear, told him the whole truth.³⁴ He said to her, **“Daughter, your faith has healed you. Go in peace and be freed from your suffering.”**³⁵ 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?”³⁶ Ignoring what they said, Jesus told the synagogue ruler, **“Don’t be afraid; just believe.”**³⁷ He did not let anyone follow him except Peter, James and John the brother of James.³⁸ When they came to the home of the synagogue ruler, Jesus saw a commotion, with people crying and wailing loudly.³⁹ He went in and said to them, **“Why all this commotion and wailing? The child is not dead but asleep.”**⁴⁰ 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.⁴¹ He took her by the hand and said to her, **“Talitha koum!” (which means, “Little girl, I say to you, get up!”).**⁴² Immediately the girl stood up and walked around (she was twelve years old). At this they were completely astonished.⁴³ He gave strict orders not to let anyone know about this, and told them to give her something to eat.

5:21-43 Both stories here center on females,, and both mention a span of 12 years; the girls was 12 years old, and the woman had suffered from a hemorrhage for 12 years. (TLSB)

Mark gives the fullest account of Jairus' daughter and of the woman who touched Jesus' garment. Luke's account (8:40-56) is shorter than that of Mark. The account in Matthew (9:18-26) is quite brief. Even among scholars who accept the Gospels as the very Word of God at times there is difference of opinion concerning the order of events in the Gospels. For example, at this point Robertson was of the opinion that Mark gives us the order of events but Lenski thought that Matthew gives us the order of events. This difference of opinion does not affect the exegesis. (Buls)

Mark 5 describes three unique and impressive miracles of healing: the demoniac named Legion in the region of the Gerasenes (vv 1–20); the woman with the twelve-year “bleeding” (vv 24–34); and the raising of Jairus’ daughter (vv 21–23; 35–43). In all three Jesus has contact with those who are ceremonially unclean according to the Torah—the demoniac because of his proximity to the dead in the tombs, the woman because of her flow of blood, and Jairus’ daughter also because of death. The account of the healing of the bleeding woman is intercalated—inserted within the account of the raising of Jairus’ daughter. This is why our text skips from v 23 to v 35. Mark’s gospel occasionally narrates two incidents in this fashion when one anticipates the other (William Lane, *The Gospel of Mark*, NICNT [Grand Rapids: Eerdmans,1974] p. 189). According to the Torah, the life was in the blood. The loss of blood represented a loss of life, as well as a potentially fatal illness. Jesus heals the bleeding woman as a precursor to healing someone fully dead. (Concordia Pulpit Resources - Volume 1, Part 3)

As our text begins, Jesus has just returned by boat from across the lake of Galilee, probably to the west side near Capernaum. A large crowd gathers, as often happened during his Galilean ministry. Jairus was a “ruler of the synagogue,” responsible for the administration of the synagogue and for supervising the worship. In the LXX, his name usually transliterates *yaorr*, “he [God] gives light,” but in 1 Chron 20:5 it transliterates *yaorr*, “he [God] arouses, awakens,” so his name may hint at the miracle Jesus performs for him. Jairus’ daughter is sick, near death. Jairus believes Jesus can heal her by laying his hands on her. Jesus starts to go, but is delayed by the bleeding woman. During this delay the daughter dies. (Concordia Pulpit Resources - Volume 1, Part 3)

The text follows on the heels of Jesus revealing his power to forgive sins (Mk 2:1–13), exercising his power over the demons and the realm of Satan (3:20–30; 5:1–20), and showing his power over the elements of nature by rebuking the wind and the waves (4:35–41). With these great enemies of man—sin, the devil, and even the elements—rendered subject to the Savior’s words, we are now brought to Jesus’ exercise of power over the last and final enemy of man, death. The inevitable conclusion is that Jesus is Lord over all creation. (Concordia Pulpit Resources - Volume 16, Part 3)

5:21-23 “one of the synagogue rulers.” We have seen Jesus demonstrate heavenly authority. Now one who is accorded earthly authority over the place of worship seeks Jesus’ help. A synagogue ruler was one who looked after the synagogue building and supervised the worship there. This man’s authority is powerless to help his beloved daughter, who is dying, so he seeks out Jesus, a higher authority, to accomplish what he could not. Such is the nature of the Savior, who accomplishes for sinful man what he cannot do for himself. (Concordia Pulpit Resources - Volume 16, Part 3)

5:21 *the other side of the lake.* Jesus returned to the west side of the lake, perhaps to Capernaum. (CSB)

After Jesus crosses the lake/sea (from east to west), he is in Israel again. This will become apparent as he once again commands silence after a miraculous deed (e.g., 5:43 [contrast 5:19 in Gentile territory]). (CC)

The sentence begins with a genitive absolute, with Jesus as subject. We know from the remainder of the account that the disciples were with Him. He crossed over from east to west. Note how often large crowds followed Jesus. (Buls)

Jesus returned to the western shore of the lake, perhaps to Capernaum, and a multitude gathered around Him while He was yet by the Sea. No indication is given whether the crowd came together as soon as He arrived or after an extended period of time; it is simply the first fact that Mark records, offering a contrast to Jesus’ experience on the eastern shore where the inhabitants urged Him to depart. (Lane)

Mark relates this story at greater length, with closer attention to detail than the other evangelists, Matt. 9, 18; Luke 8,41, except in the matter of symptoms of the sickness, in

which Luke, the physician, is more exact. Upon leaving the country of the Gerasenes, Jesus sailed directly across the sea, back to the region which He had left only the day before. Most of the people had undoubtedly not yet thought of returning home, and they could therefore soon assemble once more and come to Him, as He was by the Sea. They gladly received Him, for they were all waiting for Him, Luke 8:41. (Kretzmann)

The healing of Jairus's daughter takes place after Jesus drove a Legion of demons out of a man (5:1–20). Just as the demonically possessed man fell down at Jesus' feet (5:6), so did Jairus and the woman (5:33), albeit after she was healed. (Concordia Pulpit Resources - Volume 22, Part 3)

5:22 *synagogue rulers.* A ruler of the synagogue was a layman whose responsibilities were administrative and included such things as looking after the building and supervising the worship. Though there were exceptions (see Ac 13:15), most synagogues had only one ruler. Sometimes the title was honorary, with no administrative responsibilities assigned. (CSB)

With the coming of Jairus, two things should be noticed: first, that not all Jewish authorities are hostile to Jesus, and second, that the so-called “minor characters” in Mark, such as this man and the woman with the issue of blood, are the “true disciples”⁵⁰ with insight and faith, both qualities exhibited in the face of difficulty and opposition. Jairus himself is one of three parents who plead effectively for their children (in addition to the Syro-Phoenician woman [7:24–30] and the man with the demon-possessed boy [9:17–27]). (CC)

Jairus' prostrating himself at Jesus' feet is an acknowledgment of his own inferiority, a major admission by a man of authority. (CC)

"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)

Note that, as in English, the name "Jairus" has three syllables. (Buls)

Bengel: It is a strong proof of the truth of the Gospel, that the very proper names are given in the Evangelist's narrative. (Buls)

Jairus was a synagogue ruler. He would have had some stature in the community and yet, without hesitation, he falls at Jesus' feet. What would have normally been an unusual scene was perfectly understandable considering his need. (Concordia Pulpit Resources - Volume 22, Part 3)

5:23 PLEADING WITH HIM – But before He had had an opportunity of performing the work of His ministry, as was His custom, one of the chief men, of the rulers of the local synagogue, whose name was Jairus, came, looking for Jesus. As soon as he saw the Lord, the distraught father fell down at His feet and begged and urged Him most

earnestly, with many words. The words pour forth from his mouth in the anxiety of his pleading: My daughter is about breathing her last; she may even now be dead. Come at once and quickly; lay Thy hands upon her that she may be healed and live. (Kretzmann)

This verse and the parallels in Matthew and Luke indicate several things: (Buls)

- a. A critical condition in Jairus' home;
- b. his love for his daughter; and,
- c. his faith in Jesus.

His request that Jesus should come and lay hands in healing upon his daughter reflects a common practice of the day. What was unusual was his confidence that if Jesus would come, his daughter's life would be saved. (Lane)

Luke adds the detail that Jairus's little daughter was his only daughter (Lk 8:42). "Made well" in the Greek is the passive verb *sōthēi*, "be saved." (Concordia Pulpit Resources - Volume 22, Part 3)

PUT HANDS ON – Jesus had healed with a touch before (1:31, 41) and would several additional times. That said, Jesus was perfectly capable of effecting cures simply by saying the word (7:29; Mt. 8:13). (TLSB)

ἵνα ... ἐπιθῆς τὰς χεῖρας αὐτῆς, "(I ask) that you ... lay your hands on her": The request that Jesus "lay hands" upon the girl reveals that Jesus is seen as a "traditional healer," not as a trained doctor. (CC)

HEALED AND LIVE – "Healed and live" in the sense of bodily healing and continuance of physical life. That is the obvious meaning. Jairus must have prepared her for death though we cannot prove it. (Buls)

ἵνα σωθῆ, "in order that she might be saved/healed" (5:23): As suggested in the fifth textual note on 5:23, the use of σώζω here denotes more than being "healed. (CC)

5:24–34 Account of Jairus and his daughter is interrupted by a story about the healing of the woman with a discharge of blood (cf 3:21–35; 6:7–30; 11:12–25; 14:1–12). (TLSB)

5:24 WENT WITH HIM – Jesus' response is simple and immediate. He goes with him. What comfort these words bring to the sinner in need! The aorist indicates that Jesus went without a moment's hesitation. When man recognizes his need for a savior and pleads to the Lord for rescue, Jesus steps in and saves. Jesus always stands ready to rescue the sinner. Would that we would but ask! "Call upon me in the day of trouble; I will deliver you," says the Lord (Ps 50:15). (Concordia Pulpit Resources - Volume 16, Part 3)

Jesus is the Immanuel, God with us, for Jairus. (Concordia Pulpit Resources - Volume 22, Part 3)

Jesus complied with Jairus' request immediately, but the interruption by the woman with the flow of blood was no accident. (Buls)

Fahling: In consequence of this delay, the urgent need of Jairus was almost forgotten. But this was wholly in line with the plans of Jesus. (Buls)

Kretzmann: Jairus must first pass through a test of his patience. (Buls)

Commentators are agreed that the interval between verse 24 and 35 was very brief, perhaps only a few minutes, but the interruption must have tried Jairus' faith. (Buls)

Crowd pressed around him. συνέθλιβον αὐτόν, "began to rub against him": This is the very thing that Jesus had been concerned about earlier (3:9). Note that he wanted a boat to be at hand to prevent this (3:9) and that he, in fact, has one here (5:21). Yet, for the sake of the people and for his ministry he does not stay separate from them. (CC)

5:25-26 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)

5:25 *subject to bleeding for twelve years.* The precise nature of the woman's problem is not known. Her existence was wretched because she was shunned by people generally, since anyone having contact with her was made ceremonially unclean (Lev 15:25–33). (CSB)

Likely a uterine hemorrhage. (TLSB)

The woman with the bloody discharge is considered ritually unclean and would be ostracized. See Lev 15:25–33, which deals with vaginal bleeding outside the menstrual period and the uncleanness that results. Note that Jesus has no problem with cleanliness (see also his touching the leper in 1:41–42). His statement regarding someone touching him (5:30) deals with power, not with cleanliness. The new aeon is here in Jesus, and it does not concern itself with cleanliness of an external nature. See 1:41–42; 7:1–23. (CC)

While Jesus was, at the urging of Jairus, hurrying towards his house, there was an interruption on the way. A woman, otherwise unknown, had had an issue of blood for twelve years, which rendered her Levitically unclean, Lev. 15, 25. It excluded her from public worship in Temple and synagogue, and isolated her even from the company of her relatives. (Kretzmann)

5:26 *She had suffered a great deal under the care of many doctors.* The Jewish Talmud preserves a record of medicines and treatments prescribed for illnesses of this sort. (CSB)

The woman had tried all kinds of remedies. The Talmud listed 11 cures for such ailments, all of which we would consider superstitious; she likely tried such remedies. (TLSB)

The woman has consulted doctors and spent her wealth seeking their help. Only the elite had recourse to doctors at the time, which suggests that the woman is such a person. Also, the fact that she has spent all her money in this enterprise may well indicate that she is a widow with such wealth to spend. (CC)

5:27 ἀκούσασα περὶ τοῦ Ἰησοῦ, “upon hearing about Jesus”: This phrase may indicate that she has been ostracized and has not been able to join the crowds who seek Jesus. (CC)

ἤψατο τοῦ ἱματίου αὐτοῦ, “touched his outer garment” (5:27): This is considered highly improper in a Middle Eastern context. (CC)

The desire to touch Jesus’ clothing probably reflects the popular belief that the dignity and power of a person are transferred to what he wears. On this understanding, her touch combined faith with quasi-magical notions which were widespread in that day. (Lane)

“The flow of blood is most likely a menstrual problem that would render the woman unclean (cf. Lev 15:19–27; Ezek 36:17). As a result, she should not even be in the crowd” (Arthur A. Just Jr., *Luke 1:1–9:50*, Concordia Commentary [St. Louis: Concordia Publishing House, 1996], 369). (Concordia Pulpit Resources - Volume 22, Part 3)

5:28-29 The woman came to Jesus in faith, and her faith was justified. In the same way, Jairus’s faith will be justified. Note the many connections between the interwoven stories. (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 (v. 34; cf. Ac 19:12). (CSB)

The woman’s plan does, in fact, correspond to reported reality. The touching of the clothing (of Jesus in Mk 6:56; of Paul in Acts 19:12) does provide concrete benefits. For “I will be saved/healed” (σωθήσομαι). (CC)

5:29 IMMEDIATELY – In contrast to Jairus’ anxious waiting, healing came instantaneously to this woman, who had waited so many years. (TLSB)

εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ αἵματος αὐτῆς, “immediately her flow of blood dried up”: This indicates that something miraculous has occurred, not a mere psychological change. (CC)

5:30-31 There were a lot of people who touched Jesus, and nothing happened. Jesus had both the power and the will to help this woman who sought him in faith. (See comments on faith below.) (Concordia Pulpit Resources - Volume 22, Part 3)

The action of making the woman reveal herself is taken by Jesus for the sake of the woman herself and for the sake of all the people thronging around him. The woman, like each person, is loved and important to Jesus. He desires her to have eternal salvation in addition to her physical healing. (Concordia Pulpit Resources - Volume 22, Part 3)

Does not mean Jesus performed this miracle unawares or involuntarily. (TLSB)

These are two of the most engaging verses in the entire Gospel of Mark. Jesus is seen as fully human, asking who touched his clothing. The disciples interact with him as if he is truly (and only) a man, one like them: “You see the situation, don’t you? And you ask what?” Compare the picture drawn here with Matthew’s account (Mt 9:21–22) to see the difference. In Mark’s Gospel, Jesus could not be portrayed in a more human way. (CC)

Indeed, the image of Jesus “recognizing in himself that power had gone out from him” (5:30) adds to the humanness—and strangeness—of the picture. The Lord of creation (4:35–41) saying, “Hey, what the ...?” and arguing with his disciples (5:30–31) provides the starkest ambiguity for all who look on, whether they are physically on the scene, hear about it in the first century AD, or read about it in the twenty-first century today. (CC)

5:30 *power had gone out from him.* The woman was healed because God graciously determined to heal her through the power then active in Jesus. (CSB)

This does not mean Jesus performed this miracle unawares or involuntarily. (TLSB)

WHO TOUCHED ME – Not an accusatory question but an invitation for the woman to confess her faith. (TLSB)

5:31 Their impatience with the Lord reflects an awareness that their immediate mission was to assist a girl who was dying, and delay could be fatal. It also betrays that they had no understanding of what had taken place. (Lane)

5:32-34 The woman did not need to fear; Jesus addressed her as “daughter,” demonstrating his love; he connects her healing to the raising of Jairus’s daughter (Arthur A. Just Jr., Luke 1:1–9:50, Concordia Commentary [St. Louis: Concordia 1996], 370). (Concordia Pulpit Resources - Volume 22, Part 3)

“Your faith has made you well” does not mean that her faith was the cause of the healing. The power and will to heal came from Jesus. Faith received the gift of healing from Jesus. (Concordia Pulpit Resources - Volume 22, Part 3)

5:32 *kept looking around to see who had done it.* Jesus would not allow the woman to recede into the crowd without publicly commending her faith and assuring her that she was permanently healed. (CSB)

The very human/ambiguous picture continues with Jesus “keeping it up” by looking around to see who had touched his clothing. As argued in the second textual note on 5:32, there is no reason not to believe that he is aware of more than 5:30 would suggest, namely, that he knows a female has touched him, what her problem has been, what has transpired, etc. Indeed, this is congruent with the ambiguous picture being crafted by Mark: Jesus seems to know (2:8) and not to know (5:30). He seems to have all power under his control (4:41), and his power seems to be slightly outside his control (5:30). (CC)

Involved in the situation was not a unilateral event in which touch released power, but a mutual event in which the personal relationship between Jesus and the woman released power. Jesus, therefore, could not allow the woman to recede into the crowd still entertaining ideas tinged with superstition and magic. He stopped and looked intently upon the people surrounding Him in order to see who had touched Him with an expectation of salvation. (Lane)

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)

ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα, “and the woman, becoming afraid and trembling”: Once again we encounter fearfulness in the presence of the saving activity of God. See the discussion in the commentary on 4:41. In the woman’s case, given her faith (5:34) and her willingness to put that faith into action (5:27–28), it is likely that her fear and trembling are also the result of her knowing that the reign and rule of God has actually been implemented in her life, and that the one bringing her the benefits of that reign and rule is none other than Israel’s Lord. (CC)

Her action in making herself known indicates both courage and gratitude, and it is here that the accent should fall rather than upon her fear. Mark places all the emphasis upon the fact that she knew she had experienced the healing of her person. With awe, and only partial understanding of what had taken place, she declared the truth to Jesus. (Lane)

5:34 *daughter.* θυγάτηρ, “daughter”: Here Jesus addresses her as a family member, bringing her into the family of faith—his true family (see 3:31–35). By this address, she is no longer ostracized, certainly not in the eyes of her Lord. (CC)

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)

ἡ πίστις σου σέσωκέν σε, “your faith has saved/healed you (and you are now saved/healed)” (5:34): As discussed in the fifth textual note on 5:23, σώζω may convey the meaning “heal,” but normally it does so with passive voice forms. In that note we mooted that something more is

afoot. Now we may say that Jesus' use of the *active* voice perfect indicative form σέσωκεν here and his continuation with the command that the woman go "into" peace (see the fourth textual note on 5:34) will not allow a weak understanding of this verb, i.e., for it to mean merely "heal." Rather, it surely denotes giving salvation in a wider sense—or better, with more external entailments, including rescue from sin, death, the forces of evil, and all that is opposed to the gracious reign and rule of God. In this pericope, to be saved, both for Jairus' daughter and for the hemorrhaging woman, means to come under the eschatological reign and rule of God as announced by Jesus (1:14–15) and implemented repeatedly in his ministry (e.g., 1:26–27; 2:5; 3:10–15). (CC)

healed. The Greek for "healed" actually means "saved." Here both physical healing ("be freed from your suffering") and spiritual salvation ("go in peace") are meant. The two are often seen together in Mark's Gospel (see 2:1–12; 3:1–6). (CSB)

The healing of the woman and the resurrection of the young daughter constitute both a preview and a foretaste of that eschatological reign and rule, which will be fully implemented at the consummation. This is why Jesus can use the *perfect* indicative σέσωκεν, "has saved (and you are now saved)" when he speaks: the woman's faith has brought her under that gracious reign and rule that is already present now, proleptically, in his person and in his ministry. And she will remain under that reign and rule, because what she has now with Jesus is "of a piece" with—is one with—the complete, fully implemented reign and rule that will be present and fully visible to all on the Last Day. As Jesus further says in 5:34, she will now go "into" peace, into the peace of that reign and rule, which is hers now as a foretaste and will be hers without remainder at the end of days. Jesus can use the verb σώζω, "save/heal," with this more comprehensive meaning—with more complete external entailments—because the woman seems to operate with this understanding herself: she has heard about him (5:27); she has sought a connection to him (5:28), and, indeed, in her own thoughts, she employs that same verb, σώζω ("if I touch even his clothing I will be saved/healed," 5:28), not ἰάομαι, "heal," which is not only the normal verb for physical healing, but also the one used in 5:29 to describe what has happened to her physically upon touching Jesus' clothing. (CC)

Finally, one should observe that symmetry exists between the story of the woman with the issue of blood here in Mark's Gospel and the story of the sinful woman in Lk 7:36–50. Consider these features:

- A woman hears about Jesus (Mk 5:27; Lk 7:37).
- She comes to him from behind and touches him (Mk 5:27; Lk 7:38–39).
- She is saved/healed/forgiven without an overt act on the part of Jesus (Mk 5:29–30; Lk 7:47).
- She places herself at his feet (Mk 5:33; Lk 7:38).
- Jesus dismisses her with the words "Your faith has saved [σέσωκεν] you. Go into peace" (Mk 5:34; Lk 7:50). (CC)

This parallel supports an interpretation that sees the woman's understanding of Jesus' person and mission as theologically rich and, indeed, "saving." (CC)

GO IN PEACE – These words are a traditional valediction, but here are informed by her entire experience. The peace with which she departed signified more than release from agitation over a wretched existence or from fear of recrimination for having

touched Jesus. It was the profound experience of well-being which is related to salvation from God. (Lane)

5:35-36 The daughter was dead. Some men from the house of Jairus inform him not to “bother the teacher any more.” There is nothing left that he can do for you, they no doubt think. Jesus responds, “Don’t be afraid; just believe.” Faith needs only to grasp the person of Christ Jesus. No matter how small a hold, miracles are wrought by the power of his words. The man’s faith was precarious to say the least, but Jesus was his only remaining hope. Jesus would use the moment to perfect Jairus’s faith. (Concordia Pulpit Resources - Volume 16, Part 3)

While many commentaries and preachers (including this one) surmise that Jairus is impatiently waiting, there is nothing in the text to indicate this. (Concordia Pulpit Resources - Volume 22, Part 3)

parakousas, “overhearing.” The word can also be translated “ignoring” (as is done, for example, by the NIV and RSV). However the word is rendered, Jesus does indeed ignore what seems to us to be so final, so unavoidable: the pronouncement of death. (Concordia Pulpit Resources - Volume 22, Part 3)

Jesus turns to Jairus when he is met with the news of the child’s death and responds with imperatives: “Fear not!” and “Believe!” One can picture Jairus giving up, but Jesus will not allow this. Jesus will take Jairus to his daughter. (Concordia Pulpit Resources - Volume 22, Part 3)

5:35 The delay (with negative consequences) on the part of Jesus parallels that in the story of the resurrection of Lazarus in John 11 (see especially Jn 11:6, 21). (CC)

Here is another interruption. This time from Jairus' house. The people came and interrupted what Jesus was saying. (Buls)

It is remarkable that Jesus had just called the woman "daughter" in verse 34, but is interrupted by messengers who speak of Jairus' daughter. Jesus uses the word metaphorically. (Buls)

Bengel: There were, therefore, disciples of Jesus in the family of Jairus, and Jesus was the Teacher of the ruler of the synagogue. (Buls)

Jesus spent many hours teaching. He was far more than an instructor, however, as His miracles forcefully underscored. (TLSB)

5:36 Jairus had exercised faith when he came to Jesus in the confidence that He could save his daughter. He had witnessed the healing of the woman which demonstrated the relationship between faith and divine help. But he was now asked to believe that his child would live even as he stood in the presence of death. Such faith is a radical trust in the ability of Jesus to confront a crisis situation with the power of God. (Lane)

"Ignoring" might be translated "overhearing." (Buls)

Note that Jesus addresses only Jairus, not the messengers. (Buls)

Ylvisaker: Jesus will not break the bruised reed. On account of the weakness of his faith, He does not say to Jairus, as He had spoken to the nobleman: 'Go thy way, thy daughter liveth' but He went with him. (Buls)

Kretzmann: There was danger that Jairus' confidence would be lost. So Jesus gave him a word which was to hold his wavering confidence. (Buls)

"Cease fearing, just keep on believing." Jesus stops fears and encourages continued faith. (Buls)

Hendriksen: Throughout the history of redemption it has ever been thus. When it seemed that all was lost, believers placed their trust in God and were delivered. This was true with respect to Abraham (Genesis 22:20, Moses (Exodus 14:10f), David (1 Samuel 17:44-47), and Jehoshaphat (2 Chronicles 20:1,2,12). (Buls)

5:37-40 Peter, James, and John were chosen to follow Jesus, just as they were chosen at the transfiguration (Mk 9:2) and in Gethsemane (Mk 14:33). With their presence, the two to three witnesses that are necessary to establish fact was achieved. (Concordia Pulpit Resources - Volume 22, Part 3)

Jesus refers to death as sleep. This is found numerous places in the New Testament, including Mt 27:5; Jn 11:11; and Acts 7:60. (Concordia Pulpit Resources - Volume 22, Part 3)

The people laughed in unbelief, just as Sarah and Abraham did at God's promise that they would have a son (Gen 17:17; 18:12). Just like the crowd, they did not believe. (Concordia Pulpit Resources - Volume 22, Part 3)

5:37 Peter, James, and John are also those alone who see Jesus' transfiguration (9:2) and his agony in the garden (14:33). (CC)

NOT LET ANYONE – The double negative makes the negative emphatic:
"Absolutely no one." (Buls)

There was no reason for limiting this to five people. Peter, James and John were Jesus' close associates on at least two other occasions: the Transfiguration and in the Garden of Gethsemane. (Buls)

Bengel: Mark wrote his Gospel not long after the Ascension, at the time when the memory of James, who had been beheaded, was still fresh in the disciples' minds, so that he was better known than even John himself. (Buls)

Peter, James and John. These three disciples had an especially close relationship to Jesus (see **note** on Ac 3:1). (CSB)

Peter, James, and John, the inner circle of the disciples, are chosen to follow Jesus to the home. They will be the three to witness the transfiguration and to go with him into the inner reaches of the Garden of Gethsemane, and they are the three chosen this day to witness the power of the resurrection in Jesus. (Concordia Pulpit Resources - Volume 16, Part 3)

5:38-40 The grieving process had already begun. While Jairus had been out seeking Jesus' help, his young daughter had died. The mourners had been hired to play their dirges on their flutes and to weep and wail for the young girl. Such was the Eastern custom surrounding death. How ironic was the loud throng in contrast to the silence of death. Upon Jesus' arrival, he, as the Lord and author of life, immediately takes charge. Weeping and wailing present themselves in the midst of hopelessness, but surrounded by the author of life, they have no place. Jesus: "The child is not dead but asleep." Sleep is an apt description of death when in the presence of the Lord of Life. She was asleep in the presence of him who, as the author of life, had the authority and power to wake her up. The crowd only laughed and mocked him; therefore, Jesus had them all put out of the house. Jesus then takes father, mother, and disciples with him into the chamber of death, "where the child was." (Concordia Pulpit Resources - Volume 16, Part 3)

5:38 *people crying and wailing loudly.* It was customary for professional mourners to be brought in at the time of death. In this case, however, it is not certain that enough time had elapsed for professional mourners to have been secured. (CSB)

In this culture, a public show of mourning honored the family of the dead. (CC)

"They" are five people: Jesus, Jairus, Peter, James, John. (Buls)

"Commotion" is a confused noise. The people were weeping and wailing much. It was customary to hire wailers to perform at a funeral. (Buls)

Fahling: . . . the customary company of wailing women and flute-players -- a veritable mockery of true sorrow and in weird contrast with the awful silence of death. (Buls)

Hendricksen says that what the mourners were doing was out of place for two reasons: 1) It was not sincere; 2) There was no cause for lamentation but for jubilation. (Buls)

The wailing consisted of choral or antiphonal sing accompanied by hand clapping. (Lane)

5:39 *not dead but asleep.* See **note** on Lk 8:52. (CSB)

The girl has, in fact, died, but Jesus was about to awaken her as easily as from natural sleep. Because of the Lord's mastery over death and the resurrection promise, the NT repeatedly speaks of death in terms of "sleeping" (Mt. 27:52; Jn. 11:11, 13; Acts 7:60; 13:36; 1 Cor. 11:30; 15:6, 18, 20, 51; 1 Thess. 4:13-15). (TLSB)

At this point Jesus makes His way through the crowd of mourners and enters the house. Jesus' question shows that He was displeased with the noise and wailing. And then He makes the tremendous statement: "The child is not dead but is sleeping." (Buls)

The Greeks called death a sleep but they used the word as a euphemism. The early Christians called death a sleep because they believed that the dead person would awaken sometime again. (Buls)

Ylvisaker: As on the occasion of the death of Lazarus, Jesus employs the symbolism of sleep, because the power of death is broken through Him. (Buls)

Hendriksen: Death will not have the final say. (Buls)

5:40 καὶ κατεγέλων αὐτοῦ, "and they began to laugh him to scorn": The mocking of Jesus reminds us once again of both the ambiguous picture presented by the person of Jesus, and the fact that the Good News of God's reign and rule in him meets resistance at every turn, even when it brings life. (CC)

Stoeckhardt: The hope of believers is the object of ridicule for the unbelievers. (Buls)

The laughter is caused by unbelief. (Buls)

Bengel: They began to laugh Him down with sorrowful laughter, free from insolence. (Buls)

Kretzmann: The derisive laughter of the official mourners did not deter the Lord for a minute. (Buls)

Hendriksen: It seems that these mourners were endowed with the dubious gift of shifting in one sudden moment from dismal moaning to uproarious mirth. True. Both the mourning and the laughter are prompted by unbelief. And that's the way it is with the world to this day. People weep and wail for a few days over the death of a loved one, but soon after are laughing at matters sacred. (Buls)

Only the parents and the three disciples are allowed to enter the room where the child lay. (Buls)

The fact that wailing and tears could be exchanged so quickly for laughter indicates how conventional and artificial the mourning customs had become. (Lane)

5:41-42 Jesus demonstrates that he is the Lord of life. Jairus's faith, the woman's faith, and our faith are well placed in him. Jesus ordered the little girl to be given food to eat, perhaps to verify the miracle that she was living, just as he took fish and ate in the presence of his disciples after he was risen from the grave (Lk 24:42–43). (Concordia Pulpit Resources - Volume 22, Part 3)

τὸ κοράσιον, σοὶ λέγω, ἔγειρε. καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, "Maiden, to you I say, 'Arise!' And immediately the maiden arose and began to walk around": It is impossible to miss connections to Jesus' resurrection and to the final resurrection with the use of both Greek "resurrection" verbs in this address and description. Jesus' direct command to the girl, her arising, and her walking around bring to mind Lazarus (Jn 11:43–44). (CC)

5:41 *Talitha koum!* † Mark is the only Gospel writer who here preserves the original Aramaic—one of the languages of Palestine in the first century A.D. and probably the language Jesus and his disciples ordinarily spoke (they probably spoke also Hebrew and Greek). (CSB)

Aram, "young one" (feminine), "arise." The power of these simple words from Jesus' lips was such that those witnessing their effect never forgot them. Ambrose: "How quickly at the word of the Lord does the spirit return, the reviving body rise up, and food is taken, that the evidence of life may be believed.!" (TLSB)

ταλιθα κουμ, "talitha koum": Why does Mark give us Jesus' original Aramaic words? As typically understood, this reflects the common belief that power resides in the original vocables. It may well be, however, that Mark's storytelling genius is on full display here, creating the atmosphere of a Palestinian home and of an intimate setting. Moreover, the verb cited, אָרַם (koum, kōum), "arise," may have "resurrection" implications in the OT. (CC)

By the way, in verse 23 we read that Jesus was asked to come and put His hands on the girl. He does more. He take her hand in His. However, be careful of attributing magic to this action. Jesus raised Lazarus but did not touch him. (Buls)

Lenski: Jesus freely used his hand in touching those whom he healed, but he healed many without touching them. (Buls)

"Talitha cumi" literally means "Little girl, get up!" How do we account for the words "I say to you?" The commentaries point out that this is part of the interpretation indicated in verse 41. To which we might add that "talitha cumi" are the very words which cause the little girl to rise and the words "I say to you" indicate the unique authority of the speaker. (Buls)

Stoeckhardt: With His human voice He awoke this girl from her sleep of death, the human nature of Christ, also in His state of humiliation, being full of the power of life. So far as we know, Jesus raised only three people from the dead: this girl, the boy at Nain and Lazarus. He cleansed ten lepers at once and healed many others. He cast out many devils. Why this difference? Death is the last and great enemy. Jesus raised just

enough dead people to prove that He was the promised Messiah. He did not want to be known as a miracle-monger. (Buls)

Jesus takes the little girl by the hand. Jesus' touch gives hope and confidence to the parents and life to their little girl. Jesus' whole ministry is one of touching, reaching into our sin-infested lives and healing our infirmities. From the paralytic to the daughter of Jairus, Jesus reaches out to touch and heal. From his mouth come the words of life: "Little girl, . . . get up!" (Concordia Pulpit Resources - Volume 16, Part 3)

He used the Aramaic language, which was probably the tongue which He learned as a boy, and which He commonly employed in His discourses. Mark translates the words for the sake of his Roman readers. Death was obliged to flee at the words of Christ, it must yield its hold on the maiden's body. (Kretzmann)

5:42-43 The irresistible command of Jesus is obeyed immediately; his word has power over life and death. The girl's spirit returned to her. She was reawakened from the sleep of death to the arms of the Lord of Life. Immediately she gets up and walks around, to the amazement of her parents, who had clung to the tiniest morsel of faith. Even the smallest faith clinging to the person of Jesus Christ has great power in its effect. Its reward is the life of their little girl and eternal life for all who believe. Jesus then tells them to keep the remarkable events experienced this day secret and to give their daughter something to eat. No doubt the exhortation to silence was due to the need for further ministry in the area, which knowledge of this event may have hindered. (Concordia Pulpit Resources - Volume 16, Part 3)

5:42 IMMEDIATELY – "Immediately" appears eleven times in Mark, five times in chapter five. (Buls)

Bengel: She returned to the state consonant with her age. (Buls)

The girl could get up from her couch, she could walk about, she could partake of food; in short, she was returned to life, she was fully recovered. And she could now sustain life by the usual means. No wonder that those present, parents and disciples, were astonished and wrought up almost to ecstasy, since this miracle was the first one to show the power of Christ over the most dreaded enemy of mankind. (Kretzmann)

The unpreparedness of the parents and the disciples for what they had witnessed is expressed with emphatic language. There was, apparently, no doubt in their minds that they stood in the presence of death. God had intervened so dramatically they were left speechless with utter amazement. (Lane)

5:43 GAVE STRICT ORDERS – "To command sternly." Jesus spoke especially to the parents. (Buls)

"That no one should learn of this." Why did Jesus give this command? Weren't people bound to find out anyway? (Buls)

Ylvisaker: Jesus would have none of that fanatical and extravagant enthusiasm which frequently is a disturbing element in the progress of faith. Jesus often forbade the people to spread rumors of His miracles, but never of His doctrine. (Buls)

Kretzmann: He wants no false Messianic hopes to be aroused . . . Especially should the expectation of the repetition of such acts not be awakened in the people, lest His ministry be seriously interfered with. (Buls)

not to let anyone know. In the vicinity of Galilee Jesus often cautioned people whom he healed not to spread the story of the miracle. His great popularity with the people, coupled with the growing opposition from the religious leaders, could have precipitated a crisis before Jesus' ministry was completed (see 1:44; 5:19; 7:36; 8:26). (CSB)

A command to secrecy once again. Jesus is back in Israel, with the thronging crowds and hostile authorities, so his reasons for concealment remain. The command that she be given something to eat indicates reincorporation of the girl into her family. Note the connection to 5:34, where the woman is addressed as "daughter," as she is reincorporated into the family of Jesus. (CC)

GIVE HER SOMETHING TO EAT – Why did Jesus tell them to give the girl something to eat? (Buls)

- a. 1) It proves that she was truly alive,
- b. 2) It proves also that the illness, whatever it was, had ended,
- c. 3) Perhaps the parents would forget about this in their great joy,
- d. 4) Jesus does for us what we cannot do for ourselves, but then reminds us to do what it is our duty to do.

5:21–43 Jesus heals Jairus's daughter and a woman with a chronic ailment. Like Jairus, we often worry 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. • Lord, grant us to believe without doubting that You can heal every illness. Give us patience, as well, that we might be unmoved while waiting for You to act in Your own good time and in accord with Your gracious will. Amen. (TLSB)