**Notes for Next Sunday**

Fifth Sunday after Pentecost

**The Point of this Week’s Readings**

Each of the readings, with the exception of the epistle, speaks of God’s great power on behalf of His people even in the face of their doubting.

The Psalm (Psalm 124) is Israel’s praise of the Lord for deliverance from powerful enemies. It might be recalling David’s various struggles or even the exodus from Egypt. It may have been sung by the people going to Jerusalem for one of their festivals.

The Old Testament (Job 38:1-11) has God speaking to Job after a dialog between Job and his three friends. Job had questions which he thought would teach the Lord. Job like his friends spoke out in total ignorance. Yet the Lord graciously and caringly restrains judgment. God’s theme throughout the following two speeches is that His design of creation needed no counsel or cooperation by humanity. (TLSB)

The Epistle (2 Corinthians 6:1-13) has Paul pleading with Corinthians to not receive God’s grace in vain (v. 1). Paul then goes on to list the many hardships that he has endured because of his ministry. Paul implores them to not withhold their affections from him (v. 12). Like in so many other occasions, Paul is doing everything he can think of to have the Corinthians believe in Christ.

The Gospel (Mark 4:35-41) has the account of Jesus stilling the storm. Jesus had had a tiring day of ministry and now wants to go to other side of the Sea of Galilee. He was leaving the predominantly Jewish region of Galilee for the more Gentile region. On the way Jesus fell asleep. When “a furious squall” came up the disciples showed their fright by exclaiming “Teacher, don’t you care if we drown” (v. 38). Jesus commands the storm to cease and then scolds the disciples for their lack of faith.

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

**Psalm 124**

﻿1﻿ **If the LORD had not been on our side— let Israel say— ﻿2﻿ if the LORD had not been on our side when men attacked us, ﻿3﻿ when their anger flared against us, they would have swallowed us alive; ﻿4﻿ the flood would have engulfed us, the torrent would have swept over us, ﻿5﻿ the raging waters would have swept us away. ﻿6﻿ Praise be to the LORD, who has not let us be torn by their teeth. ﻿7﻿ We have escaped like a bird out of the fowler’s snare; the snare has been broken, and we have escaped. ﻿8﻿ Our help is in the name of the LORD, the Maker of heaven and earth.**

The following are some insights to individual verses…

*124:2 men attacked.* Proud and arrogant men (123:4) may attack, but the Lord is Israel’s help (v. 8). (CSB) Today we can apply it to all attacks against the church and its members.

*124:4-5 flood … torrent … raging waters.* The oppression of Israel is compared to a flood, a trap, and an attack by a wild animal.

*124:6–8* These verses are a response of praise for deliverance—with a vivid enrichment of the imagery. (CSB) Imagery of earthbound people nearly drowned in the flood (vv. 4–5) is followed by a comparison of people to birds caught in the subtlety of a snare. The flood’s danger is open and frightening; the snare is hidden and tempting. But God delivers from both extremes. (TLSB)

**Old Testament – Job 38:1-11**

**Then the LORD answered Job out of the storm. He said: ﻿2﻿ “Who is this that darkens my counsel with words without knowledge? ﻿3﻿ Brace yourself like a man; I will question you, and you shall answer me. ﻿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 angels﻿a﻿ 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’? ﻿**

The following are some insights to individual verses…

*38:1* *the Lord.* It is significant that in verse 1 God is referred to by his name the Lord (Yahweh – covenant/promise keeper). Throughout the greatest part of the book he is referred to by three titles” Shaddai (the Almighty – the Mountain One), El and Eloah (both meaning God). Only once in these 35 chapters do we find the name Lord. From this we can conclude that Job knew the true God by his name and that he stood in a covenant relationship with him. (PBC)

*38:2 darkens counsel*. Job’s questions, which he thought would teach the Lord, were corrupted by his ignorance of the Lord’s inscrutable ways (cf. Ac 2:23; Rm 11:31–33). Job did not just cloud the issue; he spoke out of ignorance. Elihu warned Job that no mortal could stand before the Lord in a legal battle (34:23). Yet the Lord graciously and caringly restrains judgment. God’s theme throughout the following two speeches is that His design of creation needed no counsel or cooperation by humanity. (TLSB)

*38:2 Brace yourself like a man*. Literally those words read, “Gird your loins like a man.” In ancient time people didn’t wear slacks, jean or short as people do today. They wore long, flowing garments which they would tie up with a sash or belt when they engaged in some physical activity. That was particularly true in the case of warfare or athletic contests. In these words God challenges Job to get ready for a contest with him. (PBC)

*38:4 laid the foundation*. The Lord speaks of creation in terms of building a house with plans (v. 5) that are known to the Architect of the universe, but not to the laborers in the building. The Lord echoes Eliphaz’s sarcastic comment about Job being born “before the hills” (15:7). With sarcastic questions, the Lord shows Job how little he knows. All is under His control, as Job had acknowledged earlier (12:13). (TLSB)

*38:11 when I said.* God the Father controls the sea by speaking to it, as does God the Son. 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)

**Epistle – 2 Corinthians 6:1-13**

**As God’s fellow workers we urge you not to receive God’s grace in vain. ﻿2﻿ For he says, “In the time of my favor I heard you, and in the day of salvation I helped you.”I tell you, now is the time of God’s favor, now is the day of salvation.**

The following are some insights to individual verses…

*6:1 to receive God’s grace in vain.* The Greek *kenon*, means in an “empty fashion,” without purpose, treating it lightly. (TLSB)

*6:2 the time of my favor … the day of salvation.* An affirmation that is true in a general sense of all God’s saving acts in the history of his people, but that finds its particular fulfillment in our present age of grace between the two comings of Christ.

**3﻿ We put no stumbling block in anyone’s path, so that our ministry will not be discredited. ﻿4﻿ Rather, as servants of God we commend ourselves in every way: in great endurance; in troubles, hardships and distresses; ﻿5﻿ in beatings, imprisonments and riots; in hard work, sleepless nights and hunger; ﻿6﻿ in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love; ﻿7﻿ in truthful speech and in the power of God; with weapons of righteousness in the right hand and in the left; ﻿8﻿ through glory and dishonor, bad report and good report; genuine, yet regarded as impostors; ﻿9﻿ known, yet regarded as unknown; dying, and yet we live on; beaten, and yet not killed; ﻿10﻿ sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything. ﻿11﻿ We have spoken freely to you, Corinthians, and opened wide our hearts to you. ﻿12﻿ We are not withholding our affection from you, but you are withholding yours from us. ﻿13﻿ As a fair exchange—I speak as to my children—open wide your hearts also.**

*6:3 We put no stumbling block in anyone’s path.* Paul is concerned that he live an exemplary life because he does not want his ministry discredited. (CSB)

*6:4 as servants of God we commend ourselves.* Paul commends himself again inasmuch as the gospel he preached in Corinth is at stake; but, in contrast to the false apostles who were no better than self-servers, he does so as God’s servant. His life, with all its trials and afflictions, could not have been more starkly different from that of these intruders whose concern was for their own comfort and prestige. (CSB)

*6:7 weapons of righteousness*. These are the tools that God graciously provides His people to wage His battle, to execute His mission and ministry—namely, God’s Word and Sacraments, prayer, sacrificial service (TLSB)

*6:10 making many rich.* True wealth does not consist in worldly possessions but in being “rich toward God.” The believer, even if he has nothing of this world’s goods, nevertheless has everything in him who is Lord of all. (CSB)

*6:13 widen your hearts*. Paul, in appealing to their hearts, is not simply calling them back to himself. He is calling them back to Christ, who can make His light shine in their hearts (4:6). Restored to Jesus, their hearts could again be wide open to Paul. (TLSB)

**Gospel – Mark 4:35-41**

**35﻿ That day when evening came, he said to his disciples, “Let us go over to the other side.” ﻿36﻿ Leaving the crowd behind, they took him along, just as he was, in the boat. There were also other boats with him. ﻿37﻿ A furious squall came up, and the waves broke over the boat, so that it was nearly swamped. ﻿38﻿ Jesus was in the stern, sleeping on a cushion. The disciples woke him and said to him, “Teacher, don’t you care if we drown?” ﻿39﻿ He got up, rebuked the wind and said to the waves, “Quiet! Be still!” Then the wind died down and it was completely calm. ﻿40﻿ He said to his disciples, “Why are you so afraid? Do you still have no faith?” ﻿41﻿ They were terrified and asked each other, “Who is this? Even the wind and the waves obey him!”**

The following are some insights to individual verses…

*4:35–41* Although miracles are hard for modern man to accept, the NT makes it clear that Jesus is Lord not only over his church but also over all creation. (CSB)

*4:35 that day*. This was the day when He spoke the many parables. Jesus speaks here indicating His human nature, "Let us go..." They were on the west side of the Sea of Galilee and were about to pass over to the other side. Only Mark notes that this happened when evening had come. (Buls)

*3:36 other boats*. What happened to the other boats? Perhaps they turned back as Jesus and His disciples pulled out. At any rate the Lord, who saved the disciples, would also have saved the, had they been in danger.

*4:37 A furious squall came up.* Situated in a basin surrounded by mountains, the Sea of Galilee is particularly susceptible to sudden, violent storms. Cool air from the Mediterranean is drawn down through the narrow mountain passes and clashes with the hot, humid air lying over the lake. (CSB)

*4:38 sleeping on a cushion.* This is a picture of Jesus, exhausted and asleep on the cushion customarily kept under the coxswain’s seat. This a characteristic of Mark’s human touch. (CSB)

Cushion" or "pillow" was something that just happened to be in the boat. The word in ancient Greek means simply a part of the boat made of wood. (Buls)

*4:38 don’t you care!* They feared. This is not commendable. But they sought help from the right person. That is commendable. (Buls)

*4:39 rebuked…be still.* Jesus addresses creation by speaking to the storm as if it were a person. By His authoritative word, He masters the wind and waves just as easily as illness and demons. (TLSB)

*4:41 they were terrified.* The Greek would say “they feared a great fear.” To the core of their being they feared—fearing their presence before a force like they had not before seen, fearing this God before whom they do not deserve to stand, fearing for their eternal welfare.