**Notes for Next Sunday**

Nineteenth Sunday after Pentecost

**The Point of this Week’s Readings**

The general theme of the four texts is that the Lord will provide all that is needed in body and soul. In the Old Testament human leaders are raised up to help Moses serve the needs of the people. In the Gospel Jesus empowers men to carry on His ministry.

Psalm (Psalm 104:27-35). The psalmist emphasizes the way in which God provides food and life to His creatures. God gives food as the normal way of sustaining life, but we are not to forget that life comes from God. God is the life-giver, God is the life-sustainer – this is the key theme of all of Psalm 104. (PBC)

Old Testament (Numbers 11:4-6, 10-16, 24-29). Verses 4-6 deal with the great dietary dissatisfaction on the part of a non-Israelite group of people who followed the Israelites out of Egypt. Verses 10-16 include Moses’ complaint at being overwhelmed by all the grumbling as well as God’s solution to Moses’ problem. Verses 24-29 speak to the Spirit coming down on elders called to help Moses. When two who did not make it to the gathering also prophesied, Joshua asked Moses to stop them. Instead Moses says it would be great if”all of God’s people were prophets.”

Epistle (James 5:1-20). Verses 1-6 are a warning to Rich oppressors. Verses 7-12 speak to being patient in suffering. In verses 13-20 James speaks about the power of a prayer by people of faith.

Gospel (Mark 9:38-50). Verses 38-41 have John tattling on a man driving out demons. John’s logic is that the man “he was not one of us.” This is similar to Joshua complaining about the elders outside the camp prophesying in our OT lesson. Jesus’ response is also akin to that of Moses’ in the Book of Numbers. In verses 42-50 Jesus points out the severity of causing others to sin.

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

**Psalm 104:27-35**

**27﻿ These all look to you to give them their food at the proper time. ﻿28﻿ When you give it to them, they gather it up; when you open your hand, they are satisfied with good things. ﻿29﻿ When you hide your face, they are terrified; when you take away their breath, they die and return to the dust. ﻿30﻿ When you send your Spirit, they are created, and you renew the face of the earth. ﻿31﻿ May the glory of the LORD endure forever; may the LORD rejoice in his works— ﻿32﻿ he who looks at the earth, and it trembles, who touches the mountains, and they smoke. ﻿33﻿ I will sing to the LORD all my life; I will sing praise to my God as long as I live. ﻿34﻿ May my meditation be pleasing to him, as I rejoice in the LORD. ﻿35﻿ But may sinners vanish from the earth and the wicked be no more. Praise the LORD, O my soul. Praise the LORD.**

The following are some insights to individual verses…

*104:31-32*This is a prayer that all creation will continue to show God’s glory so that He is pleased with it, reflects Gen. 1, when God first saw His creation and proclaimed it good. In addition, the psalmist confesses that God’s power is so incomparably beyond creation that a simple look or touch overwhelms even the mighty mountains. (TLSB)

**Numbers 11:4-6, 10-16, 24-29**

**4 The rabble with them began to crave other food, and again the Israelites started wailing and said, “If only we had meat to eat!  5 We remember the fish we ate in Egypt at no cost—also the cucumbers, melons, leeks, onions and garlic.  6 But now we have lost our appetite; we never see anything but this manna!”**

The following are some insights to individual verses…

*11:4 rabble.* These were non-Israelites who had followed them out of Egypt. They did not know the Lord and unfortunately misled those who did know the Lord. These are mentioned in Exodus 12:38. Because they have little or no knowledge of God or faith in him, they are quick to react poorly to difficult situations. It shows how easy it is for Christians to be swept along by the world and its cravings.

**10 Moses heard the people of every family wailing, each at the entrance to his tent. The LORD became exceedingly angry, and Moses was troubled.  11 He asked the LORD, “Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me?  12 Did I conceive all these people? Did I give them birth? Why do you tell me to carry them in my arms, as a nurse carries an infant, to the land you promised on oath to their forefathers?  13 Where can I get meat for all these people? They keep wailing to me, ‘Give us meat to eat!’  14 I cannot carry all these people by myself; the burden is too heavy for me.  15 If this is how you are going to treat me, put me to death right now—if I have found favor in your eyes—and do not let me face my own ruin.” 16 The LORD said to Moses: “Bring me seventy of Israel’s elders who are known to you as leaders and officials among the people. Have them come to the Tent of Meeting, that they may stand there with you.**

The following are some insights to individual verses…

*11:10 The Lord became exceedingly angry.* This was more than a diet issue. God had given them manna as a test of their faith in him and they had failed badly. By grumbling about manna they were also rebelling against God which was a much larger problem. It meant that they did not trust his promises.

*11:11 why.* Israel’s complaints stretched Moses’ patience to the breaking point and caused him to complain, resembling Israel’s murmurings and weeping. Because Moses turned to the Lord in his feelings of insufficiency and frustration, his complaint did not degenerate into rebellion. (TLSB)

*11:16 bring me seventy of Israel’s elders.* The Lord came to the aid of His weak and distraught servant, giving Moses a twofold solution to his problem. Moses’s task of administration was lightened by the appointment of 70 elders of Israel who were to “bear the burden of the people” with him (v. 17). By a supply of meat, the Lord also removed the immediate cause of Israel’s irritating weeping. (TLSB)

**24 So Moses went out and told the people what the LORD had said. He brought together seventy of their elders and had them stand around the Tent.  25 Then the LORD came down in the cloud and spoke with him, and he took of the Spirit that was on him and put the Spirit on the seventy elders. When the Spirit rested on them, they prophesied, but they did not do so again. 26 However, two men, whose names were Eldad and Medad, had remained in the camp. They were listed among the elders, but did not go out to the Tent. Yet the Spirit also rested on them, and they prophesied in the camp.  27 A young man ran and told Moses, “Eldad and Medad are prophesying in the camp.” 28 Joshua son of Nun, who had been Moses’ aide since youth, spoke up and said, “Moses, my lord, stop them!” 29 But Moses replied, “Are you jealous for my sake? I wish that all the LORD’s people were prophets and that the LORD would put his Spirit on them!”**

The following are some insights to individual verses…

*11:25 they prophesied.* This extraordinary manifestation of divine power took place only to validate the authority of the 70 elders. When they left the tent, this miraculous gift was no longer available to them. (TLSB)

*11:28 Joshua…stop them.* Joshua feared that Eldad and Medad were assuming authority in competition with Moses (a threat that would arise in ch. 16). However, Moses assured him that the Lord gives His Spirit under various conditions for the same purpose (cf Lk 9:49-50). (TLSB)

**James 5:1-20**

**Now listen, you rich people, weep and wail because of the misery that is coming upon you. ﻿2﻿ Your wealth has rotted, and moths have eaten your clothes. ﻿3﻿ Your gold and silver are corroded. Their corrosion will testify against you and eat your flesh like fire. You have hoarded wealth in the last days. ﻿4﻿ Look! The wages you failed to pay the workmen who mowed your fields are crying out against you. The cries of the harvesters have reached the ears of the Lord Almighty. ﻿5﻿ You have lived on earth in luxury and self-indulgence. You have fattened yourselves in the day of slaughter,﻿ ﻿6﻿ You have condemned and murdered innocent men, who were not opposing you.**

This section warns against self-reliance that does not submit to God’s will but turns God toward “friendship with the world” (4:4). (TLSB)

**7﻿ Be patient, then, brothers, until the Lord’s coming. See how the farmer waits for the** **land to yield its valuable crop and how patient he is for the autumn and spring rains. ﻿8﻿ You too, be patient and stand firm, because the Lord’s coming is near. ﻿9﻿ Don’t grumble against each other, brothers, or you will be judged. The Judge is standing at the door! ﻿10﻿ Brothers, as an example of patience in the face of suffering, take the prophets who spoke in the name of the Lord. ﻿11﻿ As you know, we consider blessed those who have persevered. You have heard of Job’s perseverance and have seen what the Lord finally brought about. The Lord is full of compassion and mercy.** ﻿**12﻿ Above all, my brothers, do not swear—not by heaven or by earth or by anything else. Let your “Yes” be yes, and your “No,” no, or you will be condemned.**

In this section patience is urged. Jesus is still accomplishing His task. Wait for the crop like the farmer. Patience is required—one might say that the farmer is Jesus, and he is assisted by his co-workers—so Paul urged Timothy to instruct patiently (2 Tim 4:2). Since the coming of the Lord is at hand, be patient. Patience equals persistence in spite of an unfavorable environment.

**13﻿ Is any one of you in trouble? He should pray. Is anyone happy? Let him sing songs of praise. ﻿14﻿ Is any one of you sick? He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. ﻿15﻿ And the prayer offered in faith will make the sick person well; the Lord will raise him up. If he has sinned, he will be forgiven. ﻿16﻿ Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous man is powerful and effective. ﻿17﻿ Elijah was a man just like us. He prayed earnestly that it would not rain, and it did not rain on the land for three and a half years. ﻿18﻿ Again he prayed, and the heavens gave rain, and the earth produced its crops. ﻿19﻿ My brothers, if one of you should wander from the truth and someone should bring him back, ﻿20﻿ remember this: Whoever turns a sinner from the error of his way will save him from death and cover over a multitude of sins.**

The following are some insights to individual verses…

*15:14 oil.* Anointing is a physical sign accompanying the prayer much like incense is Levitical worship (Ex. 30). In the ancient world, oil was used for medicinal purposes (cf. Lk 10:34). Here it is placed on the person while praying, marking that person as one set apart for God’s care. A similar practice is described in Mk. 6:13. The anointing oil in Ex. 30:22-31 had a similar function, marking certain items as holy, dedicated to God. (TLSB)

*5:14 in the name of the Lord*. Indicating that it is the Lord who heals, according to His will. (TLSB)

*5:15 committed sins, he will be forgiven*. Illness is sometimes a consequence of specific sins (Dt 28:58–62; 1Co 11:29–30), but not always (Jn 9:1–3). Still, sickness and death are consequences of our general fallen condition. In Christ, God is able to heal our bodies, which He will raise up on the Last Day. (TLSB)

*5:16 confess your sins to one another*. “Here the reference is not to confession made to priests, but is the reconciliation of brothers to each other. Confession should be mutual” (Ap XIIB 12). God directs us to confess our sins to others as to Him, and to forgive sins in His name. Luther: “Conduct yourselves in such a way that each humbles himself before the other and confesses his guilt, if he has offended someone” (AE 36:356). (TLSB)

*5:16 righteous person*. One who is righteous by faith; same as one who prays “in faith.” (TLSB)

*5:19 brings him back*. Implies seeking out one who has wandered, in order to restore him through confession and forgiveness. (TLSB)

**Mark 9:38-50**

**38﻿ “Teacher,” said John, “we saw a man driving out demons in your name and we told him to stop, because he was not one of us.” ﻿39﻿ “Do not stop him,” Jesus said. “No one who does a miracle in my name can in the next moment say anything bad about me, ﻿40﻿ for whoever is not against us is for us. ﻿41﻿ I tell you the truth, anyone who gives you a cup of water in my name because you belong to Christ will certainly not lose his reward.**

The following are some insights to individual verses…

*9:38* *we tried to stop him*. The disciples were protecting their exclusive status with Jesus. (TLSB)

*9:39* *Do not stop him.* Exorcism, a divine work that should be stopped. One who worked good in God’s name would not curse His name. (TLSB)

*9:41 gives you a cup of water.* Smallest kindness of God could be as simple as giving a cup of water. Even a small generous act gives glory to Christ. (v. 37). (TLSB)

**42﻿ “And if anyone causes one of these little ones who believe in me to sin, it would be better for him to be thrown into the sea with a large millstone tied around his neck. ﻿43﻿ If your hand causes you to sin, cut it off. It is better for you to enter life maimed than with two hands to go into hell, where the fire never goes out.﻿45﻿ And if your foot causes you to sin, cut it off. It is better for you to enter life crippled than to have two feet and be thrown into hell.﻿ ﻿47﻿ And if your eye causes you to sin, pluck it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into hell, ﻿48﻿ where ”‘their worm does not die, and the fire is not quenched.’﻿ ﻿49﻿ Everyone will be salted with fire. ﻿50﻿ “Salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other.”**

The following are some insights to individual verses…

*9:42* *one of these little ones who believe in me.*† Perhaps the little children mentioned in vv. 36–37. Jesus’ point is clear: To cause even those whom we might consider to be the least of believers to sin will bring serious judgment. (CSB)

*9:42 millstone.* A heavy stone slab turned by a donkey in grinding grain. (CSB)

*9:43 cut it off.* Hyperbole, a figure of speech that exaggerates to make its point, is used here to emphasize the need for drastic action. Often sin can be conquered only by radical “spiritual surgery.” (CSB)

The parts of our body are not really the seat of evil in us; the point is that we ought to keep a close eye on sin in our life and stop it before it flourishes.

*9:48 worm does not die.* “Their worm shall not die, their fire shall not be quenched,” quoted from Is 66:24.

*9:50 Have salt in yourselves.*† Those thus purified (v. 49) become “the salt of the earth” (Mt 5:13). (CSB)