**Notes for Next Sunday**

Sixth Sunday after Pentecost

**The Point of this Week’s Readings**

Except for the epistle lesson, the common thread of these texts is one of a cry for help to the Lord. There is a promised help. The Gospel Lesson has Jesus healing two people.

Psalm (Psalm 30). Both Psalms 30 and 31 are concerned with deliverance from death. Both appear to be psalms written during David’s old age, when he was hurrying to hand over the throne to Solomon and to complete preparations for the building of the temple before his own death. Since the principal danger he faced at this time was the conspiracy of Adonijah, the enemies referred to in these psalms may be the plotters who sided with Adonijah. These circumstances and theme are parallel to those of Psalm 6. The main difference in Psalm 30 is that it seems more joyful.

Old Testament (Lamentations 3:22-33). Judah has collapsed and exiled into Babylon. Jeremiah laments this horrible tragedy. The beauty of our reading is that, in the midst of portraying 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 the Lord, and it is He for whom one must wait. The exhortation is to wait patiently and to wait in quietness.

Epistle (2 Corinthians 8:1-9, 13-15). The church in Jerusalem had fallen on hard times. They now needed the support of the churches that they had launched and supported. Paul is now talking to the Corinthians about a collection for the Christians in Jerusalem. The Corinthians had begun this project but had not completed it. Paul now urges them to get it done using the model of the Berean Christians who, while suffering many hardships, had given very generously.

Gospel (Mark 5:21-43). As our text begins, Jesus has just returned by boat from across the lake of Galilee, probably to the west side near Capernaum. Now a large crowd gathers. Here we meet Jairus, who was a “ruler of the synagogue,” responsible for the administration of the synagogue and for supervising the worship. Also we are told about a woman suffering from a discharge of blood for twelve years (the same age as Jairus’s daughter) who seeks out Jesus in a crowd. She had no money, and no doctor could help her. Mark gives the fullest account of Jairus' daughter and of the woman who touched Jesus' garment.

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

**Psalm 30**

I **will exalt you, O LORD, for you lifted me out of the depths and did not let my enemies gloat over me. ﻿2﻿ O LORD my God, I called to you for help and you healed me. ﻿3﻿ O LORD, you brought me up from the grave﻿b﻿; you spared me from going down into the pit. ﻿4﻿ Sing to the LORD, you saints of his; praise his holy name. ﻿5﻿ For his anger lasts only a moment, but his favor lasts a lifetime; weeping may remain for a night, but rejoicing comes in the morning. ﻿6﻿ When I felt secure, I said, “I will never be shaken.” ﻿7﻿ O LORD, when you favored me, you made my mountain﻿c﻿ stand firm; but when you hid your face, I was dismayed. ﻿8﻿ To you, O LORD, I called; to the Lord I cried for mercy: ﻿9﻿ “What gain is there in my destruction,﻿d﻿ in my going down into the pit? Will the dust praise you? Will it proclaim your faithfulness? ﻿10﻿ Hear, O LORD, and be merciful to me; O LORD, be my help.” ﻿11﻿ You turned my wailing into dancing; you removed my sackcloth and clothed me with joy, ﻿12﻿ that my heart may sing to you and not be silent. O LORD my God, I will give you thanks forever.**

The following are some insights to individual verses…

*30:1* *out of the depths.* These are feeling of a man who had stumbled into a deep cavity and had thought he would perish.

*30:2 I cried to you.* David earnestly fell back upon prayer in his extreme need.

*30:3 pit.* The grave or death. David did not literally die but feared for his life before God spared him. (TLSB)

*30:4 saints.* Holy ones. Saints are not holy because of their own righteousness but because God redeemed them and declares them holy. (TLSB)

*30:5 anger lasts only a moment.* This contrast beautifully portrays the distinction between the Law and the Gospel. God rightly condemns and punishes sin, but because of Christ’s work, His Gospel and favor continue forever. The Gospel predominates. (TLSB)

*30:6 shaken.* David confesses that he has had a sinful confidence in his wealth. (TLSB)

*30:7 made my mountain stand firm.* David’s kingdom, centered in Jerusalem, which was built on mountains. The mountain contrasts with the pit (v 3). (TLSB)

*30:8–10* Shattered strength has swept away all self-reliance; at the brink of death his cries for God’s mercy rose. (CSB)

*30:9 pit.* David may still usefully serve God and others if he does not die. (TLSB)

*30:10 be my help.* This is a direct, personal plea for assistance. David has turned from self-reliance to trust in God. (TLSB)

*30:11 dancing.* Though Egyptians mourned through dance at funerals, Israelites danced for joyous occasions and in praise to God (cf Ex 15:20; 2Sm 6:14). (TLSB)

*30:11* *sackcloth.* This was rough clothing worn in mourning and humility. (TLSB)

*30:12 glory.* Poetic way of describing David’s soul—the most glorious part of himself. (TLSB)

**Old Testament – Lamentations 3:22-33**

**22 Because of the LORD’s great love we are not consumed, for his compassions never fail. 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.**

The following are some insights to individual verses…

*3:22* *great love.* The Hebrew for this phrase is plural and denotes the Lord’s loving faithfulness to his covenant promises. (CSB)

*3:23 are new every morning.* This is speaking of God’s love and compassion. 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.

*3:24 The Lord is my portion.* Jeremiah can claim God for himself as confidently as an heir asserts his right to his inheritance. (TLSB)

*3:25 whose hope is in him.* 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.

*3:26 wait quietly.* Trials are sent by God for a wholesome purpose and should be borne with patient submission.

*3:27*  *a man to bear the yoke.* There is 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

*3:29 in the dust.* This is a person prostrating 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.

*3:33 does not willingly bring affliction.* 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.

**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* *grace.* This is 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)

*8:1 Macedonian churches.* 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)

*8:2 most severe trial.* 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.

*8:2 rich generosity.* 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)

*8:4* *urgently pleaded with us.* This means to beg or pray to do so and also binding one’s self to the commitment. In contrast with the Corinthians’ concerns about money, the Macedonians regarded assisting their destitute fellow believers in Judea as a privilege. (TLSB)

**8:5** *they gave themselves first to the Lord.* 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)

*8:9 though he was rich … he became poor.* 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.

*8:13-15*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).

**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.**

*5:23 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)

*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)

*5:25 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)

*5:26 She had suffered a great deal under the care of many doctors.* 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)

*5:28* *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)

*5:30* *power had gone out from him.* This does not mean Jesus performed this miracle unawares or involuntarily. (TLSB)

*5:34* *daughter.* Here Jesus addresses her as a family member, bringing her into the family of faith—His true family. By this address, she is no longer ostracized, certainly not in the eyes of her Lord. (CC)

*5:34* *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. (CSB)

*5:35-36*The daughter was dead. Some men from the house of Jairus inform him not to “bother the teacher anymore.” 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.

*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)

*5:43 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. (CSB)