

Pentecost 6A

July 16, 2017

Other Readings

Isaiah 55:10-13

Psalm 119:105-112

Readings for study

Romans 8:1-11

Before: I can will what is good but I cannot do it

- No condemnation
 - The words here mean “is not a criminal”
- Law of the Spirit
 - The Spirit has the power to restrain as well as set free
- Law of sin and death
 - Burdens we’re not typically aware of
 - Trying to please others is one of these
- Likeness
 - Inward similarities, made of the same things rather than typical “image of God” comparison
- Sinful flesh
 - Christ, according to tradition and scripture is sinless but took on the “internal stuff” of sin (2 Cor 5:21)
- Requirement of the law
- *To set the mind on the flesh is death, but to set the mind on the Spirit is life and peace.*
- Hostile to God
 - How do we speak of the things that work against God, indeed the evil we have to fight?
- Rejects God’s law
- Cannot please God
 - The word here is arousal (elsewhere used as a woman is for her husband)
 - Is failing displeasing to God?
 - A repentant heart is (psalm 51) something that God does not despise
 - Critical for us to do confession and absolution on Sunday
 - This for us is openness to resurrection and being set free
 - Not just individual sins but the state of brokenness

After: Hope as anticipation in spite of suffering

Matthew 13:1-9, 18-23 <note: the periscope skips a section explaining why Jesus uses parables>

Before: Jesus’ family are those who do the will of God

- Parable
 - Metaphors, which are limited and have their shortcomings
- Sower
 - Is the sower careless?
 - Are we supposed to believe that God is careless with the abundance of gifts God can offer?
- Rocky Ground/No Depth/Scorched
 - Those who have fallen away between the time of Jesus and the writing of the Gospel?
 - Jews who have given up on the promises?

- Thorns/choked
 - There are many false prophets
- Good soil/brought forth grain
 - The soil was just waiting for the right seed
- *Text/critical note – the explanation in 18-23 appears to be written later than the other text*
 - This doesn't mean we take it to be any less than scripture, but that clearly something was going on in the community to which the Gospel of Matthew was written
 - Think, for instance if you are one of the followers of Christ and yet don't understand the parables, are you intentionally left out? Maybe the explanation helps pull you back in
- The evil one
 - Typically referred to as the devil, different functions sometimes
 - Devil means one who accuses
 - Evil one would mean someone who perpetuates evil
- Trouble or persecution
- Cares of the world
- Lures of wealth
 - You cannot serve two masters
- Bears fruit in yields
- 100/60/30
 - Recall the parable of the talents that you are gifted and return is expected (demanded?)

After: Parable of weeds in the wheat