

A note for this conversation. Rather than step through all of the text, we spent a considerable amount of time on the topic of justification (a significant issue for Paul)

Pentecost 2A

June 18, 2017

Other Readings

Exodus 19:2-8a

Psalm 100

Readings for study

Romans 5:1-8

Before: Explanation of how the promise of Abraham applies to us as well through grace

- Justified
 - o Being in a balanced relationship with God
 - o Justification means different things based on experience
 - Lawyers (where we get most of our Lutheran tradition, being that Luther was on the path to be a lawyer before becoming a priest) focus on getting what is deserved
 - Other traditions/professions/experiences consider justification as different things (being restored, being set straight, etc.)

[Here were some of the class discussions on the relationship between justification and salvation, not necessarily the views of the Lutheran church or anyone in particular]

- Justification is the possibility of life with God, and salvation is the assurance of life with God.
- Justification is being declared right with God, and salvation is deliverance
- Justification culminates in salvation
- Justification is Christ's death for all, salvation is the gift of life for some
- Justification is the price paid, salvation is the product received

[Lutherans as a whole have a good history in establishing their doctrine on justification, however do not have a formal doctrine developed for sanctification (being made holy) because official Lutheran stance is that we are always both saint (justified) and sinner in everything we do. Though our life in God changes, we still remain both saint and sinner always]

- Obtained access <by faith>
- Stand
- Boast
- Sharing
- Sufferings
- *Suffering produces endurance, endurance produces character, character produces hope and hope does not disappoint*
- Weak
- *But God proves his love for us in that while we still were sinners Christ died for us*

After: Old Adam and the new Adam

Matthew 9:35-10:8

Before: Three consecutive healing stories

- Synagogues
 - o Always important to note where Jesus is talking to people (Jesus goes around speaking to people in his own faith tradition, Judaism, in their house of worship, the synagogue)
- Proclaiming and curing

- These two ideas go hand in hand in Matthew's Gospel. Where the good news is proclaimed, healing happens
- Greek word is "therapeuo" aka therapeutic
- Compassion
 - To have pity
- Harassed
 - Literally to flay or skin. Here used as a metaphor for mistreatment by their teachers
- Helpless
 - Literally to be laying down or passed out from a wound, again mistreatment from teachers
- Sheep without a Shepherd
 - This is one of those passages that terrifies leaders in the church
- *The harvest is plentiful but the laborers are few*
- Authority
 - Again, authority is a common theme in Matthew
- Unclean Spirits
 - Baptism imagery?
- Cast out and curing
 - A parallel to the previous tie between proclaiming and curing
- List of the apostles
 - Some differences in the different Gospels, but by and large tradition has blended these lists to be identical.
 - No females listed although there were always women disciples
- Gentiles/lost sheep
 - Sheep being lost was not their own fault, but the fault of the shepherds who were supposed to lead (See note above about leaders in the church)
- Cure the sick, raise the dead, cleanse the lepers, cast out demons
 - Note that even here the apostles have the power to raise the dead among their other responsibilities
- Without payment
 - A very pure understanding of grace

After: Further description of what the mission of the twelve is, and the hardships to come from it