

Pentecost 3A

June 25, 2017

Other Readings

Jeremiah 20:7-13

Psalms 69:7-10 [11-15] 16-18

Readings for study

Romans 6:1b-11

Before: Old Adam and the new Adam

- In sin
 - o Hamartia – missing the mark
 - o To stay, to reside in
- Grace
 - o Charis – where we get the word charismatic from
 - o Lutherans focus on Charis as grace, Charismatic (Pentecostal) churches focus on Charis as the signs of the pouring out of the spirit
- Abound
 - o To grow or increase
 - o Cheap grace
 - As the world and culture changes, do we still know what sin is?
 - Do we act flippantly and just casually believe that God will forgive us anyway?
 - o Bringing about the kingdom draws us closer to God
 - o Forgiveness is restoring relationships as much as it is forgetting individual “bad acts”
- Baptized/baptism into
 - o Have been baptized into (action that happens to us from God)
- Raised
 - o It was an action that happened to Christ (just like baptism)
- Glory
 - o What is Glory?
- Newness of life
 - o Literally “in a new state which is life” it implies something strange to us
- *For if we have been united with him in a death like his, we will certainly be united with him in a resurrection like his.*
- Crucified
 - o Literally “we are crucified together” there is no distinction between Christ’s crucifixion and what happens to our sin
- Enslaved
 - o Same as servant/slave of sin
 - o “no longer shackled to the fine print”
- Dominion
 - o Literally “Sin will not be your Lord”

After: Are you slaves of sin or of obedience?

Matthew 10:24-39

Before: You will be sheep in the midst of wolves (description of Disciples’ mission)

- Disciple
 - o Learner, follower, one who enacts the teaching
- Master/slave
 - o Same words used most frequently to describe one who has influence or control over another

- Beelzebul
 - o Lord of the flies, or prince of demons (imagine where death draws flies)
 - o Members of the household will also be called bringers of death
 - o Eugene Peterson recasts the word as dung-face, which is a bit crass but still hits the point
- Malign
 - o Doesn't exist in the greek (The NIV translation reflects this), is perhaps implied by Jesus' direction that the disciples will be ridiculed just as he is, perhaps even more
 - o This would be an encouragement to a heavily-Jewish Christian community that's being ridiculed by other Jews, which seems to fit Matthew's community
- Household
 - o Literally "House ones", relatives would be a good parallel
 - o Different households could be different tribes or branches of Judaism
- Fear
 - o Me phobethete – a command, "Do not fear" a frequent phrase in the NT, also means extreme devotion or reverence elsewhere
 - o Jesus uses both definitions – don't fear these little ones, but have reverence for God
- Opposites:
 - o Covered/uncovered, secret/known, dark/light, whisper/proclaim
 - o Maybe indicates this is a different type of speech from Jesus rather than just his usual teaching
 - Maybe borrowing Greek dualistic logic, maybe using exaggeration
 - Is Jesus using a rant to draw out emotions from people? (Pastor DJ's proposal)
 - If this is the case then deep theological doctrine should not be drawn from a literal approach to Jesus' words
- Kill Body/soul
 - o Soul the true self, body the container (greek dualism)
- Hell
 - o Gehenna – village south of Jerusalem, place of child sacrifice, never ending fire, metaphor for hell
 - One of many words used that just get translated into "hell" in English
 - Not Sheol, the land of the dead
 - o The first hearers would've likely related the name to this place south of the city
 - o Rather than thinking of burning, there's a good parallel to the study of sensory deprivation and how that drives people to insanity
- Sparrows
 - o A comparison of value to things which seemingly don't matter, and yet God cares for them
- Hairs of your head
 - o Your tiniest detail which you don't even think about, God does
- Value
 - o Similar root to worthy and authority
- Acknowledges/Denies
- Peace/Sword

- Jesus Quotes Micah 7 in this next passage, however the Micah text is all about describing Israel at their worst rather than the effect of the messiah
- Likely, since there are existing familial divisions in Matthew's community, this is another word of hope for them even though it sounds like bad news to us
- Against, foes
 - Again, Israel at its worst will not be able to tell friend from foe and will confuse the two and invite enemies to live with them as well as start fights with family members
- Worthy
 - Where we get our word Axiom – also a root word for authority
- *Those who find their life will lose it, and those who lose their life for my sake will find it.*

After: Whoever welcomes you welcomes me