

A Follow Up Bible Study

Building on the Messages of the Lessons from the 5th Sunday after Pentecost

Peace Ev. Lutheran Church

July 8, 2020

Warm Up

Share - Word association: “Confess” = _____ “Confessors” _____

What word would your friends and neighbors associate with these words?

When we speak about a *Confessional Lutheran Church* or *Christian* - what do you hear?

What does that phrase communicate to others outside of WELS and the ELS?

1. Sermon for July 5, 2020

Text: Matthew 10:24-33

Theme: The Christ calls us to confess him fearlessly.

Share your questions or comments regarding Sunday’s sermon or its text?

2. Why would we expect people to treat the student-followers of a teacher the same way they treat their teacher?

Why would people treat the servants/slaves of a Master the same way they treat their Master?

3. Agree or disagree: Today people in general do not view a teacher as a person of authority, especially outside a class room.

Today we don’t have master/servants (slave) roles. What relationships parallel them today?

4. **Read Matthew 9:34 and 10:1.** What mistreatment was Jesus preparing his disciple to face?

What do these words prepare **us** to face?

5. The words of vs. 26-27 seem to come out of nowhere, until you think about those who speak badly of those who follow Jesus and proclaim his message. Do you see a link?

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This whole section can seem disjointed. Like a series of random things. **Connect** v. 27 to v. 26.

6. Now **link** v. 28 to vs. 26-27.

Matthew 10:28 is a sobering fact, critical to keep in mind. It seems chiefly to be Law motivation. What's the implied gospel in these words?

7. The *denarius* is frequently mentioned in the New Testament. (1 day's wage for a day laborer)
The small coin Jesus references is an *assarius*. Its value is 1/16 of a *denarius*.

This *sparrow* is not limited to the bird we call a *sparrow*. It references any one of a number of small, dull-colored birds. They were *cheap meat* for the poor.

What do verses 29-31 tell us about God?

8. Compare and contrast the terms *confess* to *acknowledge*. What are the strengths and weaknesses of each word to convey the sense of the Greek meaning *to profess publicly, an observable stand*.

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9. *Everyone who confesses me before others, I will also confess before my Father who is in heaven.*

Without importing any ideas from other passages or the Catechism - just on the basis of this text and its context - what is such a person confessing/acknowledging about Jesus?

What will Jesus confess/acknowledge before the Father about those who confess him?

10. *But whoever denies me before others, I will also deny before my Father who is in heaven.*

Again, sticking to the text and context - what does it mean to *deny Jesus before others*.

What does Jesus mean when he says *he would deny those before his Father*?

11. It is **worth noting**: All Jesus is doing is telling the Father what is true and real. Jesus is not being arbitrary or following spur of the moment feelings. He's calling it like it is. Knowing that, consider - what is God doing when he *destroys both soul and body in hell*?

Discuss the distinction Jesus is making by using the word *kill* compared to *destroy* in v. 28.

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First Lesson: Jeremiah 20:7-13

12. The EHV is unique in its translation of v. 7. I think the footnote nails it.

⁷You persuaded me, Lord, and I agreed to it.^a

^a Jeremiah 20:7 Or, more literally, *you pressured me, and I was pressured*. The Hebrew verb (patah) is the same in both halves of the line, but it has different connotations when applied to God and to Jeremiah. *You deceived me and I was deceived* is probably too strong a word to express Jeremiah's accusation against the Lord, but Jeremiah is claiming that the Lord had led him to believe that being a prophet was going to be a great thing. It is hard to find any evidence to justify Jeremiah's accusation if you read Jeremiah 1–3. The same Hebrew verb occurs again in verse 10.

The parallelism in v. 7 also helps reveal Jeremiah's point.

What ministry challenge troubled Jeremiah?

What was Jeremiah's resolution solution?

How well did that work?

13. How did others, even Jeremiah's friends, feel about the messages God gave him to preach?

14. What was Jeremiah's confidence in v. 11?

Jeremiah's desire to see God's vengeance on those who conspired against him might seem *unloving*, even *vindictive*. Discuss why Jeremiah's desires were appropriate, noting:

who was delivering the vengeance,

what this vengeance had to do with Jeremiah's message, and

how vengeance related to God rescuing Jeremiah.

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Second Lesson: Romans 5:12-15

15. What does the death of every human being say about each and every one of us?

Before Moses, what made the sins of Adam's descendants different from his first sin?

16. In what way was *Adam... a pattern of the one who was to come?*

According to this text, what's the big difference between Adam and Christ?

Note that the *many* impacted by Christ is the same *many* impacted by Adam.

Paul is using the word *many* like the Jews did. Unlike English and Greek, where *many* means a lot, but not all, the Hebrew use of *all* looks at the group as a unit. While *many* focuses on the individuals in the group and can, as it does here, mean *every single individual*. How is that obvious by context?

Here Paul assures us of the all-sufficiency and all-inclusiveness of God's gift in Christ. It was earned for every single person and overflows to every single person. This decimates any doubt if I'm included or left out, leaving me with absolute certainty Jesus and his gifts are for me.

How could you use this message of Paul (probably best paraphrased) to share the gospel with someone who doubts that God could save them

or with someone who thinks you are certain of your salvation because you are a good person?