

13<sup>th</sup> S.A Pentecost

**Deut. 30:15–20**

15 “See, I have set before you today life and good, death and evil. 16 If you obey the commandments of the Lord your God that I command you today, by loving the Lord your God, by walking in his ways, and by keeping his commandments and his statutes and his rules, then you shall live and multiply, and the Lord your God will bless you in the land that you are entering to take possession of it. 17 But if your heart turns away, and you will not hear, but are drawn away to worship other gods and serve them, 18 I declare to you today, that you shall surely perish. You shall not live long in the land that you are going over the Jordan to enter and possess. 19 I call heaven and earth to witness against you today, that I have set before you life and death, blessing and curse. Therefore choose life, that you and your offspring may live, 20 loving the Lord your God, obeying his voice and holding fast to him, for he is your life and length of days, that you may dwell in the land that the Lord swore to your fathers, to Abraham, to Isaac, and to Jacob, to give them.”

**Relatively clean text.**

**L@L**

**End of the exhortation of Israel:**

- 15. The passage is an imperative, but not a command, but an example of the rhetorical use of “look” is to get us to focus on what is about to be said.
- Two pairs joined by “and” show us alternative pairs.
- 16. Septuagint adds an implication that something has dropped out. “if you obey the commands of the Lord your God, which I am commanding you today.” However, it could just read, “What I am commanding you today is to love the Lord your God.”
- Next is an inf c of means, how is (Is) to show love to YHWH? By walking in his ways by keeping his commands, statutes and judgements. Followed by result.
- 17. Conditional statement, “if your heart turns...so that you do not...” וְנִדְחִי in the nif this could mean to be seduced. This could be characterizing the faithlessness of Is.
- 18. אָבָד inf a in Hebrew could show certainty but could talk about how what is going to happen will happen to the fullest extent. They will not surely perish but perish to the fullest extent of perishing. The relative pronoun makes it difficult, which you are crossing over the Jordan to possess.
- 19. הָעֵיִדֹתִי to be witness or to call someone to serve as a witness. Since it has an obj, it brings the “calling someone to serve” to make more sense. The objects are about the issues that the witnesses will witness against. “I call the heavens and Earth as a witness THAT I have set before you...” וּבְחִרְתָּ w/c pf. 2sm This could take an optative force. But treating it as an imperative is most appropriate.
- 20. 3 inf c, love, hear, and cling. Each of these is prefixed with a lamed, this specifies means. Choose life by loving, listening, and clinging. This is followed by and explanation. YHWH is the life of the people. This is what it means to be the people of God. Could be 3<sup>rd</sup> function of the Law and it assumes the Gospel.

- This text is not suggesting salvation through good works. It describes a people who are already the people of God. God has already delivered them from Egypt. So Moses is giving them teaching as to how they are to live as the people of God. True faith hears God, True faith listens to God. This following does not EARN God's favor, that has already been given to us.

### Philemon 1–21

To Philemon our beloved fellow worker 2 and Apphia our sister and Archippus our fellow soldier, and the church in your house:3 Grace to you and peace from God our Father and the Lord Jesus Christ.4 I thank my God always when I remember you in my prayers, 5 because I hear of your love and of the faith that you have toward the Lord Jesus and for all the saints, 6 **and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ.** 7 For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you.8 Accordingly, though I am bold enough in Christ to command you to do what is required, 9 yet for love's sake I prefer to appeal to you—I, Paul, an old man and now a prisoner also for Christ Jesus— 10 I appeal to you for my child, Onesimus, whose father I became in my imprisonment. 11 (Formerly he was useless to you, but now he is indeed useful to you and to me.) 12 I am sending him back to you, sending my very heart. 13 I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, 14 but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own accord. 15 For this perhaps is why he was parted from you for a while, that you might have him back forever, 16 no longer as a bondservant but more than a bondservant, as a beloved brother—especially to me, but how much more to you, both in the flesh and in the Lord.17 So if you consider me your partner, receive him as you would receive me. 18 If he has wronged you at all, or owes you anything, charge that to my account. 19 I, Paul, write this with my own hand: I will repay it—to say nothing of your owing me even your own self. 20 Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ.21 Confident of your obedience, I write to you, knowing that you will do even more than I say. 22 At the same time, prepare a guest room for me, for I am hoping that through your prayers I will be graciously given to you.

### Luke 14:25–35

25 Now great crowds accompanied him, and he turned and said to them, 26 “If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and **even his own life, he cannot be my disciple.** 27 Whoever does not bear his own cross and come after me cannot be my disciple. 28 For which of you, desiring to build a tower, does not first sit down and **count the cost**, whether he has enough to complete it? 29 Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, 30 saying, ‘This man began to build and was not able to finish.’ 31 Or what king, going out to encounter another king in war, will not sit down first and deliberate whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 And if not, while the other is yet a great way off, he sends a delegation and asks for terms of peace. 33 So therefore, **any one of you who does not renounce all that he has cannot be my disciple.** 34 “Salt is good, but if salt has lost its taste, how shall its saltiness be restored? 35 It is of no use either for the soil or for the manure pile. **It is thrown away.** He who has ears to hear, let him hear.”

- The image **of carrying your own cross.** Not just a piece of metal on the neck, but something that is a symbol of suffering.

- What does it mean to “hate” Father, mother, wife? Is Jesus telling us to break the commandments? Rather, it is to put Jesus above all others. This is reflective of Jewish customs, to put Jesus first is to “hate” your own family.
- There is a reality that people back then had to leave their families to follow Christ. Following Christ leads to them carrying their cross and following Christ.
- The things we do when we follow Christ, it may look like we hate ourselves, or our family, or our possessions, but that isn’t always true, it just means that following Christ is more important.
- Is there any time that your possessions are more important to you than your brothers in Christ’s well-being?

**Theological Concepts:**

Election, Discipleship, Salvation, 3<sup>rd</sup> use of the Law, Hospitality, Love for Neighbor.

**Goal:** That we would follow Christ as disciples and show hospitality.

**Malady:** We care more about ourselves and our needs than what Christ commands.

**Means:** Christ has claimed and allowed us to be disciples of God.

**Focus:** God gives us the faith needed to be disciples.

**Function:** That my hearers would show hospitality.