



45A BIBLE STUDY LITURGY PENTECOST 4

In the name of

Abstract

“Anyone who welcomes you welcomes me,
and anyone who welcomes me welcomes the one who sent me.
Matthew 10:40 (NIV)

45A Liturgy Pentecost 4
jim@dejongs.id.au

45A Bible Study Liturgy Pentecost 4

In the name of ...

SUNDAY, JUNE 28, 2020 | AFTER PENTECOST | YEAR A

PROPER 8

*Old Testament & Psalm, Option I**Old Testament* Genesis 22:1–14*Psalm* Psalm 13*or**Old Testament & Psalm, Option II**Old Testament* Jeremiah 28:5–9*Psalm* Psalm 89:1–4, 15–18*New Testament* Romans 6:12–23*Gospel* Matthew 10:40–42¹**Matthew 10.40-42**

Jesus concludes his teaching on mission by stressing the close identification between Father God, Jesus himself, those who go in his name, and those who receive his followers in the right spirit.

This week's resources explore: welcoming and being welcomed as Gods representatives.

Welcome and opening prayer

Loving God, we gather in response to your invitation;
we gather, welcomed by you.

May the warmth of your welcome
inspire and enhance the worship we offer to you.

In Jesus' name.

Your Spirit draws us into your presence,
and so we come – drawn by love, upheld by grace –
to encounter Jesus, our Saviour.

We know him as our master.

We know him as our friend.

In him we see the Father, whose love sent Jesus to us.

Spirit, Son and Father,

we draw close in faith to offer our praise and worship.

Amen.

¹ [Revised Common Lectionary](#). (2009). Bellingham, WA: Faithlife.

Introduction

One of the greatest deterrents to our spiritual progress is our inability to shake off the things done to us by others. We can't get on with our lives because we are still angry and hurt by another's sin against us. We must find ways of redirecting our antagonism into something higher. We must channel our hurt, our anger, our despair, and our disappointment into something positive. Let go. Unpack the baggage. Stop wallowing in the quagmires of the past. Get your passport stamped and move on to higher ground, to your next destination.

Jesus exhorts his disciples in Matthew 10. If the people do not receive you, don't get stuck. Don't waste your life away crying crocodile tears; "shake" the dust from your feet and keep on moving. Don't get put in spiritual, emotional, and psychological jail by the things other people do to you. After it's done, don't give them the keys to your jail cell by living in solitary confinements of unhappiness and pain. Get out of jail, pass go, and collect two hundred!

Reading

Matthew 10:40–42

⁴⁰ "Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me. ⁴¹ Whoever welcomes a prophet as a prophet will receive a prophet's reward, and whoever welcomes a righteous person as a righteous person will receive a righteous person's reward. ⁴² And if anyone gives even a cup of cold water to one of these little ones who is my disciple, truly I tell you, that person will certainly not lose their reward." ²

respond

For the word of the Lord

Thanks be to God

A comment on the readings

Gospel Matthew 10.40-42

This short excerpt, which closes the block of Jesus' teaching on mission in Matthew's Gospel, mirrors the beginning of last week's Gospel reading (10.24-39). That passage began (10.24-25) by discussing how those who reject Jesus will act the same way towards his followers. This week's verses discuss how those who respond positively to the disciples will be understood to have welcomed Jesus. Moreover, in a line that demonstrates a high view of Christ, those who welcome Jesus are understood to be welcoming the one who sent him, that is, God the Father. Jesus is God's mediator. If the welcome is made on the basis that the one received is a prophet or a righteous person, then the host might expect a reward; it is not clear if that is the reward due to a prophet/righteous person themselves, or that which a prophet might give to those who receive them (as seen in some Old Testament stories – e.g. 1 Kings 17.8-24; 2 Kings 4.8-37). Either way, it is a promise of reward and this is probably intended in the sense of a consequence at the end of the age.

² [Revised Common Lectionary](#). (2009). Bellingham, WA: Faithlife.

The passage highlights again the importance, in that culture, of offering hospitality. The reference to giving water, which was the basic requirement of hospitality then as now (and for which no reward would be expected), is echoed in Matthew 25.35-40, speaking of the time 'when the Son of Man comes in his glory'. Jesus welcomes and rewards those who, in giving a drink to one of his 'brothers', are viewed as having ministered to Jesus himself.

The links between the lectionary readings

The Gospel and Old Testament readings are both concerned with the ways in which the people of God who bring the message of God are received by others. As such, they demonstrate that the reception is not always positive, but, at the end of the age, there will be profound consequences for the recipients. The Romans' passage discusses the response of the believer to their new status in Christ; should they continue to live as they used to, effectively remaining slaves to sin? Or should they act in the way appropriate to their new status and consider themselves slaves of righteousness? Each of these options will also have consequences at the end-time.

Picture Pointers

'What do you do to welcome newcomers to your church?'



- How do you feel when someone knocks on your door and you're not sure who it is?
- What do you do to welcome newcomers to your church?
- Describe the best welcome you have ever received in someone's home.

We are sent out

Go in the name of Jesus,
to follow the way of Jesus,
to love with the love of Jesus,
and to be sustained by the peace of Jesus.
Amen.