

**THE SIXTH SUNDAY AFTER PENTECOST**  
**The Sunday closest to June 22**  
**Proper 7**

**Genesis 21:8-21**

*Jealousy rears its ugly head. So here you have Abraham the “kick butt” patriarch who has carried out 300 man raids on some local chiefs who had kidnapped his nephew Lot. And who rules the patriarch?*

The child grew, and was weaned; and Abraham made a great feast on the day that Isaac was weaned. But Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, playing with her son Isaac. So she said to Abraham, "Cast out this slave woman with her son; for the son of this slave woman shall not inherit along with my son Isaac." The matter was very distressing to Abraham on account of his son. But God said to Abraham, "Do not be distressed because of the boy and because of your slave woman; whatever Sarah says to you, do as she tells you, for it is through Isaac that offspring shall be named for you. As for the son of the slave woman, I will make a nation of him also, because he is your offspring." So Abraham rose early in the morning, and took bread and a skin of water, and gave it to Hagar, putting it on her shoulder, along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-sheba.

When the water in the skin was gone, she cast the child under one of the bushes. Then she went and sat down opposite him a good way off, about the distance of a bowshot; for she said, "Do not let me look on the death of the child." And as she sat opposite him, she lifted up her voice and wept. And God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, "What troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy where he is. Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him." Then God opened her eyes and she saw a well of water. She went, and filled the skin with water, and gave the boy a drink.

God was with the boy, and he grew up; he lived in the wilderness, and became an expert with the bow. He lived in the wilderness of Paran; and his mother got a wife for him from the land of Egypt.

1. And which great world religion traces roots back to Abraham through Hagar and Ishmael? \_\_\_\_\_

**Psalms 86:1-10, 16-17**

*A psalm of David and a prayer for deliverance from personal enemies. Son of thy handmaiden is just another name for servant.*

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|--|---|
| 1. Bow down your ear, O LORD, and answer me, *<br>for I am poor and in misery.                           | and attend to the voice of my supplications.  |
| 2. Keep watch over my life, for I am faithful; *<br>save your servant who puts his trust in you.         | 7. In the time of my trouble I will call upon you, *<br>for you will answer me.   |
| 3. Be merciful to me, O LORD, for you are my<br>God; * I call upon you all the day long.                 | 8. Among the gods there is none like you, O<br>LORD, * nor anything like your works.                                    |
| 4. Gladden the soul of your servant, *<br>for to you, O LORD, I lift up my soul.                         | 9. All nations you have made will come and<br>worship you, O LORD, * and glorify your Name.                             |
| 5. For you, O LORD, are good and forgiving, *<br>and great is your love toward all who call upon<br>you. | 10. For you are great; you do wondrous things; *<br>and you alone are God.  |
| 6. Give ear, O LORD, to my prayer, *   | 16. Turn to me and have mercy upon me; *<br>give your strength to your servant;<br>and save the child of your handmaid. |

ashamed; \* because you, O LORD, have helped me and comforted me.

17. Show me a sign of your favor,  
so that those who hate me may see it and be  
*If you think today's politics are bad, read the whole story of David, then you will see why so many of his psalms are for deliverance from personal enemies.*

### **Jeremiah 20:7-13**

*Jeremiah knew of the fall of the Northern Kingdom – Israel – in 721BCE and just knew what was in store for Judah. And Jeremiah did live to see the fall of Jerusalem. Where were our Jeremiahs in the Fall of 02 and the Winter of 02-03? Now we know, they were there and considered laughingstocks and were subjects of reproach and derision.*

O LORD, you have enticed me,  
and I was enticed;  
you have overpowered me,  
and you have prevailed.  
I have become a laughingstock all day long;  
everyone mocks me.  
For whenever I speak, I must cry out,  
I must shout, "Violence and destruction!"  
For the word of the LORD has become for me  
a reproach and derision all day long.  
If I say, "I will not mention him,  
or speak any more in his name,"  
then within me there is something like a burning  
fire  
shut up in my bones;  
I am weary with holding it in,  
and I cannot.  
For I hear many whispering:  
"Terror is all around!  
Denounce him! Let us denounce him!"

All my close friends  
are watching for me to stumble.  
"Perhaps he can be enticed,  
and we can prevail against him,  
and take our revenge on him."  
But the LORD is with me like a dread warrior;  
therefore my persecutors will stumble,  
and they will not prevail.  
They will be greatly shamed,  
for they will not succeed.  
Their eternal dishonor  
will never be forgotten.  
O LORD of hosts, you test the righteous,  
you see the heart and the mind;  
let me see your retribution upon them,  
for to you I have committed my cause.  
Sing to the LORD;  
praise the LORD!  
For he has delivered the life of the needy  
from the hands of evildoers.

1. Is it Jeremiah's choice to be a prophet? \_\_\_\_\_

a. Does he enjoy it? \_\_\_\_\_

2. But can he be quiet? \_\_\_\_\_

a. Why not? \_\_\_\_\_

### **Psalm 69:8-20**

*This a psalm of David but seems to have been written for Jeremiah.*

8. Surely, for your sake have I suffered reproach, \*  
and shame has covered my face.

9. I have become a stranger to my own kindred, \*  
an alien to my mother's children.

10. Zeal for your house has eaten me up; \* the  
scorn of those who scorn you has fallen upon me.

11. I humbled myself with fasting, \*  
but that was turned to my reproach.

[12. I put on sack-cloth also, \*  
and became a byword among them.

13. Those who sit at the gate murmur against me,

\*  
and the drunkards make songs about me.

14. But as for me, this is my prayer to you, \*  
at the time you have set, O LORD:

15. "In your great mercy, O God, \*  
answer me with your unfailing help.

16. Save me from the mire; do not let me sink; \*  
let me be rescued from those who hate me  
and out of the deep waters.

17. Let not the torrent of waters wash over me,  
neither let the deep swallow me up; \*  
do not let the Pit shut its mouth upon me.]

18. Answer me, O LORD, for your love is kind; \*  
in your great compassion, turn to me."

19. "Hide not your face from your servant; \*  
be swift and answer me, for I am in distress.

20. Draw near to me and redeem me; \*  
because of my enemies deliver me."

### **Romans 6:1b-11**

*Here Paul is addressing a heresy which briefly runs like this: since the forgiveness of sin and grace are good, then it logically follows that we should deliberately sin as much as possible in order to receive more grace and forgiveness.*

Should we continue in sin in order that grace may abound? By no means! How can we who died to sin go on living in it? Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life.

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. We know that our old self was crucified with him so that the body of sin might be destroyed, and we might no longer be enslaved to sin. For whoever has died is freed from sin. But if we have died with Christ, we believe that we will also live with him. We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. The death he died, he died to sin, once for all; but the life he lives, he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

*I think this is the point of the Mass. To receive the Body and Blood of Christ is to be united with Christ as deeply as we can possibly imagine. And if we do this, how can we deliberately sin – be selfish, petty, mean, unjust?*

### **Matthew 10:24-39**

*These are the continuing of the instructions to his disciples before sending them out.*

Jesus said to the twelve disciples,

"A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master. If they have called the master of the house Beelzebul, how much more will they malign those of his household!

"So have no fear of them; for nothing is covered up that will not be uncovered, and nothing secret that will not become known. What I say to you in the dark, tell in the light; and what you hear whispered, proclaim from the housetops. Do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from your Father. And even the hairs of your head are all counted. So do not be afraid; you are of more value than many sparrows.

"Everyone therefore who acknowledges me before others, I also will acknowledge before my Father in heaven; but whoever denies me before others, I also will deny before my Father in heaven.

"Do not think that I have come to bring peace to the earth; I have not come to bring peace, but a sword.

"For I have come to set a man against his father, □ and a daughter against her mother, □ and a daughter-in-law against her mother-in-law; □ and one's foes will be members of one's own household.

"Whoever loves father or mother more than me is not worthy of me; and whoever loves son or daughter more than me is not worthy of me; and whoever does not take up the cross and follow me is not worthy of me. Those who find their life will lose it, and those who lose their life for my sake will find it."

*This is hard stuff!!!*

*This is what I think. If your father or mother are dishonest or abusive and you follow in their footsteps or defend their wrong actions, then you obviously love them more than justice or God.*

*If your child commits a crime and you do not hold him or her accountable then you love the child more than justice or God.*

*Think of the Godfather movies and in particular the scene where Michael, at the baptism of his first child, is renouncing the world, the flesh and the devil while, at the same time, his henchmen are assassinating his enemies. Who does Michael love more, His family and their way or God in Christ?*

*In a less dramatic situation, if your family is pulling you in one direction, and Jesus in another, whom do you follow?*