

**2<sup>nd</sup> Sunday after Pentecost Sunday**

**June 26, 2011**

Peace Lutheran Church

Belgrade, Montana

This Sunday is the 2<sup>nd</sup> Sunday after Pentecost.

In the Gospel lesson for today we read the last paragraph in Matthew chapter 10.

The 10<sup>th</sup> chapter of Matthew begins with Jesus sending out the twelve disciples, giving them authority to cast out demons, heal the sick and proclaim God's message to those they stay with and to let the peace of God rest upon the place they stay, if the hosts are worthy.

Beginning with verse 16 of chapter 10 Jesus warns the disciples that persecution is coming, that they need to be Wise and Innocent at the same time, and that they are to let the Holy Spirit speak through them when they are brought before the courts as they bear witness to their faith.

In verse 26 of chapter 10 Jesus tells them to have no fear, for nothing is covered that will not be revealed, or hidden that will not be known. Jesus tells them that what He told them in secret they are to now proclaim loudly from the roof tops so that everyone will hear and come to belief. And do not fear those who can kill the body, fear HIM who can destroy the body and the soul in hell.

Beginning with verse 34 Jesus tell His disciples that he came to earth not to bring peace but a sword. Families will be divided, friendships will be divided, and whoever does not take up their cross and follow Jesus will not be worthy of Jesus.

Next we come to verse 40, where our reading began for today, where Jesus tells the disciples that no one will loose their reward for having helped spread the Good News, the Gospel's Message.

As Jesus' disciples today, we too are sent to cast out demons, we are sent to heal the sick, we are sent to boldly proclaim God's message, and we are sent to let God's peace rest upon those who accept that message and are worthy of it.

In chapter 6 of Romans, Paul asks: *What then are we to say? Should we continue in sin in order that grace may abound?*

Paul answers his own question by saying: *By NO means! How can we who died to sin still live in it? Then in verse 11 Paul writes: So you also must consider yourselves dead to sin and alive to God in Christ Jesus.*

Then we come to our reading for today in Romans 6:12: *Therefore, do not let sin exercise dominion in your mortal bodies, to make you obey their passions. No longer present your members to sin as instruments of wickedness, but present yourselves to God as those who have been brought from death to life, and present your members to God as instruments of righteousness. For sin will have no dominion over you, since you are not under law but under grace.*

Paul then asks the same question the he began chapter 6 with: *What then? Should we sin because we are not under the law but under grace?*

Paul once again answers his own question in the same way: **By no means!**

In verse 22 Paul writes, *But now that you have been freed from sin and enslaved to God, the advantage you get is **sanctification**. The end is **eternal life**. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

Let me read to you what Martin Luther wrote concerning chapter 6 of Romans, I found this in Luther's Works, the American Edition, Volume 35 on pages 375 to 376.

*In chapter 6 he (Paul) takes up the special work of faith, the conflict of the spirit with the flesh for the complete slaying of sin and lust that remain after we are justified. He teaches us that we are not by faith so free from sin that we can be idle, slack, and careless, as though there were no longer any sin in us. Sin is present; but it is no longer reckoned for our condemnation, because of the faith that is struggling against it. Therefore we have enough to do all our life long in taming the body, slaying its lusts, and compelling its members to obey the spirit and not the lusts, and compelling its members to obey the spirit and not the lusts. Thus we become like the death and resurrection of Christ, and complete our baptism – which signifies the death of sin and the New Life of grace – until we are entirely purified of sin, ...*