

Sunday 7th July 2019

Trinity 3

Green Proper 9



Collect

Almighty God, you have broken the tyranny of sin and have sent the Spirit of your Son into our hearts whereby we call you Father: give us grace to dedicate our freedom to your service, that we and all creation may be brought to the glorious liberty of the children of God; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

Isaiah 66:10-14 English Standard Version (ESV)

Rejoice with Jerusalem

66 ¹⁰“Rejoice with Jerusalem, and be glad for her, all you who love her; rejoice with her in joy, all you who mourn over her; ¹¹ that you may nurse and be satisfied from her consoling breast; that you may drink deeply with delight from her glorious abundance.”^[a] ¹²For thus says the LORD: “Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing stream; and you shall nurse, you shall be carried upon her hip, and bounced upon her knees. ¹³As one whom his mother comforts, so I will comfort you; you shall be comforted in Jerusalem. ¹⁴You shall see, and your heart shall rejoice; your bones shall flourish like the grass; and the hand of the LORD shall be known to his servants, and he shall show his indignation against his enemies.

Footnotes: a. or *breast*.

COMMENT: The winsome poetry of this oracle bids the exiles in Babylon rejoice with Jerusalem. The prophet pictured that holy city, to which the exiles would soon return, as an infant seeking comfort by nursing at its mother’s breast (verse 11). The prophet also casts the LORD as the mother who nurses her beloved child back to flourishing health (verses 12-13). Not only that, but Israel’s prosperity would return so that other people would see that the LORD was with his servant, Israel. The great insight of Deutero-Isaiah and his school of prophets was to see his people as the servants of the LORD. It might be well to recall that much of our power, prosperity and international reputation depend on the ways in which our country can be a

servant to other nations rather than lording it over other people in arrogant superiority.

Luke 10:1-11, 16-20 English Standard Version (ESV)

Jesus Sends Out the Seventy-Two

10¹ After this the Lord appointed seventy-two^[a] others and sent them on ahead of him, two by two, into every town and place where he himself was about to go. ² And he said to them, “The harvest is plentiful, but the labourers are few. Therefore pray earnestly to the Lord of the harvest to send out labourers into his harvest. ³ Go your way; behold, I am sending you out as lambs in the midst of wolves. ⁴ Carry no moneybag, no knapsack, no sandals, and greet no one on the road. ⁵ Whatever house you enter, first say, ‘Peace be to this house!’ ⁶ And if a son of peace is there, your peace will rest upon him. But if not, it will return to you. ⁷ And remain in the same house, eating and drinking what they provide, for the labourer deserves his wages. Do not go from house to house. ⁸ Whenever you enter a town and they receive you, eat what is set before you. ⁹ Heal the sick in it and say to them, ‘The kingdom of God has come near to you.’ ¹⁰ But whenever you enter a town and they do not receive you, go into its streets and say, ¹¹ ‘Even the dust of your town that clings to our feet we wipe off against you. Nevertheless know this, that the kingdom of God has come near.’

¹⁶ “The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me.”

The Return of the Seventy-Two

¹⁷ The seventy-two returned with joy, saying, “Lord, even the demons are subject to us in your name!” ¹⁸ And he said to them, “I saw Satan fall like lightning from heaven. ¹⁹ Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall hurt you. ²⁰ Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven.”

Footnotes: Some manuscripts *seventy*; also verse 17.

COMMENT: Note that this is a second “missionary journey” on which Jesus sends some of his followers. In Like 9:1-6, he sent out “the twelve;” here it is “seventy others,” implying that “the twelve” stayed with him this time at some central base. There is a clear distinction between the apostolic character of “the twelve” and the role of “the seventy” as agents or messengers. The difference lies in the “power and authority” given to “the

twelve” (9:1) and the message given to “the seventy.” The theme of the message is “the harvest”. The woeful rebuke of Choraizin, Bethsaida and Capernaum (verses 13-15) has a parallel in Matthew 11:20-23. There is a significant difference in Luke’s version, where the “deeds of power” are not repeated three times as in Matthew. In Luke 24:49 the apostolic community is not to be “clothed with power” until Pentecost. This appears to counter the observation above, however, that for their first mission, the apostles were given “power and authority.” The intent of the curse on the three towns, nonetheless, was to urge their repentance (vs.13). These towns were at the north end of the Sea of Galilee not far from Tiberias on the west coast. Herod Antipas had built Tiberias ca. AD 25 to serve as the capital of his tetrarchy of Galilee and Perea. Though it had been chiefly a Gentile city, it became a place of refuge for Jews from Jerusalem after the destruction of the temple in AD 70 and was named as one of the four sacred cities in Palestine. About AD 150, the Sanhedrin was moved to Tiberias from Sepphoris, another Graeco-Roman city about 15 miles up in the western hills of Galilee north of Nazareth. Subsequently influential schools of rabbinic studies were established in Tiberias. In Luke’s time (circa AD 80-85), however, the rivalry between Jews and Gentiles, and between Jews and Christians, in this area may have been very intense. It would appear that the real intent of this passage was to urge the Christian mission everywhere to continue unabated in the face of mounting opposition because it had been instituted by Jesus himself during the latter stages of his Galilean ministry. This remains the dominical mandate for evangelism.

Psalm 30 *Exaltabo te, Domine* Grail Psalter

℟̥ O Lord my God, I will thank you for ever.

¹ *A Psalm. A Canticle for the Dedication of the Temple. Of David*

² I will praise you, Lord, you have rescued me
and have not let my enemies rejoice over me. ℟̥

³ O Lord, I cried to you for help
and you, my God, have healed me.

⁴ O Lord, you have raised my soul from the dead,
restored me to life from those who sink into the grave. ℟̥

⁵ Sing psalms to the Lord, you who love him,
give thanks to his holy name.

⁶ His anger lasts a moment; his favour all through life.
At night there are tears, but joy comes with dawn. ℟̥

⁷ I said to myself in my good fortune:

“Nothing will ever disturb me.”

⁸ Your favour had set me on a mountain fastness,
then you hid your face and I was put to confusion.

✠ O Lord my God, I will thank you for ever.

⁹ To you, Lord, I cried,
to my God I made appeal:

¹⁰ “What profit would my death be, my going to the grave?
Can dust give you praise or proclaim your truth?”

¹¹ The Lord listened and had pity.

The Lord came to my help.

¹² For me you have changed my mourning into dancing,
you removed my sackcloth and clothed me with joy.

¹³ So my soul sings psalms to you unceasingly.

O Lord my God, I will thank you for ever. **✠**

Glory be to the Father and to the Son

and to the Holy Spirit,

As it was in the beginning, is now, and ever shall be,

world without end. Amen.

COMMENT: This psalm of thanksgiving for recovery from a nearly fatal illness apparently became a hymn of congregational praise in the temple liturgy. It appears to have been used on anniversaries of the rededication of the temple by Judas Maccabeus in 164 BC when it was interpreted as expressing the national experience of survival from imminent disaster. It is still be used in this way at the Feast of Hanukkah.

Post Communion

O God, whose beauty is beyond our imagining and whose power we cannot comprehend: show us your glory as far as we can grasp it, and shield us from knowing more than we can bear until we may look upon you without fear; through Jesus Christ our Saviour. **Amen**

Blessing

Christ, who has nourished us with himself the living bread, make you one in praise and love, and raise you up at the last day; and the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among *you*, and remain with *you* always. **Amen.**