**LECTIONARY FOR THE SEVENTH WEEK OF TRINITY SEASON**

Morning Evening

July 11, The Sixth Sunday after Trinity

1st Lesson 2 Samuel 1 2 Samuel 7

2nd Lesson Mark 7: 24–8: 10 Matthew 7

July 12, Monday

1st Lesson 2 Chronicles 13 2 Chronicles 14

2nd Lesson Galatians 4:1–5:1 Luke 9: 51--end

July 13, Tuesday

1st Lesson 2 Chronicles 15 2 Chronicles 16

2nd Lesson Galatians 5:2—end Luke 10: 1--22

July 14, Wednesday

1st Lesson 1 Kings 16: 15—end 1 Kings 17

2nd Lesson Galatians 6 Luke 10:23–1l:13

July 15, Thursday

1st Lesson 1 Kings 18:1–16 1 Kings 18: 17--end

2nd Lesson 1 Corinthians 1: 1–25 Luke 12: 1--34

July 16, Friday

1st Lesson 1 Kings 19 1 Kings 21

2nd Lesson 1 Corinthians 1: 26–2 end Luke 12:35--end

July 17, Saturday

1st Lesson 1 Kings 22: 1–40 2 Chron. 20: 1--30

2nd Lesson 1 Coeinthians Luke 13

July 18, The Seventh Sunday after Trinity

1st Lesson 2 Samuel 18 I Kings 3

2nd Lesson Mark 9:2–32 Acts 16: 6--end

**TRINITY VI**

In Romans 6:3--11, our first reading today, Paul was grappling with a hard question which might not be obvious if the passage is read out of context. At Romans 6:1, he brought up an argument his opponents had hurled at him, "Shall we continue in sin that grace may abound?"

In the first five chapters of this monumental epistle (Paul's longest and deepest by far), he had set forth the Gospel of Justification by Faith, God's free pardon of hell-deserving sinners, a pardon totally irrespective of our legal status, rather a pardon grounded exclusively in His mercy and love. Such a Gospel quickly makes nonsense of all conventional religion, now as well as then. No wonder that the rich young ruler went away sorrowful. Not only was he told to sell all that he had, but moreover, all his legal righteousness was worthless in God's sight.

Such a radical Gospel (in sinful ears, downright insulting!) in what Paul termed a "reprobate mind" (a mind corrupted by wickedness) seemed to constitute a temptation in itself. If God is willing to forgive sin freely, then why not continue to sin freely? This is almost like the Prodigal Son who expects his Father to send him a regular allowance, as he continues to reside in the "far country" of depraved living.

As warped as such a viewpoint is, it has an evil sort of logic about it. In ancient times this was known as the Antinomian heresy. In last 20th century this re-emerged under the name of "situation ethics."

Paul refuted this with a two-stage argument. In the first place, we Christians are baptized. This sacrament for Paul makes a real difference in the life of a Christian, a mile-stone which divides our lives into "before" and "after," as surely as the Incarnation divided all time into "before Christ" and "in the year of our Lord." It is illogical for a person to live after Baptism as he lived before it. Baptism in the New Testament was so radical a change that it was the sign of regeneration---new birth into a new life and new life-style.

Secondly, Baptism is the sign, the beginning, and the down-payment of our resurrection. Did you notice that some today's Epistle is quoted in the Easter Canticle? "Christ being raised from the dead dieth no more..." Paul clinches his argument, however, in these words: "As Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The Resurrection itself is therefore the ultimate argument for moral living! Christians cannot continue to live comfortably with sin. We have a risen Saviour who shares His resurrection life with us. Death has no dominion over Him and sin has no more dominion over us. LKW