



Proper 5

JUNE 7, 2026 • SECOND SUNDAY AFTER PENTECOST

God's promise calls people out of settled securities and into merciful communion, where faith becomes blessing for the world.

FIRST READING Genesis 12:1-9	PSALM Psalm 33:1-12
SECOND READING Romans 4:13-25	GOSPEL Matthew 9:9-13,18-26

Before You Hear the Readings

This Sunday asks us to listen for the voice of God as a summons rather than a possession. Abram is called away from the familiar; Paul insists that the promise rests on grace rather than achievement; Jesus calls Matthew from a tax booth and then sits at table with people others have learned to avoid.

The Lectionary Thread

The movement begins with Abram hearing a word that dislocates him: go from what you know toward what I will show you. The promise is immense, but it is not merely private. Abram is

blessed in order to become a blessing. From the beginning, election is for the sake of others; God's choosing is not a narrowing of divine love but the first visible shape of its widening.

The Readings Broken Open

FIRST READING

Genesis 12 is a hinge in the biblical story. After the widening human chaos of Genesis 1–11, God begins again not by abandoning the nations but by calling one household through whom all families of the earth will be blessed. Abram's departure is not an escape from the world; it is the beginning of a vocation for the world.

PSALM

Psalm 33 is a prayer of praise rooted in confidence. It invites the assembly to rejoice not because circumstances are easy, but because the Lord's word is trustworthy, creative, and faithful. The psalm teaches worshipers to stand in awe before the God whose speech brings worlds into being and whose steadfast love fills the earth.

EPISTLE

In Romans 4, Paul reads Abraham as the great witness that God's promise is received by faith and secured by grace. Abraham does not become the ancestor of many peoples by possessing the law, controlling the outcome, or proving himself worthy. He trusts the God who gives life to the dead and calls into being what does not yet exist.

GOSPEL

Matthew's call is startlingly brief. Jesus sees a man at the tax-collection station, says, "Follow me," and Matthew gets up. The scene then moves almost immediately to a table, where Jesus eats with tax collectors and sinners. Discipleship begins not as moral self-display but as being found by mercy.

Hearing It Fresh

These readings begin with a summons: "Go." Abram is asked to leave what is familiar, not because the familiar is worthless, but because God is making a promise larger than Abram can yet see. The promise is not only that Abram will be blessed, but that through him "all the

families of the earth” will be blessed. Faith begins here as trustful movement: a willingness to step toward God’s future before the whole map is visible.

In the Gospel, Jesus continues that movement by calling Matthew from the tax booth, eating with people others have written off, touching the unclean, and raising the dead girl by the hand. Notice how mercy keeps crossing boundaries: from settled land to unknown road, from respectable tables to a meal with sinners, from public shame to healing, from death’s silence to life. The Church hears these readings as good news because God’s promise is not fragile or reserved for the already worthy; it creates a people who learn to receive mercy and then become a blessing for the world.

Going Deeper

Genesis 12 is a hinge in the biblical story. After the widening disorder of Genesis 3–11, God’s response is not abandonment but election: the calling of one family for the sake of every family. The particularity of Abram’s call is therefore not a narrowing of God’s mercy but its chosen instrument. Israel’s vocation begins in promise, journey, altar, and dependence, long before possession or achievement can be mistaken for the ground of faith.

Paul reads Abraham this way in Romans 4. The promise rests not on law as a human accomplishment but on faith in the God “who gives life to the dead and calls into existence the things that do not exist.” Paul is not opposing faith to embodied obedience, as though trust were merely inward belief. He is insisting that God’s covenant mercy precedes and creates the life that answers it. Abraham’s faith is hope practiced under impossible conditions, trust in the God whose power is revealed precisely where human capacity has run out.

Matthew’s Gospel gathers these themes into the person and ministry of Jesus. The tax collector is called as Abram was called; the sick woman reaches out in desperate trust; the ruler kneels before the one who can confront death itself. Jesus’ citation of Hosea, “I desire mercy, not sacrifice,” does not abolish worship but judges every form of religion that forgets the merciful heart of God. Sacrifice severed from mercy becomes a boundary-marker of exclusion; true worship is communion with the Holy One who heals sinners and restores the unclean.

There is also a searching ecclesial question here. If Abraham is blessed to become a blessing, and if Matthew is called from the tax booth into apostolic fellowship, then the Church cannot treat mercy as an accessory to its mission. Mercy is the shape of covenant life. The people gathered at Christ's table are not those who have never been sick, compromised, afraid, or deadened, but those who have been met by the Physician and sent to bear his healing into the world.

For Young Listeners

God told Abram to go to a new place, and Abram trusted God even though he did not know everything that would happen. Jesus called Matthew, who many people did not like, and Jesus ate with people who needed mercy and love. Jesus also helped a sick woman and brought a little girl back to life. These stories show us that God calls people, heals people, and welcomes people, so we can trust God and share God's blessing with others.