



October 18, 2020, 11 am worship

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Centering

- Print out or pull up your Worship Guide
- Light a candle as a reminder of the light of Christ that connects us all
- Breathe deeply and remember that you are on holy ground
- Acknowledge the indigenous inhabitants of land on which you live

Land Acknowledgement

In this series, we honor that great cloud of witnesses who came before us, both in our own lives and in our family of faith. And it's with a heavy heart that today I add another picture to our wall of saints, our dear sister Nancy Finney who passed away unexpectedly this week. May we all thank God for her life and her witness. We also acknowledge the ancestors of the land on which we dwell and pray that the indigenous peoples who have survived to steward these lands for generations will continue to thrive in the future.

I was born in Burien, Washington, on the traditional land of the Duwamish¹, whose name means the People of the Inside, as they live in the interior of the Duwamish, Black, and Cedar Rivers. The Duwamish are the host tribe of the greater Seattle area.

I am grateful to the Duwamish who stewarded the land for millennia, and continue to do so today.

If you want to learn more about the land that you inhabit, please explore these resources:

- text your zip code to (907) 312-5085 to see which indigenous peoples land you occupy
- www.nativegov.org
- <https://native-land.ca>
- Bunnell Street resources:
<https://backtracks.fm/discover/s/artist-talks-bunnell/362f36ba2dbda951>

¹ <https://www.duwamishtribe.org>

Opening Prayer

Thank you, God, for ancestors – the ancestors of this land, the ancestors of our families, and the ancestors of our faith. Today we give thanks for the life of Nancy Finney who joined the communion of saints this week. We are thankful for her life and faith. We are grateful for the lives and sacrifices of all the saints, and we are joyful that they surround us even today as a great cloud of witnesses cheering us on as we run this race. May we learn how to live wisely from their examples, their dedication, their faith, and their lives.

Amen.

Opening Song

For All the Saints

Ola Mullikin

WORDS: John Bell
MUSIC: English folk melody
CCLI Song #4622716
CCLI # 11365960

Series Introduction: ANCESTORS

Jesus' oldest named female relative is Tamar, and today we will explore her story.

Scripture

Judah and Tamar

Genesis 38

It happened at that time that Judah went down from his brothers and settled near a certain Adullamite whose name was Hirah. There Judah saw the daughter of a certain Canaanite whose name was Shua; he married her and went in to her. She conceived and bore a son; and he named him Er. Again she conceived and bore a son whom she named Onan. Yet again she bore a son, and she named him Shelah. She was in Chezib when she bore him. Judah took a wife for Er his firstborn; her name was Tamar. But Er, Judah's firstborn, was wicked in the sight of the Lord, and the Lord put him to death. Then Judah said to Onan, "Go in to your brother's wife and perform the duty of a brother-in-law to her; raise up offspring for your brother."² But since Onan knew that the offspring would not be his, he spilled his semen on the ground whenever he went in to his brother's wife, so that he would not give offspring to his brother.³ What he did was displeasing in the sight of the Lord, and he put him to death also. Then Judah said to his daughter-in-law Tamar, "Remain a widow in your father's house until my son Shelah

² In Latin, the word *levir* means brother. A levirate marriage is a marriage in which a brother is expected to marry and sire children with his deceased brother's widow. In a patriarchal society, this type of marriage was meant to provide economic and social protection for a widow who had no sons. This practice is meant to guarantee inheritance and maintain the family line, as it is often the older brother (and primary heir) who has died and whose younger brother then marries the widow. Levirate marriage is part of the law as articulated in Deuteronomy 25:5-10. A brother is required to marry and bear children with the widow of his deceased brother if no son has been born (there is no comment about daughters since they did not inherit land or wealth); however, if the brother objects, he can perform a ritual that releases him from this obligation, but it is at the cost of his honor.

³ There are two traditional interpretations of the "sin of Onan" or "Onanism." One traditional interpretation was that Onan's sin was self-gratification, and so some early interpreters used this story to label masturbation a sin. Unfortunately, this interpretation has been used for centuries to shame and humiliate young people who have engaged in normal and healthy exploration of their bodies. A second traditional interpretation in the Catholic tradition is that the sin of Onanism is contraception. Catholicism prohibits the use of birth control, and by practicing *coitus interruptus*, Onan was violating the belief that the sole purpose of sex is procreation. A modern interpretation of this passage posits that Onan's sin was the abuse of Tamar – he had sex with her, yet he did not provide the economic or social protection that a Levirate marriage was meant to do by producing heir – so he dishonored himself and took advantage of Tamar. This was abusive because of their uneven balance of power.

grows up"—for he feared that he too would die, like his brothers.⁴ So Tamar went to live in her father's house.

In course of time the wife of Judah, Shua's daughter, died; when Judah's time of mourning was over, he went up to Timnah to his sheep-shearers, he and his friend Hirah the Adullamite. When Tamar was told, "Your father-in-law is going up to Timnah to shear his sheep," she put off her widow's garments, put on a veil, wrapped herself up, and sat down at the entrance to Enaim, which is on the road to Timnah. She saw that Shelah was grown up, yet she had not been given to him in marriage. When Judah saw her, he thought her to be a prostitute, for she had covered her face. He went over to her at the roadside, and said, "Come, let me come in to you," for he did not know that she was his daughter-in-law. She said, "What will you give me, that you may come in to me?" He answered, "I will send you a kid from the flock." And she said, "Only if you give me a pledge, until you send it." He said, "What pledge shall I give you?" She replied, "Your signet and your cord, and the staff that is in your hand." So he gave them to her, and went in to her, and she conceived by him.⁵ Then she got up and went away, and taking off her veil she put on the garments of her widowhood.

When Judah sent the kid by his friend the Adullamite, to recover the pledge from the woman, he could not find her. He asked the townspeople, "Where is the temple prostitute who was at Enaim by the wayside?" But they said, "No prostitute has been here." So he returned to Judah, and said, "I have not found her; moreover, the townspeople said, 'No prostitute has been here.'" Judah replied, "Let her keep the things as her own, otherwise we will be laughed at; you see, I sent this kid, and you could not find her."

About three months later Judah was told, "Your daughter-in-law Tamar has played the whore; moreover she is pregnant as a result of whoredom." And Judah said, "Bring her out, and let her be burned."⁶ As she was being brought out, she sent word to her father-in-law, "It was the owner of these who made me pregnant." And she said, "Take note, please, whose these are, the signet and the cord and the staff." Then Judah acknowledged them and said, "She is more in the right than I, since I did not give her to my son Shelah." And he did not lie with her again.

When the time of her delivery came, there were twins in her womb. While she was in labor, one put out a hand; and the midwife took and bound on his hand a crimson thread, saying, "This one came out first." But just then he drew back his hand, and out came his brother; and she said, "What a breach you have made for yourself!" Therefore he was named Perez⁷. Afterwards his brother came out with the crimson thread on his hand; and he was named Zerah.

Word of God, Word of life. **Thanks be to God.**

⁴ This is a dishonorable act by Judah. Rather than fulfilling his duties as her father-in-law by marrying her to his next son, he sent her back to her family's home, where she would have also suffered dishonor by not only being childless but also rejected by her husband's family.

⁵ There is no condemnation of Judah for going to a prostitute, which illuminates one of the double standards that existed / exists between men and women when it comes to sexual ethics.

⁶ Judah seeks to hold Tamar to a higher level of honor than he holds himself. Plus, burning her would rid him of a pesky problem. While Deuteronomy 22:22 indicates death is the penalty for adultery for both the man and the woman, burning is extreme and rare in scripture. In the New Testament we see stoning as the punishment, which is also gruesome, and it was only the woman who is punished. This shows gender disparity in the application of the law.

⁷ Perez means "a breach" and Zerah means "bright." Perez the Breach is the brother from whom Jesus is descended.

Message

Family Secrets

Pastor Lisa

Song of Response

Sanctuary

Ola Mullikin

WORDS: John Thompson and Randy Scruggs

MUSIC: John Thompson and Randy Scruggs

CCLI Song # 24140

CCLI # 11365960

Time of Gratitude

Joe Talbott

We honor the saints of our lives.

Lord's Prayer

Peggy Ostrom

Our Father who art in heaven,

Hallowed be thy name.

Thy kingdom come,

Thy will be done

on earth as it is in heaven.

Give us this day our daily bread,

and forgive us our trespasses,

as we forgive those who trespass against us,

and lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

Offering Our Gifts

Thank you for your continued generosity. Your tithes and offerings allow us to continue to be a warm, safe place for the Food Pantry to serve clients on Monday and throughout the week. Unexpected pandemic related expenses have cropped us, such as filming and lighting equipment and sanitizing products. Your gifts help us maintain the work of the church.

Give online: <https://www.homerumcalaska.org/Donate.html>

Give by check: Homer UMC, 770 East End Road, Homer, AK, 99603

Benediction

May God, who has given us in the lives of the saints patterns of holy living, strengthen your trust and devotion so you may live faithfully through all things. Amen.

Closing Hymn

When We All Get to Heaven

Ola Mullikin

WORDS: Eliza Hewitt

MUSIC: Emily D. Wilson

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