Advent 1 • 1 Corinthians 1:3–9 • November 30, 2014

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It is more difficult on the basis of this passage alone to make direct tie-ins to the cross and resurrection, but there is no reason that these matters cannot be brought in as support for what and how Jesus gives us his body and blood as “grass.”

**Two Kinds of Righteousness**

For those who would preach using the two kinds of righteousness as a paradigm, one could begin with a briefer presentation of the matters of law and gospel above treating how God brings his righteousness to us through the new David and then discuss how we can also love our neighbor in times of hardship and trouble. To me, this text lends itself more easily to a law-gospel presentation.

Timothy Dost
The church treasures the counsels of God and throughout its rituals, symbols, catechesis, and preaching evangelizes the world with gospel! Our confession of faith in repetitive cyclical liturgies—ancient, apostolic, catholic, contextual, confessional—shape our dialog and our community with the Triune God and give us solidarity in our communion gathered around word and table. The church’s speech and song on our lips and in our ears continually announces unfathomable divine grace. It is our endeavor to speak divine truth into our own contexts; to engage our intellects into understanding the Holy Scriptures . . . and to care for our fellowship of believers with unrelenting love.

Redemption from our loving God in Christ Jesus is our chief gift. God alone directs, aims, and claims our hearts making us recipients, agents, and disciples of the redemption story. Redemption in Christ is the final cadence in a grand symphony. God creates, composes, directs, and inspires all of our gifts and weaves all of our distinct counterpoints into community . . . into being one holy people. God’s speech and knowledge creates, redeems, sustains, and orchestrates Church. Jesus’s incarnation graces this holy church, this bride of Christ, on a baptized trajectory toward the marriage feast of the Lamb where guiltless saints are fed with him forever.

Advent 2 • 2 Peter 3:8–14 • December 7, 2014

The seven verses just preceding our text describe a cultural milieu that seriously doubts the existence of God or a literal judgment day. This first century attitude fits the current context where “[many] see no tangible evidence of the Lord’s second coming and thus doubt its reality. As a result, they see no need for moral restraint because they deem themselves free of accountability, since Christ said the judgment would take place upon his second coming.” Today, the culture that is constantly encouraging people to follow their own desires, cater to their own lusts, and live as though the world will carry on forever (3:4). But, the world will not carry on forever, just as it has not existed from eternity. Just as God created the heavens and the earth at a specific time (3:5) and sent a flood as judgment upon the world in the past (3:6), so God has set an appointed time for the return of Christ and the final judgment (3:7).

Today’s text is not answering the scoffers of verses 1–7, but instructing the faithful regarding the concept of time—human and divine. The faithful are directed to remember how God is eternal and doesn’t fit human categories of time. Verse 8 stresses this: “But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day”(emphasis added). A human perspective is captive within time and can only encompass a limited number of years; God is eternal with a divine perspective that encompasses all things at once. This difference has implications for how the believer understand God, his promises, and his mission. Any perceived delay resulting in impatience would be from a human point of view; however that same span of time from God’s point of view is undeserved patience “not