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Homiletics: Outlines on Hannover Epistles

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HOMILETICS

Series for Church Year 1954—1955

Beginning with the First Sunday in Advent the CONCORDIA THEOLOGICAL MONTHLY proposes, *D. v.*, to furnish for the new church year textual studies and helps on a series of Gospel pericopes chosen from the Swedish lectionary of 1921. (See Paul W. Nesper, *Biblical Texts* [Columbus: Wartburg Press, 1952]. Pp. 269ff.) These texts are co-ordinated with explicit liturgical topics for each Day. The studies, in view of the majority of requests from the field, will include more than a rudimentary outline: a study of the text, a correlation of the text with the service for the Day, and a special consideration of Law and Gospel as preachable according to the given text. Where possible, studies will include correlation with *Parish Activities* and illustrations. We bespeak the prayers of our subscribers for the contributors, chiefly parish pastors, who will be serving them with these materials. For the use of pastors planning their preaching in advance we list the texts for the coming year:

1 Ad.	Luke 4:16-22	Laet.	John 6:24-36
2 Ad.	Luke 12:35-40	Jud.	John 8:31-45
3 Ad.	Matt. 11:11-19	Palm S.	John 6:32-35
4 Ad.	John 5:31-39	G. Fri.	Luke 23:32-43
Chris.	Matt. 1:18-24	East.	John 20:10-18
S. a. Chr.	Matt. 2:13-23	Quas.	John 21:1-14
N. Y.	John 14:13	Mis. D.	Matt. 9:36-38
S. a. N. Y.	Matt. 3:13-17	Jub.	John 17:1-8
Epiph.	Matt. 12:15-21	Cant.	John 15:10-17
1 a. E.	Matt. 12:46-50	Rog.	Luke 11:1-13
2 a. E.	Luke 19:1-10	Asc.	Luke 24:49-53
3 a. E.	Matt. 8:14-17	Ex.	John 15:18-25
4 a. E.	Matt. 24:35-44	Pent.	John 14:15-21
Sept.	Luke 17:7-10	Tr.	John 15:1-9
Sexa.	John 12:35-38	1 a. Tr.	Luke 12:13-21
Quinq.	Mark 10:32-45	2 a. Tr.	Luke 9:51-62
Invoc.	Matt. 16:21-23	3 a. Tr.	Matt. 9:9-13
Rem.	Luke 7:36-50	4 a. Tr.	Luke 13:1-5
Oc.	Luke 4:31-37	5 a. Tr.	Matt. 16:13-20

6 a. Tr.	Matt. 5:38-42	17 a. Tr.	Mark 2:23—3:5
7 a. Tr.	John 13:31, 32	18 a. Tr.	Mark 10:17-27
8 a. Tr.	Matt. 7:22-29	19 a. Tr.	John 7:40-52
9 a. Tr.	Luke 16:10-15	20 a. Tr.	Matt. 25:14-30
10 a. Tr.	Luke 4:23-30	21 a. Tr.	John 10:22-30
11 a. Tr.	Matt. 21:28-31	Ref.	Matt. 11:25-30
12 a. Tr.	Matt. 12:33-37	22 a. Tr.	Matt. 18:15-22
13 a. Tr.	Matt. 5:43—6:4	23 a. Tr.	Matt. 17:24-27
14 a. Tr.	John 5:1-14	24 a. Tr.	Luke 20:27-40
15 a. Tr.	Luke 10:38-42	Harv.	Ps. 103:1-5
16 a. Tr.	John 5:19-21		

Outlines on Hannover Epistles

SIXTEENTH SUNDAY AFTER TRINITY

ACTS 23:1-17

Freedom from anxiety is not a characteristic of our age. Despite all our comforts and scientific power we are a frightened people. Magazines know it. They offer puzzles through which we can determine with a set of twenty questions whether we are ill-adjusted personalities. Books on peace of mind are among the best sellers. Uncertainty and anxiety touch our own lives also. But in God, our eternal Refuge, the Christian possesses values which do not fluctuate with Dow-Jones averages. God is ever at his side to help, comfort, deliver. This is the assurance of our text:

DIVINE AID IN ANXIOUS HOURS

I

When Anxiety and Trouble Close In

A. Paul's trial before the Jewish Council was such a "tight spot."

1. He was a prisoner for the sake of the Gospel.
2. He had incurred the anger of Ananias, the high priest (v. 2). And in defending himself, he incensed Ananias still more by calling him a "whited wall" (v. 3), an expression used by our Savior in Matt. 23:27.
3. His apparent helplessness among his enemies.
4. Cut off from fellowship with the disciples and his hope to do greater things for Christ seemingly dashed.

B. Similar circumstances repeat themselves in our own day. We are seemingly hemmed in by uncontrollable forces causing fear and anxiety.

1. On the world scene: the onward march of Communism, now embracing 850,000,000 people; nations jockeying back and forth, sparring for time and strategic position; enmity of the world against the Church we love; the frightful revelations of bomb tests, exceeding expectations even of scientists, etc.

2. In our private lives: Nowhere has God promised us Christians exemption from trouble. Experiences such as these are all too common: illness strikes husband or wife; death of a child; the haunting specter of our own guilt, real or unreal; large-scale emotional distress, 50% of hospital beds in America being occupied by the mentally ill, etc.

II

The Comfort of Divine Presence

A. In Paul's case: Standing in the courtroom was an unseen Spectator the Apostle's enemies had not reckoned with. Of this risen Redeemer Paul testified (v. 6). This same Christ appeared to him the "night following" (v. 11). This strengthened His faith in his salvation; assured him that he would visit Rome; cheered him in the night of discouragement. Cf. Acts 16:25 ff.

B. In our own lives: God is always at our side, especially in hours of anxiety (Ps. 46:1; Ps. 140:13; Matt. 28:30). It is important to know that this Christ is our loving Redeemer, who speaks to us the words of Rev. 1:18.

III

Divine Deliverance

A. God not only comforted Paul but also prepared to deliver him in unanticipated ways:

1. Paul's testimony suddenly split the Council (v. 7). "The safety of the righteous lies in the disunion of sinners."

2. The conspiracy of the Jews, not to eat or drink until they had killed Paul, overruled for good (vv. 14, 15, 16).

3. Sudden and unexpected intervention through Paul's nephew

(v. 16). These were means of special providence whereby the Lord was executing what he had announced to Paul (v. 11).

B. God is still mighty to save also in our day.

1. The affairs of the world are in His hands. Despite A-bombs and H-bombs, He says: "Be still, and know that I am God." Also Deut. 33:27.

2. Delivers in sickness, anxiety, distress, often through special providence even when every avenue of escape seems blocked. Ex.: Moses at Red Sea, Daniel in lions' den, Peter in prison. (Pss. 34:4; 121.)

3. Delivers especially from sin and guilt. He died for us and rose again to give us a perfect redemption. All sins are forgiven (Is. 43:25; Rom. 5:1). Therefore repent and believe. We are bound to Him by faith; we walk by faith and live by faith with heaven as our home. Consequently, Rom. 8:31 ff.

With such a Friend in Jesus and such an ever-present Help in trouble we pray amid the anxiety of our day:

Take from our souls the strain and stress
And let our ordered lives confess
The beauty of Thy peace.

Topeka, Kans.

ALBERT C. BURROUGHS

SEVENTEENTH SUNDAY AFTER TRINITY

ACTS 24:1-25

"He who hesitates is lost." The proverb comes to mind as Felix says: "Go thy way for this time. When I have a convenient season, I will call for thee."

He certainly hesitated. Was he lost?

According to Josephus he later lost his job. Drusilla, his "wife," was caught in an eruption of Vesuvius and lost her life. But Felix, Drusilla, Ananias, Tertullus, and many people in our day would say that Paul was the one really lost. He came to Jerusalem against warnings; into the Temple and the midst of enemies; he preached Christ, the resurrection, and salvation for the Gentiles; he even called the high priest a whited wall. Small wonder his freedom was lost—and lost because he didn't hesitate.

What do you mean by lost? It was only by coincidence that Vesuvius and Drusilla met under unfortunate circumstances. Felix escaped punishment because his brother Pallas had influence in Nero's court. But Paul was beheaded because none of the brethren had any influence with Nero. Who was really lost—the hesitant or the unhesitant?

We are simply playing with words, of course. We are really not speaking of prison or job, or of breathing or not breathing. We are speaking of the choice between believing in Christ and not believing in Him, of living for Christ or not living for Him. The question of a positive or a hesitant approach to this belief and this life in Christ is important for us as we move into a new fall season. What is the "walk worthy of our vocation"? (Epistle.) Are we expected to do God's will no matter what others think or do? (Gospel.) Can't we take our time, hesitate a bit, and still be blessed, undefiled, and found in the way of the Lord? (Introit.) Or will a policy of "take thine ease," just as much as a policy of "gaining the whole world," finally end in the terrible loss of the soul?

Beloved, he who hesitates in order to "save" his life, as Felix did, is lost. He who loses his life for Christ's sake and the Gospel's, as Paul the unhesitant did, shall find it! In this sense, he who hesitates is lost, but

THE UNHESITANT ARE FOUND!

Can we make this point?

I

All Without Christ Are Lost

A. Temporally so

Would anyone, Christian or non-Christian, assert that the characters in this text had found real life? Ananias and the elders. . . . Tertullus. . . . Drusilla. . . . Felix. . . . In each case the hesitancy to do the right meant that real life was lost. As soon as God is included in the problems of life, as He is in yours and mine, human "lostness" becomes even more evident.

B. Eternally so

Paul made this clear as he reasoned (v. 25) (1) of righteousness, (2) of temperance, (3) of judgment. Felix showed the honest

reaction of a man who may have suspected his life was not showing a true profit, but suddenly realized that his eternal soul might be a total loss—he trembled. But, tragically, he also hesitated. He who hesitates is lost! Assess your life's goals and standards in the light of righteousness, temperance, and judgment. Don't hesitate.

II

All in Christ Are Found

A. Found by Christ

Our Lord came to seek and to save that which was lost. Paul must have made clear that Christ had found that which was lost as he spoke concerning the faith in Christ (v. 25). This is the faith that makes (1) righteousness possible without the Law (Rom. 3:21, 22); (2) temperance that governs "the undefiled in the way" (Introit; Rom. 8:4); (3) judgment a thing to be greeted with lifted head and with joy.

B. Found with Christ

See Paul found with Christ in the previous chapter (23:11). Are you lost when Christ stands by you? With God, do walls a prison or a heaven make? With God, can you be without hope? As God took Paul to Himself, did he lose his life to the headsman?

III

None Who Are Christ's Should Be Hesitant

A. We have been pushed

The unhesitant are found—they do not do the finding. The Holy Ghost pushed Paul into the dust of the Damascus road, and Christ found him there. So have we been found of God in spite of the innate hesitance so serious we call it original sin. In everything Christian about us, it has been God who made us both to will and to do of His good pleasure.

B. We must jump

Brethren, the time has come that we should jump. We know that God has chosen us to be kings. Must God say of you: "Behold, he hath hid himself among the stuff?" (1 Sam. 10:21.) Must it be said of us, as it was of Israel's first king, that we cannot be found?

The time has come that we *must* jump. We have been found. Now we who are in Christ should be unhesitant.

Peter in the boat after the resurrection knew this. He had been found by Jesus' call . . . by Jesus' look . . . by Jesus' message on Easter . . . and now by the risen Christ on the shore. He was found, and he was unhesitant. He jumped. And in that resoluteness he was found! What a life he led after that!

There can be no end to this determination. When Peter hit the water, the same legs that did the jumping had to do the swimming. So for us this unhesitancy is only a term to describe how in every decision, in every use of time and opportunity and means, we must be decisive for the Lord.

Brethren, we *can* jump, now that we have been pushed. We can swim, now that we have jumped. We can be unhesitant now that we have been found. And, resolute, we shall be found "not having our own righteousness, which is of the Law, but that which is through the faith of Christ" (Phil. 3:9).

St. Louis, Mo.

GEORGE HOYER

EIGHTEENTH SUNDAY AFTER TRINITY

ACTS 26:13-32

The text cuts into the series of hearings at Caesarea in which Paul, the great Christian preacher, pleads his cause before Antonius Felix, Porcius Festus, and King Herod Agrippa. A series of striking contrasts: weak, defenseless Paul vs. ecclesiastical and political might; poor Paul vs. pomp, elegance, and wealth; moral earnestness vs. moral laxity. In short, this dramatic incident presents a highly instructive and thought-provoking example of

THE CHRISTIAN GOSPEL IN AN UNCHRISTIAN WORLD

I

The Proclamation of the Gospel

A. Paul, the preacher, and his preaching.

1. He became a messenger of Christ only after he had become a believer in Christ. His conversion to the Gospel (vv. 13-15). The moment etched indelibly on his memory. Appearance of risen

Christ, whom he was persecuting, wrought a revolutionary change in Paul. Henceforth his life had a completely new direction.

2. His commission to preach the Gospel (vv. 16-18), covering authority ("make thee a minister and a witness"), field ("unto the Gentiles"), and message ("to open their eyes," etc.).

3. His message as proclaimed (vv. 20, 22, 23). All the basic ingredients of the Christian kerygma: repentance, faith, sanctification—and all bound up with the fulfillment of Messianic prophecies in the suffering, death, and resurrection of Christ.

4. His method, combining firm conviction grounded in Scripture (v. 22: "saying none other things"; vv. 23, 25: "the words of truth and soberness"); winsome courtesy (vv. 2, 3, 25-27), and consuming zeal (v. 19: "not disobedient unto the heavenly vision"; v. 22: "I continue unto this day," etc.; v. 24: "Paul, thou art beside thyself"; v. 29: "I would to God . . .").

B. Paul, a wonderful example for all Christians, in his proclamation of the Gospel of Christ. Every Christian should learn to appreciate the implications of his conversion by the Holy Spirit in terms of a total involvement with, surrender to, and witness for, Christ. It is every Christian's personal concern to promulgate the Gospel. It is his holy obligation, nay, his privilege, to confess Christ before men. This work calls for a Bible-grounded faith, a passion for souls, and an approach that will attract the non-Christian and give the Gospel a chance.

II

The Response to the Gospel on the Part of the Unchristian World

A. What an array of characters representing the unchristian world confronted Paul!

1. Porcius Festus, Roman procurator, more respectable than his tyrannical, crooked predecessor, Antonius Felix. Yet a proud, patronizing man of the world, not above political opportunism. Like Pilate, somewhat impressed when exposed to Christ and His Gospel; declared Paul innocent, but did nothing about it. Cf. Acts 25:4, 5, 9, 16, 25, 27; 26:24, 31.

2. Herod Agrippa II, worthy scion of a notorious dynasty:

great-grandson of Herod the Great, murderer of the babes of Bethlehem; grandnephew of Herod Antipas, adulterer and murderer of John the Baptist; son of Agrippa I, murderer of James Major, Acts 12:1, 2.—Agrippa II, himself living in incestuous relations with his sister Bernice. Idumaeen, outward professor of the Jewish faith.

3. The leaders of the Jewish church (v. 21), violent in their opposition and persecution.

4. Of course, thank God, there were also those who accepted Christ in sincere faith, as witness the Christian congregations throughout the world. Also implied in vv. 18 and 23.

B. The world, despite startling changes and material refinements, remains distressingly the world, immoral, unchristian, anti-Christian. The Christian proclamation still experiences the same reception, ranging all the way from "almost thou persuadest me" and "thou art beside thyself" to implacable animosity and lethal violence.—At the same time the Christian Gospel is still the power of God unto salvation to all whose allegiance the Holy Spirit transfers from the world to Christ.

Let us be realistic—the opposition of the world must not discourage us or induce us to tone down our message. On the other hand, the daily victories of the Gospel in the hearts and lives of millions must serve to strengthen our faith and multiply our zeal.

St. Louis, Mo.

H. J. A. BOUMAN

NINETEENTH SUNDAY AFTER TRINITY

ROM. 14:14-23

A strong eschatological emphasis dominates our worship from this Sunday through the end of the church year. This Sunday introduces the last cycle of the Trinity season, which focuses upon the "completion of the kingdom of righteousness." Our worship in this final period is to be a fulfilling and rounding out, rather than simply the "ending" of a year of worship. Today we begin building toward that final climax.

We note in society a conflict between the individual and the group. The world romanticizes the picture by seeing the heroic "I"

overwhelmed by modern culture. Jung, for example, speaks of modern man as rare, solitary, intensely conscious. He stands alone on the brink of the abyss of the future. Behind the individual hover the crowds of not-so-modern men still in the dusk of the past. Dramatically the world pictures the creative thrust of the individual being smothered beneath the heavy blanket of the mass.

In contrast to this picture of lone individuals fighting for their part in the world, Paul presents

THE CHRISTIAN PERSPECTIVE

in which he describes what must become our concern: the attempt of the strong Christian to upbuild his weaker brother in the faith.

I

The Christian Perspective Is Lost as Faith Is Equated with Externals

A. Externals tend to masquerade as the heart of faith (v. 17)

In Rome the question of whether a Christian could eat meat and wine offered to idols arose with vehemence. Cf. the paralleled issue in 1 Corinthians 8. More important than the question itself was the shattering of the Christian fellowship into hostile factions. Among us the tendency might be to ride a particular "theological hobby-horse" as if it were the heart of faith. By overemphasizing differences in racial, economic, or social backgrounds we split our God-given fellowship. Or by setting up morality as the key to the Christian faith we lose sight of the basic heartbeat of the faith, forgiveness itself.

B. The Christian perspective shows nothing is unclean in itself (v. 14)

Paul cuts beneath the original problem. Notice that although he sides doctrinally with the strong, he addresses himself equally to both groups. All old distinctions and categories have been abolished in Christ. The Christian does not know levels of uncleanness. Purity and corruption are not measured in terms of defilement with the world, but in their contact with God Himself. Before God these human values and distinctions in righteousness vanish, as candlelight before the rising sun. "Unto the pure all things are pure" (Titus 1:15).

II

*The Christian Perspective Views Faith as Centering
in the Kingdom of God*

A. Jesus Christ is central in the kingdom of God (v. 15)

Reference to the Kingdom is not to a church as such, nor to the Roman Catholic view as a visible institution, nor to the Protestant, as an invisible identity. The Kingdom is the *objective* fact of Christ's reigning. In the Church we see this *subjectively* worked out. This new perspective senses God's powerful rule in individuals. The Kingdom is Christ Himself reigning as King. Thus the cry of John the Baptist at Christ's appearance: Repent, for the kingdom of God is at hand! God was there appearing in the midst of them. Stress the cross as the sign of the King, an emblem of suffering, for He never rules through outward compulsion. He is the priestly King who dies for His people.

B. Marks of the Kingdom: righteousness, peace, joy (v. 17)

1. *Righteousness*: Human rebellion and unrighteousness have brought the world to a state intolerable to God. Beyond the barrier confining us stands God. Righteousness describes His reaching out to us in forgiveness. He pronounces our guilt pardoned. His creative verdict produces a change within us. In Paul this word describes both God's salvation of a man and the ethical conduct which flows from the new life.

2. *Peace*: Apart from Christ "peace" conventionally describes a negative thing: absence of friction, tensions, or war. In Christ it becomes positive. It describes the harmony and concord between God and His children. The disciples recognized its connection with the Kingdom in their cry on Palm Sunday (Luke 19:38). The whole of Romans 5 is a commentary on Paul's concept of peace.

3. *Joy*: Not an isolated phenomenon for the Christian, nor the same as happiness. Not dependent upon human moods as we have our "ups and downs." Rather it is an integral part of our new relationship with God. It is a gift which He bestows. Thus the source of joy for Christians is always God Himself. Eschatological. It is a reality now, but its completeness always lies in the future. N.B. Rom. 15:13.

C. Our response to the Kingdom (v. 23)

The new perspective means more than a change of mind. It involves a new direction. As Christ exerts His sway over us, we turn from the past to newness. Thus God "hath translated us into the kingdom of His dear Son" (Col. 1:13). New power and motive within us. As a watch is moved by a spring, a locomotive driven by power of steam, so the Christian is propelled by the power of Christ. He clears away old life and builds the new. The response to the Kingdom is a growing concentration of our total powers of mind and spirit upon Him.

III

*The Christian Perspective Enables the Strong
to Aid His Brother*

A. In common faith we are to aid our brothers (v. 19)

We are brothers. We are part of the body of Christ. We are incorporated into a living unity. Since this relationship is not a voluntary one, we cannot separate ourselves or ignore the rest of the body. In the Christian faith complete individualism receives a deathblow. But our individuality by which we help one another remains. Cf. Rom. 12:6-15. Alive to God, free from His wrath, from death and sin, we are sensitive to the need of our brethren. We meet this need in the Gospel.

B. "Let us follow after these things" (v. 19)

Individuals will see in others rivals or instruments for their own advancement until together they look up to recognize a Third Party, when the individual "I" looks up to see "Thou!" In this light we view one another. More than an aggregate or the sum of individuals we are united as the "communion of saints." In that communion the strong members are given an opportunity to help build up the faith of the weak. This they do when in sympathy they communicate to them the Word. They speak the Gospel to one another in daily life. They show Christ's rule in their own lives. They desire to bring His righteousness, peace, and joy to the weak. In humility and love — through His power — they do it.

St. Louis, Mo.

DAVID S. SCHULLER

**TWENTIETH SUNDAY AFTER TRINITY
AND REFORMATION DAY**

1 COR. 3:11-23

Scripture sometimes speaks of the Church of God in terms of a building. St. Peter speaks of the individual Christians as being "lively stones" in a "spiritual house" (1 Peter 2:5).

It is well to think of the Church in terms of this picture on Reformation Day. We believe that Luther did not build a new Church. He surely did not erect a Church of his own design. The work of Martin Luther was work which Christ Himself had commanded: the work of the building of His holy Church. St. Paul in our text speaks of the foundation of the Church, the materials which should be used in its construction, and the plans which must be followed in the work of the building of the Church.

THE BUILDING OF THE CHURCH

I

Jesus Christ Is the One Foundation (V. 11)

A. The divine Foundation "is laid." God established His Church on earth. "Wherefore also it is contained in the Scripture: Behold, I lay in Sion a chief Cornerstone, elect, precious; and he that believeth on Him shall not be confounded" (1 Peter 2:6). "And are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Cornerstone" (Eph. 2:20).

B. It is Christ's Church, then, of which we speak. His Spirit, promised beforehand, established the New Testament Church on Pentecost. Any true preaching of His Word must point to Him alone as the Foundation. He is the Rock of our Salvation.

C. We must emphasize this truth on Reformation Day. The opponents claim that Christ is the Head of the Roman Church, and they say that Luther established the Lutheran Church, Henry VIII the Church of England, Wesley the Methodist Church, etc. This is a false statement. Martin Luther made His sole appeal to Christ and to His holy Word. He showed from the Bible how the Pope had usurped the place of Christ in the Church.

D. Thank God that the Reformation emphasized this basic

Christian truth! In the work of the Church we must build only upon Christ, the divine Foundation. No Pope, saint, or scholar dare take His place, even for an instant. Christ's Word alone must rule and teach us. (Hymn 473:1: "The Church's One Foundation.")

II

Only Good Materials Should Be Placed upon the Church's Foundation (Vv. 12-15)

A. What, then, must be built upon the Foundation that has been laid? St. Paul warns us that care must be used in the work of erecting the building of the Church. There is always the danger that men will want to use inferior materials. The inferior is cheaper. It is easy to obtain. Sometimes it is the popular thing to use.

B. Paul speaks of the good materials that may be laid on the Foundation: "gold, silver, precious stones." He also speaks of the inferior and false materials that men are inclined to use: "wood, hay, stubble."

C. The Foundation of the Church had never been removed. There was at Luther's time, and always had been, a Church of Christ. From where else could a Reformer come if not from the Church? Luther did not overthrow this Church. He merely reformed it, with the help and grace of God. Men had terribly weakened, confused, and corrupted the Church with false human opinions and teachings.

D. God will some day judge the work that men have done in His name, in the Church. The value or uselessness of the materials which have been used will then be revealed: "The fire shall try every man's work of what sort it is." Cf. Matt. 13:30. Luther recalled the Church to its true work. He emphasized the precious building materials. He fully realized that He was responsible to God the Judge of all.

III

God Is the Architect, Who Has Revealed the Plan, Secrets, and Future of His Church (Vv. 16-23)

A. The wisdom of the world can never give true directions as to how God's Church is to be built (vv. 19, 20). The Corinthian

Christians were too much inclined to be impressed with their own knowledge. Cf. 1 Cor. 8:1.

B. True pastors and church workers serve under Christ and are humble servants of God (vv. 21, 23). Paul himself said: "We are laborers together with God." The workers in the Church must remember their position as God's *servants*. They are under obligation to obey His Word and follow His directions.

C. God Himself will destroy him who defiles His temple (v. 17). The most dangerous enemy is the enemy *within* the Church. This is a solemn word of warning. A parallel passage is 2 Thess. 2:3, 4, which shows how "that man of sin" will exalt himself in the Church. Yet, the final destruction of the Pope, the Antichrist, is foretold. 2 Thess. 2:8: "And then shall that wicked be revealed, whom the Lord shall consume with the Spirit of His mouth and shall destroy with the brightness of His coming." (Note: Scripture always makes it clear that the Antichrist is not some secular tyrant, but one *in* the Church who exalts himself.)

D. We must, therefore, beware of human wisdom and the exaltation of human beings in the Church. (Note: Contemporary applications can be made on the basis of papal doctrines set forth in 1854 [1954 Marian year], 1870, 1950.)

Conclusion: It is good to work hard. When we work in and for the Church of God, we have a part in the erection of the one structure in the world that abides from age to age. Governments come and go, nations rise and fall, yet the Church remains.

Yet those in the Church must constantly evaluate their work. Are we building on the one true Foundation? What about the materials we are using? Are we following the plans which God Himself has given?

Let us think of these questions on Reformation Day! May God grant us the wisdom and grace to be true workers in His kingdom!

Chicago, Ill.

JAMES G. MANZ