

10-1-1965

Homiletics

George Bornemann
Concordia Seminary, St. Louis

Follow this and additional works at: <https://scholar.csl.edu/ctm>



Part of the [Practical Theology Commons](#)

Recommended Citation

Bornemann, George (1965) "Homiletics," *Concordia Theological Monthly*. Vol. 36, Article 52.
Available at: <https://scholar.csl.edu/ctm/vol36/iss1/52>

This Homiletical Help is brought to you for free and open access by the Print Publications at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Concordia Theological Monthly by an authorized editor of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

HOMILETICS

THE NINETEENTH SUNDAY AFTER TRINITY

PETER AND THE CHURCH'S CORNERSTONE 1 PETER 2:5-8

Proprs

The Introit answers the question Who is the "Salvation" that "delivereth them out of all their troubles"? The Deliverer is none other than Jesus, the Christ. His claim to be the Deliverer, the Forgiver of sins, was disputed, as they said to themselves, "This is blasphemous talk" (Gospel, Matt. 9:3). By raising the paralytic He gave the sign that He was the Foundation of faith, the Forgiver of sin.

Introduction:

The search for security is the hallmark of our age. What tragedy when men rely on shifting sands. Text points us to security which Christ provides through His church — to Peter and to all frightened people who follow in the shoes of the fisherman.

Four times in the Old Testament the "rock" reference is used which here refers to Christ. The passages are Is. 28:16; 51:1-3; Ps. 118:22; Is. 8:14, 15. They supply accents for a consideration of

Peter and the Church's Cornerstone

I. In Christ There Is Security

A. Is. 28:16. If Israel seeks security and safety, she finds it not in rulers of the world but in Zion. God speaks in Zion.

B. Security for our lives, refuge for our troubles, protection for our dangers, is in Christ. Jesus conquered sin, Satan, sepulcher; damnation, devil, death. For us Jesus "secured an eternal deliverance." (Heb. 9:12)

II. In Christ There Is Faithfulness

A. Is. 51:1-3. A remnant of the redeemed people return to the "new land," old but

restored. From one person, Abraham, blessing went to all nations, multiplied over and over as God's promises were fulfilled. The unchanging God fulfills promises and His faithfulness is certain.

B. His faithfulness will never let us down. God's promises are certain because God is faithful. Even if people and the church are unfaithful to God's revelation, yet God is faithful. "Will their faithlessness cancel the faithfulness of God? Certainly not!" (Rom. 3:3). Complete fulfillment of God's redemptive purposes is in Christ.

III. In Christ There Is Victory and Glory

A. Matt. 21:33-43. In the parable Jesus quotes Ps. 118:22, which was used in the tabernacle as pilgrims walked around the altar, smiting it with palm branches.

B. Jesus of Nazareth was not accepted by the Jews as the Messiah. His followers were scorned for praising Him as Lord and "deifying Him." But God Himself raised Him from the dead and declared what had ever been true, that He was Lord. This is what Peter spoke of on Pentecost (Acts 2:36) and repeated in our text.

IV. In Christ the Church Witnesses

A. Is. 8:14, 15. The stone was a witness as Israel made agreement with Egypt and Assyria. Weary and worn pilgrims hide in the rock's shadow to be refreshed. Yet so often in flight, notes Isaiah, the stone can be a nuisance in the way.

B. In fear some cast aside Jesus, the Christ. The Stone summons us not to reject it in flight from the blights of life and not to consider it a nuisance; It announces to us grace, strength, help. God is our Refuge and Strength, a very present Help in trouble.

Conclusion

Other foundations may appear important for church and for life, but no other foundation can men lay that is secure and faithful, victorious and glorious, like the very Rock of Ages, Jesus Christ. He testifies and witnesses to God's abiding and certain salvation.

THE FESTIVAL OF THE REFORMATION

(The Twentieth Sunday after Trinity)

ROMANS AND THE REFORMATION

ROMANS 1:16, 17

Propers

Today's Epistle (Rev. 14:6, 7) stresses the universality and the eternity of the glorious Gospel of the blessed God. The Gospel is the Kingdom's power (Rom. 1:16, 17) for this is "God's way of righting wrong." (NEB)

Introduction

The year 1967 will mark the 450th anniversary of the Reformation. Out of Luther's understanding of "righteousness" in the Epistle to the Romans came the Reformation.

The year 1965 marks the 450th anniversary of Luther's "Lectures on Romans." Wilhelm Pauck (*Library of Christian Classics*, Vol. xv [1961], p. xvii) writes: "In recent Luther research the lectures on Romans are treated as one of the most important works of the Reformer . . . They show that the basic ideas of the Protestant Reformation were formed already in Luther's mind before he began his career as a reformer. They also furnish clear and impressive proof that the man who, two years later, on October 31, 1517, was to publish the 'Ninety-five Theses on the Power of Indulgences' and who thus chanced to begin the Reformation, was spiritually and theologically mature and resourceful."

Luther journeyed to Rome, 1511—1512. Oct. 19, 1512, he was made a Doctor of Theology at the University of Wittenberg.

Here he lectured three semesters on Romans, 1515—1516.

Reformation in Rome**I. *The Gospel Is Not to Be Ridiculed***

A. Others may say it is folly or trickery (1 Cor. 1:18-25). There is no shame in proclaiming the cross; cf. Mark 8:38.

B. God's children, as did Luther, glory in the cross of Christ, in which God reveals His message of grace to the world and the church (Gal. 6:14).

II. *The Gospel Reveals God's Saving Power*

A. Saving power is needed, for man is "under the power of sin" (Rom. 3:9). "Sin gains its power from the Law" (1 Cor. 15:56). "All of us often go wrong" (James 3:2). Powerless to save ourselves, we cannot set up our own way of righting our wrongs. (Rom. 10:3; Phil. 3:9; Rom. 9:30)

B. The Gospel not only announces God's love but reveals in action His love as Christ died, was buried, and rose again. The Gospel is a present power (Rom. 6:14) and security for life everlasting. God's saving power is as eternal as is God Himself.

C. Such revelation brings re-formation and re-shaping of man. The whole man is involved: Jew and Greek (Rom. 1:14; 2:9; Acts 13:46, 47), body and soul. This is God's way of righting wrong. (Tit. 3:5; Eph. 2:8, 9)

III. *The Gospel Requires Faith*

A. For men the claim is "deeds, not creeds." By deeds alone man is doomed. Righteousness is "for everyone who has faith" (Rom. 10:4). God "justifies any man who puts his faith in Jesus." (Rom. 3:26)

B. Faith brings life (Hab. 2:4; Gal. 3:11). Sin brings death, but Christ's righteousness, offered by grace and accepted by faith, brings life. Not fear nor fasting but faith.

Conclusion

The Gospel is centered in the cross. Here God is Himself, He performs His proper work, as He demonstrates righteousness, suffering on our behalf. This is the forensic act whereby God declares that we are fully and finally saved. The scapegoat of Judaism was cast over the cliff. The purple and scarlet ribbon attached to the goat soon faded in the wilderness as the carcass decayed. Cf. Is. 1: 18 ff., "sins as scarlet . . . white as snow."

THE TWENTY-FIRST SUNDAY
AFTER TRINITY

THE CHURCH—A LIVING CHURCH

1 COR. 6:16

Prophers

Today's Gospel (John 4:46-54) has as its focal point a "faith that the living and reigning Christ can meet our needs" (A. M. Hunter, *Cambridge Bible Commentary* [1965], p. 54). The miracle of the healing of the officer's boy "is a sign of the life-giving Word." To be connected with Christ is to live. The Epistle (Eph. 6:10-17) speaks of the equipment the church's people require to remain living and "stand firm against the devices of the devil."

Background

1,885 years ago Paul came to Corinth. At Corinth, for 18 months, Paul served in one of Greece's important cities as a messenger of God's grace in Christ. Paul's work began at the local synagog and was relocated at Justus' home next door to the synagog. After he left Corinth and began work at Ephesus, Paul heard that the "Corinthian behavior" had reappeared in the church of that city with cliques and party-spirit. Paul makes an appeal that the church be linked with the living Lord.

Introduction

In Jesus is life; cf. the image of the Vine, John 15, where the Father is the gardener,

Jesus is the Vine, and we the branches. God "is not God of the dead but of the living" (Matt. 22:32). In Him we live, though we die (John 11:25). Regard yourselves as "alive to God, in union with Christ Jesus" (Rom. 6:11 NEB). The church is living, "believers incorporate in Christ Jesus." (Eph. 1:1 NEB)

I. The Church Lives in This World

A. Corinth existed for 18 centuries and then for 100 years was eliminated, only to be restored by Rome. The city's situation on the isthmus was ideal. It boasted a population of 600,000 and was commercially involved. "A Corinthian" was a rake, free, gay. The Greeks had a proverb which indicated that if a man had not been to Corinth he was a safe man to marry and one in whom you could put confidence in commerce.

B. Paul planted the church in the world. A dirty world? But what city has a clean report? Toronto, the good? Chicago, Paris? Punxsutawney? Coffeyville? The church has a call to live in the world and not to withdraw. Equipped with the Holy Spirit, linked by Holy Baptism to Christ, the living church forgives and pronounces absolution.

II. The Dying World Affects the Living Church

A. The world passes away, the lusts thereof shall be gone. But while they are present, they are terribly powerful.

B. The congregations of Christians are affected by the world. Example: "Coal-miner's lily"—the coal dust clings to lily but when the lily is shaken the dust falls. The world has a "slow stain of sin" as when a little boy at the supper table spills grape jelly on the hostess' new white linen tablecloth. Cleansing and washing is needed.

C. Pride began the world's death and attempts to bring about the church's death. Peter, Apollos, Paul—who is the Master? A new minister receives keys from his predecessor who says, "Remember that all pre-

decessors and all successors are poor in production and quality." The church must live in the world but above the world. We must remain "in Christ."

D. Disrespect for holy things, holy people, holy days, holy places, holy offices, holy living. Cf. 1 Cor. 6:11 (NEB): "But you have been through the purifying waters; you have been dedicated to God and justified through the name of the Lord Jesus and the Spirit of our God." Must we not be different?

III. *The Church Outlives the World*

A. The church is not to "out-world" the world. The world frowns on incest, how can the church permit it? The world avoids lawsuits, deeming it wise to make deals out of court. How can the church disgrace itself?

B. Offense to one another, like that caused by meat dedicated to idols or by intermarriage, ought to be avoided. Leave the food and don't leave the family of God in order that the church might live.

C. The union in Christ is strengthened in the mystical union of the Sacrament. Here is an example and exhibition of His Word, His promises, His presence.

Conclusion

To be alive and live is to be one with God, separated from the world. "Change and decay in all around I see," but in Christ we live eternally. _____

THE TWENTY-SECOND SUNDAY AFTER TRINITY

THE CHURCH—A WAITING CHURCH

1 THESS. 5:9-24

Propers

For the second last Sunday of the church year the Epistle (Phil. 1:3-11) speaks of the completion of the good work "by the day of Christ Jesus," on which day Christians are "reaping the full harvest of righteousness that comes through Jesus Christ." The Gos-

pel (Matt. 18:23-35) is our Lord's parable expanding the logion of the importance of forgiveness of a brother. Judgment Day reveals us forgiven in Christ. Each day in anticipation should find us forgiving, reflecting the grace of forgiveness.

A Waiting Church

Introduction

Father's return home from work is anticipated by the child, especially if Mother has said, "Wait till father sees this." If what Father is to see is good, perhaps an unusual report card or a recognizable accomplishment, then anticipation of Father's arrival is joyous. If Father is to see a failure or a mistake that needs some correction, then the anticipation is accompanied by fear.

The church awaits the return of our Lord on Judgment Day. As blueprints are rolled up when the building is completed, so we await our Lord's rolling up the heavens to end the world.

I. *A Waiting Church Has Hope*

"God has not destined us to the terrors of judgment but to the full attainment of salvation through our Lord Jesus Christ. He died for us." (1 Thess. 5:9, 10 NEB)

A. Jesus died for us. Was this but an example of the ideal way to die? of the ability to suffer? Does He merely show us how to face death, which comes to all who live? No—much more! His death is "for our sins." 2 Cor. 5:21: "So that in Him we might be made one with the goodness of God Himself." Gal. 3:13: "By becoming for our sake an accursed thing." Rom. 4:25: "He was delivered to death for our misdeeds, and raised to life to justify us." 1 Peter 2:24: "He carried our sins to the gallows."

B. The church waits with hope for His return because He has freed us from judgment's terrors. As Head of our house, He assures us of our salvation. God's love in Christ gives a certain hope.

II. *A Waiting Church Heartens Its Members*

"Therefore hearten one another, fortify one another." (1 Thess. 5:11)

A. We encourage each other, filling up one another in faith and by faith. On Paul's final trip to Rome he was encouraged, as Luke wrote: "The Christians there had had news of us and came out to meet us as far as Apii Forum and Tres Tabernae, and when Paul saw them, he gave thanks to God and took courage." (Acts 28:15)

B. As God's people meet in God's house on God's day to hear God's servant speak God's Word, we are encouraged and mutually we encourage one another in hymns and in spiritual songs. "Each by the other's faith." We stand together meeting and waiting for the Head of the house to return.

III. *The Waiting Church Members Show Honor to One Another*

A. Paul speaks here of members of the church, not necessarily of "professional" church workers. Whatever giving or speaking or writing, whatever talent or time or tithes, is dedicated to the Lord, it is accepted if offered in faith.

B. The church serves. It is a "waiter," and its symbol is a towel, in spite of all absence of appreciation. We serve and honor one another.

IV. *The Waiting Church Helps*

"Admonish the careless, encourage the fainthearted, support the weak, and be very patient with them all." (1 Thess. 5:14)

A. Many care less about their life with God than their life with man. "I couldn't care less" is a remark made even concerning holy things, missions, evangelism. God cared for the careless and the indifferent. How much ought we to share this care!

B. "Feeble-minded" is how one translator

used the word "fainthearted." Whether it be heart or mind, many are discouraged and afraid of past sins and God's judgment, many are in doubt of prayer and God's answer, many tremble at life and at death. In Christ fear is gone. "Peace of heart and mind."

C. The weak need support, not necessarily postoperative recuperation, but spiritual crutches. So many have broken the commandments. Include idolators and blasphemers, parent-despisers and Scripture-slashers, murderers and adulterers, thieves and slanderers, coveters and—whatever is *your* "grievous" sin. God's work in Christ is for all heavy-laden.

V. *The Waiting Church Is a Happy Church*

"Be always joyful." (1 Thess. 5:16)

A. A pastor takes a good look at his congregation each week. Should the appearance of the members show sadness, discouragement? Ought it not reveal joyful "worship"?

B. Always joyful, always thankful, always praising God. Christ came to bring joy and peace. He gives—not as world gives. He gives inner joy which reflects itself in contentment and in trust.

LAST SUNDAY AFTER TRINITY

THE CHURCH—A TRIUMPHANT CHURCH REV. 21:7

Propers

In the Introit we hear of ultimate victory, for "Thou hast brought back the captivity of Jacob." In the Collect we express the assurance that we are delivered "from the bonds of our sins." Today's Epistle (Phil. 3:17-21) asserts that our Deliverer will come and transform us victoriously. Today's Gospel (Matt. 22:15-22) shows that Jesus "truckles (NEB) to no man," that is, He is servile to none. Indeed, He alone is Master of all. *Christus victor!*

A Triumphant Church

I. *The Victor Offers a Heritage*

A. Rom. 7:17: "If children, then heirs. We are God's heirs and Christ's fellow-heirs." Our heritage is offered to us. Some inherit by royal birth. Stephen (Acts 7) speaks of Israel's heritage. The prodigal (Luke 15) *asks* for his heritage and a scribe would attempt to "win" it (Mark 10:17).

B. The heritage the Victor won in conflict. Revelation displays the battle between good and evil, holiness and death. The Lamb of God wins. By His conquest the heritage is there for us.

C. The heritage is an offer freely made even though purchased at a great price. "It is by His grace you are saved, through trusting Him; it is not your own doing. It is God's gift, not a reward for work done" (Eph. 2:8, 9). "He ascended into the heights with captives in His train; He gave gifts to men." (Eph. 4:8)

II. *The Church Continues in Triumph and Conquest*

A. With God's sacrifice in Christ (Rev. 12:11) we conquer. With His might we continue in our fight. (Cf. 1 Tim. 6:11-16; Eph. 6:10-17; 1 Peter 5:8-11)

B. The gates of hell cannot prevail against us. The church looks forward to being robed in white, raising arms in victory, saluting with palm branches. Until the end of time the battle continues. We conquer in Him.

III. *The Triumphant Church Has a Heritage*

It is described in Revelation. The opening chapter speaks of the message to the angels and begins each conclusion with these words: "To him who is victorious I will give . . ." What, then, is this heritage which we receive?

A. "The right to eat from the tree of life that stands in the Garden of God" (Rev. 2:7). Back to Eden! This right was denied

man after Adam's fall into sin. Now it is restored for the healing of the nations.

B. "Cannot be harmed by the second death" (Rev. 2:11). The crown of life—everlasting life. Raised from the dead, to die no more. Death has no more dominion.

C. "A white stone, and on the stone will be written a new name, known to none but him that receives it" (Rev. 2:17). We carry on now in partial knowledge but in fullness of faith. In heaven we shall know even as we are now known. There the beauty of God's loveliness and knowledge is revealed.

D. "He shall rule them with an iron rod, smashing them to bits like earthenware" (Rev. 2:27). Man was given authority and dominion over all things, but when he became corrupted by sin, authority and dominion also were corrupted and abused. The right to judge and rule is returned and even expanded as the victorious reign with Him.

E. "In the presence of My Father and His angels I will acknowledge him as Mine" (Rev. 3:5). God will not be ashamed to acknowledge us. His countenance shines upon us.

F. "A pillar in the temple of my God; he shall never leave it" (Rev. 3:12). Our first parents, Adam and Eve, left Eden, never again to enter. But now we enter and never leave, for we are to be with Jesus Christ forever.

G. "A place on My throne" (Rev. 3:21). King with the King of kings.

Conclusion

Eden to heaven— not death but life; not weakness but power; not shame but acknowledgment. Mankind is redeemed, restored, forgiven. For the believing child "all things are made new." He calls us "sons" and we call Him "Father." Home at last—and it has been a long journey homeward.

GEORGE W. BORNEMANN
Elmhurst, Ill.