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Homiletics

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HOMILETICS

The homiletical helps in this issue continue the series of sermon studies based on the "Series A" texts in the Saxon Pericopic System compiled in 1842. This month's sermon materials were prepared by clergymen serving on the faculties of educational institutions associated with The Lutheran Church—Missouri Synod. The sermon studies for Trinity IV, V, and VI represent the cooperative work of Professors Walter Bartling, William Goerss, Eric Malte, and Carroll Nelson of Concordia Senior College, Fort Wayne, Ind. (Mr. Bartling is now serving on the faculty of Concordia Seminary, St. Louis.) Robert Ernst, Ronald Vahl, and Albert Buelow are the joint authors of the studies on the texts for Trinity VII and VIII. Mr. Ernst is on the staff of the Long Island Lutheran High School in New York, and Messrs. Vahl and Buelow hold teaching positions at Concordia Collegiate Institute, Bronxville, New York.

FOURTH SUNDAY AFTER TRINITY

Propers

JOHN 6:47-51

An air of confident trust and an expectation of divine deliverance permeate most of the propers for the day. The Saxon Gospel points to Jesus Christ as that revelation of divine truth which validates and gives present substance to hope.

Background and Introduction

Most of Jesus' sayings in John have some Old Testament or Jewish background that helps to make them intelligible to the audience in the scene. In John 6 the divine word and wisdom are presented under the symbolism of food or bread. The manna of v. 49 brings to mind the sacramental orientation of 1 Cor. 10:1-4, where Paul introduces his warning about the Eucharistic cup and bread by recalling the example of all

those ancestors who ate the supernatural food (manna) in the desert and drank of the supernatural drink from the rock. There are therefore two themes of this text: The first is the dominant theme that Jesus is the revealer of the truth, the divine teacher who has come to nourish men. The second theme, merely suggested, is that of the Eucharist.

As the revealer of the truth, Jesus identifies Himself specifically as the bread that gives life, meaning that those who believe in Him shall never be hungry. Natural hunger and death are regarded as insignificant for the sake of the faith. So the man who eats this bread (believes in Jesus) "does not die" (6:50) and "will live forever." (51)

Jesus can claim to be the "bread which came down from heaven" (v.50) because He is sent by God (v.44) and He is from God (v.46). But His Jewish hearers murmur against these claims of Jesus (vv.41 to 43), and some of them (see v.64) refuse to believe. Jesus' words are a warning that those who persist in this refusal and in their rejection of the Bread of Life will die as their ancestors did (v.49). The manna of the desert did their ancestors no good because they refused the message. Jesus' words are reminiscent of the famine prophecy of Amos 8:11-13: "Behold, the days are coming . . . when I will send a famine on the land; not a famine of bread nor a thirst for water, but of hearing the words of the Lord. . . . They shall run to and fro, to seek the Word of the Lord, but they shall not find it." But God desires to draw people to Himself through Jesus, whom He has sent (see v.44). Jesus' use of the prophetic statement in Is. 54:13 serves as a Scriptural reminder to His hearers that God will enable them (v.45) to believe and possess eternal life, if only they will listen.

The coming joys of the Messianic days

were often pictured in Israelite thought under the imagery of a banquet with God or with His Messiah. Even in the Synoptic Gospels the banquet imagery depicts the joy of the faithful in the afterlife or in the Second Coming, (see, for example, Matt. 8:11; 26:29). The Johannine context announces that the banquet is at hand. Jesus *is* the bread of life, the banquet meal, for those servants of God who believe in the One whom God has sent (realized eschatology). Is. 55:1-5 associated God's promise to renew the Davidic covenant with His invitation to eat. In Isaiah's usage, therefore, the banquet motif is Messianic. John evidently uses these Isaianic overtones as his framework. He wishes to show that the banquet given to the five thousand just before Passover was Messianic in a way that the pilgrims have not recognized: it was the sign that God had come to give food to all who seek. The primary theme of the text is, then, revelation in and by Jesus, the "bread of life."

Many commentators have found a sacramental theme in this text. Jesus identifies Himself as the "bread of life" only here in John, and John's Gospel contains no sacramental institution anywhere else. But there has been no agreement in answering the questions of whether or not, or to what extent, there are sacramental connotations in this text. Some Lutherans have shunned a Eucharistic interpretation of John 6, following Luther's lead in his *The Babylonian Captivity of the Church*. Luther maintained that chronologically the sacrament had not yet been instituted at the time when Jesus spoke the recorded words and that contextually John 6:63 ("My words are spirit and life") proved that Christ was speaking of faith in the incarnate Word. Therefore, he said, not one syllable applied to the Lord's Supper.

According to this interpretation a Eucharistic undertone to John's discourse would be merely a secondary theme. Perhaps the

Eucharistic theme becomes more primary in vv. 51-58, where (a) the stress focuses on "eating" and (b) the formula structure of v. 51 leads some to consider it the Johannine form of the words of institution. Be that as it may, the verses that comprise the text apply more directly to Jesus the Revealer. Any sacramental emphasis is more oblique.

Jesus Reveals Himself as the Food
That Gives Eternal Life

I. *Not All Food Gives Life*

- A. Israel ate manna for food in the wilderness — and died. (49)
- B. We give attention to our appetites — and die spiritually.

II. *Jesus Is the Revealed Food*

- A. He came down from heaven according to God's plan. (51)
- B. He gives His flesh for the life of the world. (51)
 - 1. By becoming man
 - 2. By dying the criminal death for sin

III. *Jesus as the Revealed Food Gives Life*

- A. The Bread of Life prevents death (50), i. e., gives new perspective to the meaning of life.
- B. The Bread of Life gives eternal life. (51)
 - 1. By the power of the Resurrection
 - 2. By the grace of Baptism
 - 3. By the nourishing of the Sacrament of the Altar
 - 4. By the hearing of the Word

Conclusion

See Jesus as the Bread of Life and believe in Him for eternal life.

THE FIFTH SUNDAY AFTER TRINITY

The Propers

JOHN 8:31-36

The standard lessons once assigned to the Sunday preceding the feast of SS. Peter and

Paul are somewhat difficult to correlate with the Saxon Gospel pericope. Peter, however, may be regarded as exemplary of the Christian man, emancipated for service by the redemptive truth in the person of Christ. The emphasis on salvation in the Introit and the Gradual highlights that divine emancipation which is the source of all "such good things as pass man's understanding." (Collect)

Background and Introduction

This text speaks of slavery and freedom — the one a baneful curse, the other a precious boon. A careful reader will note the frequent occurrence of the words "slave" and "free man" in the New Testament. Paul uses the principal word for slave, *doulos*, more than 20 times in his letters. In John's Gospel it is found 11 times, and in the total New Testament 118 times. It is regrettable that many English translations (including both the AV and the RSV) have weakened the full force of the word *doulos* and have rendered it "servant." Goodspeed (in *Problems of New Testament Translation*) calls attention to the difference between "slave" and "servant" when he says: "To reduce such terms to 'servant,' as the King James generally does, is to forget the fact that the New Testament Greek has two or three words for 'servant,' that is, an employed person, who could be discharged or resign; *diakonos* and *hypēretēs* certainly have that meaning, and *pais* may also be rendered 'servant,' though it, too, may mean 'slave.'"

To capture the full force of the word *doulos*, we should remember that the New Testament authors lived in the Roman Empire at a time when it is estimated that more than one half of the population belonged to the slave class. It is therefore little wonder that this word and its antonym, free man, are found often in the writings of the evangelists and apostles. Their readers, many of whom were slaves, could immediately relate

the imagery of slavery to their own experience.

"You know perfectly well what it is to be a slave," Herodotus reports some Greeks as saying to a Persian official who was urging them to submit to the tyrant Xerxes. "Freedom you have never tried, to know how sweet it is. If you had, you would urge us to fight for it, not only with our spears, but even with hatchets."

Yet the ancient Greeks, with but rare exceptions, regarded slavery as natural and justifiable. In his treatment of this subject Aristotle characterizes in heartless and legal fashion the slave as being merely "a breathing machine, a tool, a piece of animated property." He asserts that some people are so inferior that they may be regarded as slaves by nature. Aristotle's view was generally accepted also by Roman law and public opinion. A slave could be bought and sold at pleasure; he could be given in pledge or taken in security just like any commodity or property. A slave's relationships were not recognized by law; he could not own his own property, and any money he might earn legally belonged not to him but to his master. Even the money with which some slaves purchased manumission was in the eyes of the law the master's property. Since the slave could not enter into a contract recognized by law, manumission often took the form of a fictitious sale by the owner to some god.

Theme

In the light of these facts, a more popular and vivid illustration and picture of the blessing God has given us in His Son Jesus Christ could scarcely be found. God has provided for all mankind freedom from another and much harsher slavery, redeeming with a price the slaves of sin and lust and the law — and that price no pious fiction, first received out of the hard-earned money of the slave, but paid by the Lord Himself with the redemption money of His own blood. He thereby

liberated those who had been languishing in the chains of slavery. Thus our texts lead us to speak of:

God's Emancipation Proclamation —
In Christ You Are Free

I. *We Have Been Set Free from Ignorance to Know the Truth*

Note in v.33 the ignorance of those to whom Christ was speaking. They denied that they had ever been in bondage to anyone. Yet even as they spoke, the Romans had them in subjection, and ever since the captivity of Babylon they had been in bondage to one power after another. They are thus a fitting type of modern man, who vaunts his emancipation from religious and moral restraints and fails to see his pathetic bondage to self.

True freedom for body, mind, and spirit is effected by Christ, through His holy life, death, and resurrection. Truth is one of the marks of the person of Christ (John 1:14), and He claims before Thomas to be the very personification of truth (John 14:6). If we continue in His Word, then we shall know the truth, and this truth makes us free indeed. The truth by which we live is no mere knowledge of the redemptive facts of Christ's life; we live by the resurrection power of the Truth that is incarnate in Christ and into which we have been incorporated by faith.

II. *We Have Been Set Free from the Slavery of the Guilt and Power of Sin to Be God's Free Men, His Sons and Heirs*

Vv.34-36: "Truly, truly, I say to you, every one who commits sin is a slave to sin. The slave does not continue in the house forever; the son continues forever. So if the Son makes you free, you will be free indeed." And in that freedom we can learn anew what a glory it is to be in service to a Master.

Conclusion

"For freedom Christ has set us free; stand fast therefore and do not submit again to a yoke of slavery." (Gal. 5:1)

THE SIXTH SUNDAY AFTER TRINITY

Propers

JOHN 10:23-30

"The general theme of the Propers for this day . . . is newness of life and righteousness as marks of those who are in the Kingdom of Grace and 'alive unto God.' This is the 'true religion' of which the Collect speaks" (Luther D. Reed, *The Lutheran Liturgy*, pp. 477 to 478). The Introit calls upon the Lord, the strong Deliverer, to save His people and "lift them up forever." Deliverance by the mighty Lord in whom we place our trust is the blessing we ask for also in the Gradual.

Introduction

One of the things most earnestly sought and eagerly seized by modern man is the good life—the full life. Almost everyone would agree with the Roman philosopher Seneca that the worst of all evils is a living death or a dead life. Modern advertising urges us to "come alive" and promises us everything we could hope for in living that full life for which we yearn.

But all too often the good life eludes us, for we discover that the very "goods" in which we have placed our hope for fullness of life betray us and accentuate the problems they were meant to solve.

This does not mean, however, that we must despair of finding that good life. Renewal of life is always possible for a disciple of Jesus Christ, not only in a life after death, but also right now. A Christian can "come alive" now, and he can experience life in all its fullness. Christ's gift to you, now and forever, is:

Life in All Its Fullness

I. *That Life Is from Christ (v.28), Who Has the Authority and the Power to Grant It*

A. The One who promises is Christ, the Son of God. St. John emphasizes the divine office of Christ (vv. 15, 17, 25, 29, 30, 36-38), who carries out the will of the Father, works in His name, and is one with Him. Without this guarantee, the promise would merely be words with no meaning for us.

B. The One who promises has power over life and death (vv. 11, 15, 17; see John 11, the raising of Lazarus; also John 18—21). The death and resurrection of Christ, the Son of God, is the foundation on which the promise of life in its fullness rests.

II. *That Life Is for Christ's Disciples, His Sheep (V.28)*

A. They hear His voice (vv. 16, 27). In v. 14 Christ says that the sheep know Him. The alternative to hearing and knowing Christ is not believing in Him, and that was precisely the problem of the people who confronted Christ in the temple precincts. As the context makes clear, the gift Christ promises comes only to those who accept the evidence of His deeds. "My deeds done in My Father's name are My credentials, but because you are not sheep of My flock, you do not believe" (v.25 NEB). If the evidence of these deeds does not lead to conviction, then we can only accuse Jesus of blasphemy (v.33); but we trust in Him and hear His voice.

B. They follow Him. "My own sheep listen to My voice; I know them and they follow Me" (v.27 NEB). The gift of life in all its fullness is realized, then, as you set your sights on a higher goal than any that this present world offers. As you aspire to be Christ's sheep who follow Him and serve

Him, there unfolds for you the real prospect of experiencing life in all its fullness.

III. *That Life Is Forever (V.28; see also Ch. 11 and 20:31 NEB; a careful study of Johannine usage of this concept indicates that the life described is truly a full life—life forever, beginning now.)*

A. It is a present possession. We who know and hear and follow Christ, the Son of God, receive life even now (cf. 11: 26: ". . . no one who is alive and has faith shall ever die." NEB). Christ says, "I am giving to them life everlasting." He is now extending to us, His disciples, that renewed life which enables us to look beyond the standards and values of this present life to higher values and aspirations. That full life is now ours.

B. It is a continuing possession. The prospect for the future is even brighter. "I am giving . . . eternal life, and they will never perish" (v.28; cf. 11:25: "If a man has faith in Me, even though he die, he shall come to life." NEB). The gift of life we now possess culminates in life forever in the presence of God. The certain expectation of this everlasting life makes it possible for us to experience life in all its fullness now. This is the good life that does not disappoint, does not betray, does not heighten the problems we now face as we await the consummation.

Conclusion

Therefore, come alive—alive unto God! There can be no living death for you if you firmly believe that God loved you so much that He gave His Son for you that you might have everlasting life. (John 3:16)

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THE SEVENTH SUNDAY AFTER TRINITY

Introduction

MATTHEW 16:15-19

We live in an age of mass communications. Information and ideas hidden for many years from the common man are now at his fingertips. Theology has also been affected. The Christian man is bombarded with magazine coverage of theological opinion as well as with philosophical criticism of all theology. Perhaps it is true that the variety of information pressed down upon the contemporary Christian has forced him to call many of his cherished ideas into question. (Some are questioning not only church customs and church doctrines but even the authority of Scripture and the very existence of God.) Many sincere Christians are confused about whether God reveals Himself to men and how. When confused people try to search out God, they often have in mind a supergod (sometimes not unlike Superman or Batman) who will end the war in Vietnam, prevent auto accidents and plane crashes, and eliminate untimely deaths. Some people go one step further and say that if problems are not removed, God does not exist. It is important to point out that whenever a man tries to define or to limit God, God for that man "dies." For if a god is a product of a man's intellect, by very definition he cannot be true God. For this reason it is imperative that God reveal Himself to man. Scripture points out that God ultimately and finally reveals Himself in Jesus Christ, and that this revelation becomes personal only through the Holy Spirit.

The Revelation of Jesus as God
Is Not Immediately Evident to People

Jesus' revelation of Himself as Son of God was, in a sense, veiled. When the Pharisees came to Him and asked for a sign, He did not give them a sign that they wanted. The people of Jesus' time did not see Him as God walking on this earth. When He per-

formed miracles, people were filled with wonder and amazement but not necessarily with faith. In His wisdom God did not choose to reveal Himself in all the majesty which He has in His person. There were glimpses to be sure—the miracles and the Transfiguration—but these were not the usual way that Jesus dealt with people. It is interesting to note that among those who recognized Him as the Son of God were Satan and the demons. It was the divine voice of the Father at the Baptism and the Transfiguration that acclaimed Him rather than the majority of the people.

Too many people feel that they should have the say on how God should reveal Himself to them or to society in general. Actually man cannot talk about how God *should* reveal Himself, but only about how He *has* revealed Himself in the person of Jesus Christ. It is important to note that even when Jesus walked on this earth He did not reveal Himself as the fulfillment of all the great Jewish nationalistic expectations. Nor does He intend to reveal Himself according to all the great expectations of Western society. God will not be what we want Him to be; He will be what He chooses to be. "I Am who I Am." Jesus did not come to fulfill man's concept of God but to reveal and fulfill His Father's concept. ". . . I must be about My Father's business."

Jesus Reveals Himself as Son of Man

In the world of first-century Judaism, as in the religious world of today, the terms Messiah and Son of God were of the highest theological significance. In order to focus the attention of His people on the true revelation of God, it was necessary for Jesus to use a Jewish Messianic term that would call attention to Himself and yet permit Him the elastic quality necessary to spell out the essence of God's news. He claimed for Himself the title "Son of Man" and declared it to be God's will that the Son of Man comes

to suffer and die, that He comes to forgive sins, and that He will return in glory. One can hardly say that Jesus' revelation of Himself in any sense resembles a Superman or Batman approach to the existence or revelation of God.

Jesus Is Surely Claiming to Be the Messiah

As a person listens to the words of Jesus and views His actions, he should begin to see that Jesus is claiming to be the Messiah awaited by the descendants of Abraham. This is true even though Jesus Himself consciously avoided the term, possibly because of the incorrect connotations it had in Pharisaic and Essene theology. We might expect the people in Bible times to have made the identification that this Jesus, the Son of Man, is truly the Messiah, the Christ, the One who was to suffer death for the sins of the people. But the actual fact is that they did not make the identification. Our text tells us that they were filled with questions concerning the identity of this Jesus, who claimed to be the Son of Man. Before we 20th-century Christians condemn these 1st-century people for failing to make what appears to us to be an obvious identification, we would do well to review in our own life those obvious things that should be easily believed but are not. That Peter was able to make this connection between Jesus and the Messiah was so spectacular that it called forth from Christ the pronouncement "blessed."

Jesus Is Surely Claiming to Be the Son of God

Those who understand who Jesus is and who realize the purpose of His actions might expect that He would have laid stress on His identity as the Son of God. But the fact of the matter is that in the New Testament Jesus seldom used the term. To be sure, various clues were given in His words and actions showing that He is indeed the Son of God. His claim to speak with authority

was one of these. His assertion that He had power to forgive sin was another, and His miracles constituted still a third sign. But He does not emphasize this fact. He does not choose to be the type of Son of God Jewish society expected and hoped would appear. He did not come to earth to put all Gentiles (or communists) to the sword, nor to make Israel (or the United States) the most powerful nation in the world. He came to suffer and die for the sins of the *whole* world.

Jesus' Heavenly Father Is at Work Here

Peter's confession stands out in bold relief. It prompts us to ask how Peter achieved this insight into Jesus' identity as the Son of God. The text makes it clear that this was not in any sense Peter's own human achievement (note Jesus' words: "Flesh and blood has not revealed this to you"). It is only through the gracious working of God that any person, also today, can say that this Jesus is the Messiah, the Son of God. St. Paul expresses it in these words: "No one can say 'Jesus is Lord' except by the Holy Spirit" (1 Cor. 12:3). A person may see evidence that God is at work, a person may look at the statements of Jesus, he may even look at the suffering and dying Jesus on the cross, but it is only the "Holy Spirit sent from heaven" (1 Peter 1:12) who can finally bring him to the knowledge that this is indeed the Messiah, the Son of God.

The Propers

The simple, short, and very clear Epistle for this day (Heb. 13:8) alerts us to the fact that the Christ of Peter's confession and Jesus are one and the same unchanging Lord. Both the Introit and the Gradual picture the triumphant church saluting this Lord. The Collect penetrates the core of our confession when it announces that Jesus is the One who knows what is profitable for this church to have and who will most certainly give it.

THE EIGHTH SUNDAY AFTER TRINITY

Introduction

MATT. 9:9-13

The preacher should be aware that many in the congregation may be asking if the words, "Follow Me" are in any way relevant in today's society. "Followers" are second-class citizens, "Leaders" are first-class. The task of the introduction to this sermon is to show the congregation that they are all followers to some extent. Examples might be taken from advertising in magazines or on TV.

Our motivations, however, for following certain ideas or people are quite varied. People follow certain men because of particular attributes. (Many, for example, were motivated to follow the late John F. Kennedy because of his wit, charm, and intellectual capacity.) People may follow others out of a fear of retaliation ("If I don't do this, I will lose my job"). People follow certain styles of dress out of fear of being different.

People Follow Jesus for Various Reasons

The text does not tell us exactly why Matthew followed Jesus. The reasons in the heart of Matthew may have been mixed. What the text does tell us is that Jesus called him and that he got up and went with Him. Yale's Chaplain William Sloane Coffin reports: "A girl said to me the other day, 'I don't know if I'll ever believe in God, but Jesus is my kind of guy.'" Curiosity immediately asks, especially about the last clause, "Why?" Why are *you* attracted to Jesus? People answer that question in a variety of ways. Some may admit being attracted to Him because of Jesus' candor, His authority, the simplicity of His interpretation of the divine will. Others because of His divinity, power, love. There are still other reasons today why people may turn to Jesus. One of those reasons is a basic insecurity. This insecurity exists at various levels and operates in both the non-Christian and in the Christian. It

may operate merely at the "physical need level" of health problems, financial difficulties, problems in bringing up children, personality problems, and social difficulties. At a deeper level it may operate in the person who is keenly aware of the instability of the world in which we live, where "brinkmanship" has become a way of life, especially on the international scene. At a still deeper level it exists in the person who is still groping as he tries to discover the kind of person he is or wants to be. Insecurity may reveal itself, too, in the desperate cry of one who turns to God as a last resort. It is necessary to understand that people may be prompted to turn to Jesus by motives that are selfish and less than Christian.

Jesus Accepts People Who Come
with Various Reasons and Reshapes
Their Motives

Jesus accepted various people who had curious reasons for coming to Him. He did not always wait until they came with just the right motives. The important thing to realize is that Christ never allowed people to remain merely at their human level. Jesus knows about the things of this earth, but He puts them in the proper perspective so that He can focus the thoughts of people on the Kingdom.

Jesus did accept them with their bodily ailments, their fears, and their physical and psychological insecurities. He was concerned about their total existence, not merely about their "souls." The miracles of Jesus serve as examples to demonstrate this. There is a growing understanding that the members of Christ's church must be concerned about the totality of human problems and difficulties; but this understanding still needs to be clarified and developed in the minds of many.

A second emphasis is that Jesus was not concerned *merely* with their bodily ailments. The context surrounding this text is interesting. The chapter begins and ends with the

idea of using healing as an opportunity to direct thoughts to the Kingdom. Jesus is always concerned about the whole man; He is therefore concerned about those things that man by nature is not concerned about—namely that God *is*, and the importance of whether God is or is not ruling in man's heart. Jesus always reinterprets human reasons for coming to Him in terms of sin and grace.

A person comes to realize this fact, however, only as he follows Jesus closely enough to observe how He follows the will of the Father in His own life. One who is interested only in the material level or who follows only for physical help will soon become a follower of a different leader, for whoever follows Jesus must invariably follow Jesus to the cross. The preaching of Jesus is, "The kingdom of God is at hand." This ruling power of God comes into people's lives by the Holy Spirit. When a person led by the Spirit comes into the Kingdom, he brings with him all that he has and all that he is, and Jesus rules over it—the financial worries, the personality problems, the difficulties of health, the insecurity, the fears, the guilt.

**Jesus Never Takes You out of Something,
but into Something**

It is interesting to note that the banquet in which Jesus meets with tax collectors and sinners is the immediate *climax* of the call to Matthew, "Follow Me." One can be quite certain that Jesus led the called tax collector Matthew into the banquet (see 9:13). Jesus has not come to help us with the "big escape" from life but rather to bring His life into our lives so that we can enter helpfully into the lives of people with whom we associate.

Jesus always calls us to service in His kingdom. "Live this following out in the world," Jesus tells us. It is interesting to note that in Chapter 10 the sending out of the disciples is recorded with the command to heal and preach. Thus the cycle goes on with the inevitable concern for the whole man.

As a person follows Jesus, it is important that he perceive more closely what such following means. The phrases and words of Jesus at the banquet show Jesus' concern that these people would learn, as Matthew would begin to learn and as we must learn, exactly what following Jesus means in daily life.

Propers for the Day

Both the Epistle (Rom. 8:12-17) and the Collect emphasize the importance of the Holy Spirit. They alert us to the fact that we cannot operate merely on the level of the hope for personal gain in following the Master. To please God one must give his life up to the Spirit who, in the words of the Collect for Trinity VIII, will lead us to "do always such things as are right."

The Introit reflects the thoughts of the person who stands in the midst of God's people, rejoicing that his place in the Kingdom is the result of the loving-kindness of the Master. He is not there merely because he finds that the Kingdom answers his need for security.

The Gradual reflects the continual prayer of "Kingdom people." "Make us to put our trust in You, Lord. Keep our eyes on Your saving work."

Long Island, N. Y. **ALBERT BUELOW**
 ROBERT ERNST
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