

Concordia Theological Monthly



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ARCHIVES

HOMILETICS

Outlines on the Swedish Gospels (Alternate Series)

MAUNDY THURSDAY

MARK 14:22-25

It is the will of the Lord that we celebrate His Holy Supper often. However, no matter how often we celebrate the Holy Supper of our Lord throughout the year, our Communion on Maundy Thursday night is always especially significant. The reason for this is simple. It was on Thursday night, the night during which our Lord was betrayed into the hands of His enemies, the night before He was nailed to the cross as a Sacrifice for the sin of the world, that our Lord instituted the Holy Supper.

Just what took place, and just what Jesus said as He instituted the Holy Supper, is no secret. It is recorded four times in Scripture (Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; 1 Cor. 11:23-25). Four times we read in simple language that as Jesus gave bread unto His disciples to eat, He said, "This is My body," and that as He gave wine unto His disciples to drink, He said, "This is My blood." Though we cannot understand how bread can be the body of Christ, or how wine can be the blood of Christ, yet we know that thus it is in the Holy Supper. Our Lord says so, and that settles it for us.

However, because many deny this simple truth, also because we are tempted to doubt, let us consider the question: What Is the Lord's Supper? The answer is found in the Word of God which lies before us for study. The answer is summarized beautifully in these words once written by Dr. Martin Luther: "It is the true body and blood of our Lord Jesus Christ under the bread and wine, for us Christians to eat and to drink, instituted by Christ Himself."

What Is the Lord's Supper?

I. *The Lord's Supper "is the true body and blood of our Lord Jesus Christ"*

A. Our Lord Jesus Christ instituted the Holy Supper. "Jesus took bread." "He took the cup." "He gave it to them." "He said unto them . . ." (text). The Holy Supper is not a human custom. It is divine in its origin. We are not at liberty to improve upon it with

our understanding or lack of understanding. We are to accept it as our Lord Jesus Christ gave it.

B. Our Lord Jesus took bread and wine. Thus we read in clear and simple words (text). Bread prepared of flour (1 Cor. 10:16; 11:27, 28); wine, the fruit of the vine (Matt. 26:29; Luke 22:18; *Theol. Monthly*, August 1925; *Lehre u. Wehre*, May 1925). Bread and wine are the visible means in the Holy Supper. They do not disappear.

C. Our Lord Jesus said of the bread, "This is My body." He said of the wine, "This is My blood" (text). Again, the words are simple and clear. "In, with, and under the bread Christ gives us His true body; in, with, and under the wine He gives us His true blood (Real Presence)." (*Catechism*, Qu. 299)

Though we cannot understand the doctrine of the Real Presence, we dare not gainsay it (1) by denying the presence of bread and wine; (2) by denying the presence of Christ's body and blood.

II. *The Lord's Supper is given "for us Christians to eat and to drink"*

Again, the words are simple and clear.

A. The Lord's command (text).

1. All should eat and drink. "He gave it to them, and they all drank of it" (text).
2. Christians are not to adore the bread and wine. We are not to go beyond the clear and simple command of Jesus, no matter how much we are tempted to do so. Every attempt to make the Holy Supper more holy than Jesus made it is blasphemy.
3. Christians should not look upon the Holy Supper as "a real, though unbloody, sacrifice for the sins of the living and the dead." (Heb. 10:14, 18)

B. The Lord's promise. "This is My blood . . . which is shed for many" (Mark 14:24). "This is My blood . . . which is shed for the remission of sins" (Matt. 26:28). "This is My body, which is given for you. . . . This cup is the new testament in My blood, which is shed for you." (Luke 22:19, 20)

May we always remember our Savior's answer to the question: What is the Lord's Supper? The answer is simple and clear. May we never, no matter how noble our intentions may be, change this answer.

San Antonio, Tex.

ROLAND WIEDERAENDERS

GOOD FRIDAY

JOHN 12:31-36

What does the cross mean to you? Why do you wear it on your coat lapel or on your necklace? Why do we place the cross on our altars and on the steeples of our churches? Is it merely an ornament? A good luck charm? Is it merely a sentimental gadget whose meaning we have forgotten amid the mad rush of our day and of whose power we know even less? Our text tells us otherwise. It was spoken by Jesus Himself a few days before His crucifixion. In it we see the cross of our Lord rising up as a throne before which mighty things would happen.

The Power of the Cross

I. *As a place of judgment*

A. For the world. Jesus said, "Now is the judgment of the world" (v. 31). This was the world's hour of decision. The Greek word means "crisis." The sick and diseased world was now facing its trial as Satan was making his ultimate stand and as Christ was mounting the cross to become "the Lamb of God, which taketh away the sin of the world."

B. For Satan. "Now shall the prince of this world be cast out" (v. 31). Now the time had come for Satan's head to be crushed as it was predicted in Gen. 3:15. Christ was not being nailed to the cross as a martyr who had lost the battle. He was dying as a conqueror. Through His suffering and death He would break the power of evil, cast out Satan, and set sinners free. Jesus speaks in the present tense . . . confident, powerful. The victory over Satan is as good as done. (John 16:11)

C. For ourselves. The cross is also a place of judgment for us. On this Good Friday, God is repeating to us the words He once spoke to Moses at the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Calvary is holy ground. Here we are judged for our sin. Here our own wickedness is unmasked. For us Christ suffered and died. "God made Him to be sin for us," etc. (2 Cor. 5:21). We miss the point if we do not see Him as our Substitute. By nature we are 100 per cent the enemies of God. Our hearts are filled with pride, our wills run contrary to God's will, our minds are ruled by evil. God's ultimate judgment against us is separation from Him and eternal punishment. But on the cross our Savior stepped in as our Substitute. He drew all the lightning of God's wrath into Himself that we might be spared. (Gal. 3:13; Is. 53)

II. *As a magnet*

The cross is also a place of power because Christ thereby draws us to Himself.

A. His magnetic power — Jesus provided not only the atonement but also the power that draws us. By nature we are too blind to see the need and too proud to accept it (1 Cor. 2:14). How, then, does Christ draw us to Himself? He could club us into heaven, but then His kingdom would be composed of an army of rebels. He draws us with the power of His incredible love and forgiveness. . . . Elaborate on His amazing love.

This power resembles our experience with utterly good people. It is like a person whom you have hurt incredibly again and again. But instead of seeking revenge, he showers you with all-out kindness. Thus he wins you. Similar to this is the unspeakable love of God toward us. (Is. 1:18)

Immediately He started to draw people to Himself as He had promised: (1) centurion, (2) penitent thief, (3) 3,000 at Pentecost. Relate current examples. This is the ongoing story of the church. Christ draws to Himself the perishing, plucks them as brands from the burning, lifts them to eternal life. (Gen. 49:10)

B. Man's power to resist. . . . "Who is this Son of Man?" some asked. Always there were those who questioned and opposed Him. While Christ died for all and while God wants all men to be saved, people have the unholy power to resist the magnetism of the Cross. God works by grace and love. If you reject Him, you head for eternal darkness. (V. 35)

III. *As light for the way*

Christ not only draws us to Himself but also gives us light and strength for Christian living. As the sunrise sheds its light across the land and dispels the darkness, so Christ is light for our life. His strength, planted in the center of our lives, is radiating outward. With Him dwelling in our hearts by faith, we have guidance and power for every circumstance. (Vv. 35, 36; Ps. 119:105)

What shall I do about God? His Word answers — Ps. 37:5; Luke 4:8.

What shall I do about my life? Live for myself or glorify God? His Word answers — 1 Cor. 6:20.

What shall I do about my grudges and hates? The light of the Cross tells me — Ephesians 4:32.

What shall I do about death and eternity? Answer: John 10:27, 28.

What shall I do about my recurring self-righteousness? Recognize its fakery, and accept the merits of Christ anew. (Eph. 2:8)

What shall I do about my doubts and fears and troubles? (1 Peter 5:7, and remember Rom. 8:28)

What shall I do about my unsaved fellow men? (Acts 1:8)

What shall I do about my sins, all the innumerable times I fall short of the Light? (1 John 1:9). Thus Christ and His Word are an unfailing Light, and thus the Cross of Christ is a power. On it Christ bore the judgment against our sins; by it He draws us unto Himself; with it He casts a brilliant beacon of light upon our path until we reach heaven as our home.

Topeka, Kans.

ALBERT C. BURROUGHS

EASTER SUNDAY

MATT. 28:1-8

An Oriental king once asked his wise men to prepare for him the history of the world so that, knowing what had been, he might better rule. After 20 years they returned with a caravan of camels, each laden with many scrolls. In these they had recorded the rise and fall of the nations. "But I can never read all that," the king said. "Go back to your libraries, and reduce it to one book." After another score of years they returned with one large scroll. But the king was old, his hands too feeble to hold the scroll, his eyes too dim to read it. "Must I die, then," he asked, "without knowing the history of the world?" One scholar said: "Sir, I will summarize for you the history of mankind: They were born, they suffered, they died."

Of course there is more to human life than suffering. However, the main chapter of his summary was omitted—"they rose again!" There lies the cause of man's greatest concern, his greatest fear. But Easter takes the fear out of man's life. There is one word which is dominant in the Easter story—fear. But Easter puts this word in its right sequence:

"Fear"—"Fear Not"—"Fear and Great Joy"

I. *Fear is natural and necessary for living*

A. Every child is born with two normal and natural instincts: It wants to eat, and it is afraid for its life. Surely you have noticed a small naked newborn baby frantically reaching out. It is afraid of falling and of sharp loud noises.

B. A certain fear is absolutely necessary for survival. We teach our children that fire burns, a knife cuts, a car can kill.

C. Man is born with the instinctive desire for self-preservation.

II. *But there is a wrong, wicked fear, a result of sin*

A. Behind our anxious fears and worries, there is the fear of a Higher Power, God. To this Higher Power we are responsible and answerable, even for every idle word. (Matt. 12:36)

B. It was this fear which caused Adam and Eve to hide in the Garden, crawl behind bushes, cover themselves with fig leaves.

C. Man knows that he has violated the will of God and that God, therefore, cannot be pleased with him. "I know that in me, that is, in my flesh, dwelleth no good thing." (Rom. 7:18)

D. It is this fear of God that has caused man to regard the displays of the forces of nature as signs of God's wrath and displeasure. Men will be afraid in a great storm (Jonah, fellow passengers of Paul), fear thundering and lightning, fear earthquakes. Thus the soldiers "became as dead men."

E. Behind all this is the fear of eternity, immortality. "Old Man River": "I'm sick of livin' and I'm scared of dyin.'" In December 1957 the Associated Press released the views of three prominent people on resurrection and immortality: those of a movie actress, a biologist (Dr. Selmer Waksman, Nobel prize winner), and a senator (Ralph E. Flanders of Vermont). Waksman said: "Therefore we must conclude from our stated definitions of life and death, that any belief in life after death is in disagreement with all the accumulated wisdom and knowledge of modern biology."—But why this continued interest in life after death? (Job 14:14). There is fear of death, of facing God, of accountability, of just retribution, of eternal damnation, of hell.

F. Man has every reason in the world to fear the deepest depths of hell. Many passages speak of this fear. But it is only a prelude to the greatest of all fears—what will happen when Christ returns in glory to judge the world in righteousness. Then the united cry of fear-ridden men will rise in deafening crescendo as they wail: "Mountains and rocks, 'fall on us, and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb.'" (Rev. 6:16)

III. *The resurrection of Christ has removed this terrifying fear*

A. The women were also afraid (Luke 24:5). But theirs was a different fear. They loved their Lord. They had come to manifest their love in anointing His body.

B. To them the angel said, "'Fear not!' Christ is living!" Only the resurrected and everliving Christ removes all fears. Ours is a blessed immortality. Why? It is not through reasoned argument, though volumes have been written to prove it as well as to disprove it. It is not through intimations of immortality, for they are like thistle down which comes and goes, never resting for more than a moment and always carried beyond our grasp. The assurance comes only as we know and believe that Christ lives.

C. The living Christ removes our fears, because He, and He alone, removes our sins. He took them all — Good Friday — the sacrifice was complete and fully accepted. The wrath of God was appeased. No need to fear God's judgment, hell, immortality. He gives us the power of a new life — of eternal life. (John 14:19)

IV. *Now there remains for a Christian only a good and wholesome fear*

A. V. 8: "Fear and great joy." How awesome is Easter! The open, empty tomb, the Lord of life! Lord of lords, King of kings! Mighty Conqueror of sin, death, and hell! He lives! And He is *our* Lord, in everything.

B. This brings us great joy! Him we love, and "perfect love casteth out fear." All is well, Jesus lives.

C. Him we serve. "Go quickly." Those who serve the living Lord dare not loiter.

Jesus is the Answer to all our fears. From the beginning to the end the Gospel has one message: "Fear not." The angel told Zacharias, the virgin Mary, Joseph, the shepherds of the Judean hills, the women at the tomb: "Fear Not!" — This is Easter!

Minneapolis, Minn.

F. E. GESKE

QUASIMODOGENITI

JOHN 21:15-23

Easter hasn't helped you, changed you, affected you? You find yourself the same kind of person after Easter as before? Same dead routine of living? ("I go a fishing.") No renewed hope? No buoyed faith? No new purpose and zest in living?

Actually Easter *does* change things. Rekindles faith. Buoy hope. Recharges batteries of the spiritual life.

The Risen Lord Reclaims the Persons and Re-directs the Lives of His Followers

I. *The risen Lord reclaims the persons of His followers*

A. Christ *claims* His sheep by right of His redemption and resurrection

1. For three days they were “as sheep without a shepherd” — scattered, behind locked doors. Shepherd slain. Now the risen Shepherd claims them again. Calls them “*My sheep.*” (Vv. 15-17)

The risen Christ has every right to call them *His* sheep. He laid down His life for the sheep (John 10:11, 17, 18). Purchased them, redeemed them. Now He is raised again “for our justification.” (Rom. 4:25)

2. You have been redeemed from destruction by the crucified and now living Christ. He who is “the Resurrection and the Life” promises to you and all His sheep: “I give unto them eternal life. . . .” As Christ sought out Peter at the Sea of Galilee, so He still seeks you out to claim you and to press upon you His promises. How this changes things! How it rekindles faith! How it buoys hope!

B. Christ *feeds* His sheep and sustains their faith.

1. Peter, after his fall, was a “bruised reed,” a “smoking flax.” Christ made this journey to the Sea of Galilee specifically to bind up the bruise — to fan faith’s smoldering flame. He came to give the bread of life to Peter and the other apostles. Gave them bread and fish indeed (v. 13; context). But best of all, He gave them spiritual food for the sustenance of their waning faith.
2. The risen Christ feeds you upon His living Word. Gives you perpetually of His own body and blood in the Sacrament. Says to ministers of the Gospel today, “*Feed My sheep . . . feed My lambs* (as He said to Peter), and He Himself supplies the spiritual food which sustains the life of those He has redeemed. How this changes things! The Holy Spirit at work in you through the living Word of the living Christ!

II. *The risen Lord re-directs the lives of His followers*

A. The lives Christ invaded were given thenceforth to kingdom purposes.

1. Peter was directed: “*Feed My lambs . . . My sheep.*” He was not to make it his life’s business to “go a fishing” (context,

v. 3). Earlier Christ had said to him: "When thou art converted, strengthen the brethren." He was to gather and feed and strengthen Christ's sheep.

2. This he was to do even at the sacrifice of his own life. He was to be martyred for feeding the sheep (vv. 18, 19).—Peter's became a re-directed life. No longer a cowering disciple; became now a flaming evangelist. "We cannot but speak the things . . ." His consuming passion: to preach the crucified but now risen Christ. Cp. Pentecost sermon. Did this with zeal, knowing that neither he nor John would "tarry till Christ came" (vv. 22, 23), but that he must "work while it is day."

B. Also today Christ's followers live re-directed lives

1. "They which live do not live unto themselves, but unto Him which died for them and rose again" (2 Cor. 5:15).

"Lovest thou Me?" the love of Christ constrains us to gather and feed Christ's sheep even at great sacrifice in time and money.

2. Go quickly, therefore, and tell. Speak the things which you have seen and heard. Do not tarry; do it while it is day. Easter changes things. Gives new purpose to life: to win as many for immortal life as possible; to gather all the sheep and lambs into the fold; to make available here and abroad manna in generous supply.—Yours, a re-directed life because of Easter. Nothing routine any more. New, consuming purpose in life. What a change! What a challenge!

"Thou knowest that I love Thee." Can you say that? Does He know it? "If ye love Me, keep My commandments." "Feed My sheep." "Go ye."

Peoria, Ill.

THEODORE TEYLER

MISERICORDIAS DOMINI

JOHN 10:1-10

What is your most treasured personal relationship? The personal relationships to members of our families surely stand out among those we treasure. When such relationships are severed by time, circumstance, condition, etc., it is often very disturbing and distressing. Illustrate: Young men going into service. Part of family moving to distant part of country or world. Death. We treasure relationships to one another in community. Healthy, happy experience to associate

with others in community projects, interests, etc. Such relationships make our communities places we enjoy and hold dear throughout life. And what about the happy relationships we enjoy with one another as Christians? We feel the strong bond of union which holds us together. Illustrate by Hymn 464. Precious, meaningful, blessed, happy relationships which mean much to our lives!

One relationship, however, should be treasured most, be the most blessed relationship here on earth. In it all the best features of any other blessed relationship ought to be combined into one powerful, effective, stimulating communion which affects our whole existence and gives our lives a rich wholesome meaning and power which nothing else can supply. It is our relationship to Christ, our Savior. To confirm our appreciation of this fellowship and to behold anew its wonder and glory, we give attention to the text and theme for this "Good Shepherd Sunday."

Our Strong Personal Relationship to Christ the Shepherd

I. *Christ, the only true Shepherd, can command such a relationship*

A. Christ is most surely the only true Shepherd (vv. 1, 2, 7-10).

1. It is important to be certain of this fact and truth. Many other leaders, guides, directors, etc., cry out for men to follow them. All around they cry out to us to follow them. It is not always easy for us to judge whether they are "thieves and robbers." Illustration: In the field of politics, how difficult to judge by what we see and hear! In religion and philosophy, how confusing it can become! Jesus uses the strongest possible language to set aside any doubt that there is none other who can supply what He as the true Shepherd is prepared to supply and offer.
2. The whole ministry, life, and work of Jesus bear witness to the certainty of this assurance. Here surely the facts of Easter, so recently celebrated, should be used to point up the truth of this word of our text: "I am come that they might have life and that they might have it more abundantly."

B. Since Christ is the only true Shepherd, we should be challenged to desire a strong personal relationship with Him.

Uncertainty holds no power of challenge. Truth, honesty, certainty, they command the best within us to desire such a relationship. Why should we follow someone else? Why follow one who will rob, pillage, destroy? Why yield to one

who is not genuine, in whom we shall be disappointed, who will show no personal concern or interest in us?

II. *Christ's true sheep alone will really appreciate that relationship*

A. They "hear His voice," "The sheep follow Him," "They know His voice" (vv. 3, 4, 8).

1. We were not true sheep by nature. We turned away from the Shepherd. We had gone astray. We were lost, and there was none to show us the way back. There was no appreciation of our real need for a happy relationship to the one true Shepherd.
2. By the grace of God, through His Spirit, we were turned from those who mislead, from the delusions of our sinful hearts, from the way of sin and destruction. His voice drew, attracted, and impelled us to His side. We saw our need for that which He alone could supply. We were brought into such a relationship with Him.

B. Such true sheep glory in His relationship to them.

1. He makes the claim that they are His (v. 4 ff.). He has assumed a responsibility over against them. He promises them that His personal interest and concern are important to Him.
2. They are conscious that no one else would be able to maintain such a relationship to them. His work in their behalf proves the superiority of His relationship to them.

III. *Our blessed relationship to the only true Shepherd, Jesus Christ, has wondrous promise of true and lasting blessings*

A. There are wondrous blessings for this life (vv. 3, 7, 8, 10).

1. To know that our Shepherd is interested in showing us the way. Guiding, directing, protecting us, and providing for us, He gives us blessings in this life which are necessary and vital for happy, contented, peace-filled, trusting, properly directed, integrated lives.
2. He provides us with the higher blessings of a spiritual nature. They bring us the richer things of a life filled with light, joy, and hope.

B. There are lasting blessings for all eternity (vv. 9, 10).

1. A happy relationship to Christ, our Shepherd, makes us conscious of final, eternal blessings stored for us in heaven.

2. We await the realization of such everlasting blessings with keenest anticipation. Then our relationship with Him as the true Shepherd in the heavenly sheepfold will be final, glorious, and complete.

Do we all stand in such a blessed relationship with Christ, the only true Shepherd? Why do some continue to seek elsewhere what He alone can offer? Why do some turn aside from the one true Shepherd? What is our relationship to Him doing to our lives? Let us use His Word to maintain a close, blessed, meaningful, and impelling relationship to Him.

St. Charles, Mo.

E. V. OELSCHLAEGER

JUBILATE

JOHN 14:1-12

"The Big Change," an article in *Lutheran Education*, Vol. 93 (February 1957), shows what vast changes have come over the world in the last 15 years: 8,000 more people a day in this country; growth in our church of about 700,000 souls; change from rural to urban; over 30 million people on move; families larger; almost 3½ million in colleges; marriage at younger age; 2½ million women working; average age going up to 68 years for men, 74 for women; color barriers down; average income from \$2,210 in 1951 to \$6,500 now; farming mechanized; a host of new drugs; automation in factories; atomic energy. And now space satellites.

Some people call this evolution, feel world is getting better. Christians see in this change proof that their life is no more than a pilgrimage (Heb. 13:14; 1 Peter 2:11). Their joy is not in this, that the world is improving. It is in the joy Christ gives them in all this change. This joy is described in our text:

How to Make Our Pilgrimage Joyful

I. *With a sure goal before our eyes* (vv. 1-3)

A. Sure, because it is permanent (v. 2). Reference to "many mansions" indicates that heaven is an abiding place either for many people or many kinds of people. It might even be a reference to many heavens (2 Cor. 12:2; Eph. 4:10; Deut. 10:14). It might also refer to the many rooms and the large size of the heavenly Jerusalem (Rev. 21:16). Or we might think of how Christians are many members and yet one body (1 Cor. 12:12, 25).

Real emphasis here is on permanency of heaven, on "abiding places." Only in heaven such permanency. Crucifixion and resurrection are proof of it. "I go to prepare."

B. Sure, because it is prepared by Jesus (v.3), by His crucifixion and session.

Jesus prepared salvation on the cross. "It is finished" (John 19:30). He still prepares by preparing us. Should not think of Ascension as judgment but as a preparation.

Jesus comes again. Chiefly at end. We live only as preparation for this. Jesus also comes all the time; in the word concerning His resurrection (John 16:16,17); to comfort (14:26); in mystical union (14:23).

It is quite a reversal for master to prepare for servants — Christ, our great Love and only Hope. Prepares more for us than our country prepared for visit of Queen Elizabeth.

Application: "Let not your heart be troubled" (v. 1). In Jesus permanent and prepared place. No need for sadness. The New Testament is strong on eschatology, because our greatest joys are in the future.

II. *With right road under our feet* (vv.4-7)

A. Right, because Jesus is the Way (vv.4-6a). Road maps needed for travel. Our maps not the Ten Commandments or the Sermon on the Mount. Our map is Jesus. Not many roads to heaven — only the straight and narrow way in Jesus (Matt.7:14). Worship God only in Jesus.

He does not only show the road. He is the road. As little brother walking on body of big brother to cross hole in ice. He is new and living way (Heb. 10:20). As roads are made to seemingly inaccessible locations, for instance, to faces sculptured in Black Hills, so Christ makes a way. In the night of time He is the Way.

B. Right, because Jesus is the Truth (v.6b). In world of lies He is Truth — no sin in Him. He alone reveals truth, is Light of world (John 8:12,31,32). Not only teaches but is Truth (Col.1:15; Heb. 1:3). Is Truth because He is God (Col.2:9). It is not enough to be contrite. Must have Jesus to have sins forgiven.

C. Right, because He is the Life (v.6c). He alone has power over death and gives eternal life (1 John 5:20). Good works cannot give life. Jesus' Resurrection and Life (John 11:25). His life gives power (Phil.4:13).

Application: With Jesus as our Center, our pilgrimage is joyful. Mohammed is not Islam; Plato is not Platonism — but Christ is Christianity. In the past, present, and future Jesus is the Way, the Truth,

and the Life. He is the Beginning, Middle, and End. He is the Goal and Stay of our pilgrimage.

Ten rules on sorrow: 1. Don't "buck them up"; 2. Don't try to divert; 3. Talk about deceased; 4. Let tears flow; 5. Let bereaved talk; 6. Reassure—don't argue; 7. Communicate—don't isolate; 8. Do something concrete; 9. Bring bereaved into action; 10. Bring bereaved to doing things for others. None of these rules as effective as to know Jesus. He is the Center of all joy in sorrow. Like Andrew we should always be introducing someone to Jesus.

III. *With firm faith in our hearts* (vv. 8-12)

A. Firm, because we can see the Father in Jesus (vv. 8-11). Philip learned to see Father in Jesus. Words and work of Jesus reveal Father (vv. 10, 11). Holy of Holies in Jesus. He is Mediator (1 Tim. 2:5).

John 10:38 has "Father in Me, and I in Him," here "I in Father and Father in Me." There emphasis on Christ's works, and here on His words (v. 10). Emphasis on works in verse 11.

B. Firm, because we can do greater works than Jesus (v. 12); not in salvation but in time—Christ limited to 30 years; in space—Christ limited to Palestine; in content—we preach a Christ who has completed His work.

Application: Since God is so close to us in Jesus, all God's power is ours in Jesus (1 Cor. 3:22). This makes our prayer life strong and fills us with more solid joy in our pilgrimage.

Woman who was told she had nine months to live found joy here. Book by Brian Hession *Determined to Live* (Cancer Anonymous along lines of Alcoholics Anonymous) reveals what firm faith in Christ can do.

Luther says this is the most consoling sermon the Lord preached on earth. We have both bitter and sweet waters here. When people are very sick, close to death, they love to turn to this sermon. Troubled hearts make bad worse and are dishonorable to God. May our hearts be untroubled. May we have joy in our pilgrimage.

Denver, Colo.

WALTER LANG