

SERMON

STARTERS

Russell Montfort

April 18, 2004

Second Sunday of Easter

Acts 5:27-32; Ps 150
Rev. 1:4-8; John 20:19-31

The Firstborn from the Dead

On this Second Sunday of Easter, pulpits tend to get quieter, more reflective, and more cognitive. After the stunning declaration of Easter Day that “Christ is Risen” from the dead, and that declaration accompanied by trumpets, drums, and cymbals, we have traditionally come to the Second Sunday of Easter in a more meditative mood, with fewer of us present. On this Sunday after, we are trying to figure out how we live this extravagant affirmation.

The writer of Revelation opens his report to seven churches in what is now Turkey by asserting that his message has been given to him by God, “who is and who was and who is to come.” This is the same God who came among us as the risen Jesus, “the firstborn of the dead.” This remarkable metaphor John uses probably came from Paul, who used it in his letter to the church at Colossae (Col. 1:18).

The writer wants us to see that this God, who is, was, and will be, has now done a new thing. God has overcome death through Jesus who was his “faithful servant.” And now the process has been reversed; the dead shall live again. Note that the scripture says he was the first one born from the dead, meaning others are to follow. I think we dismissed the brass and the drums too quickly. We gave away the flowers and put up the extra chairs in haste. The celebration has just begun.

April 25, 2004

Third Sunday of Easter

Acts 9:1-6 (7:20); Ps. 30
Rev. 5:11-14; John 21:1-19

Doing a Different Thing

Paul dared call himself an apostle of Christ, a title previously reserved for those who had known Jesus personally—those who had walked, talked and lived with him, those who had received a commission from him. Paul’s vivid religious experience on the road to Damascus had brought him face to face with Christ. He saw him; he heard him; he received directions from Jesus; he was told what he was to do next. And it was a different thing than he had been doing.

Christians have since hoped to duplicate the shattering Damascus road experience of Paul. I was Dorothy’s pastor. She had a beautiful spirit. But the disappointment of her life was that she had never been “slain in the Spirit.” She wanted to be knocked out, knocked to her knees in a faint.

I never had that experience, and unlike Dorothy, never longed for it. I did have a Damascus road experience, however, in 1947 on a bus on the way to my work in Louisville. Every day, we picked up an African-American woman with her two small girls, but not until the bus was packed and she and the girls had to stand near the back. One day I looked up and I saw them, really saw them standing there from where I sat. Only this time I saw a tired mother with fretful children who needed a place to sit down; I stood and offered my seat. She thanked me and sat down.

Paul was blinded in his “road” experience; my eyes were opened. It was a different thing than I had been doing.

May 2, 2004

Fourth Sunday of Easter

Acts 9:36-43; Ps. 23
Rev 7:9-17; Jn. 10:22-30

God Is with Us

Psalms 23 is probably the best-known Bible passage. But that doesn’t mean it is the best understood. It is actually hard for urban people to grasp the concept of sheep and their shepherds. Unless you grew up among sheep, you have no understanding of how dependent they are on their shepherd, or how dumb they are. As a farm child, I was convinced that there was no dumber animal.

With my farm years long past, my wife, children, and I visited Williamsburg, Virginia. On the village green there was a flock of sheep with a faux shepherd, who was most likely a high-school student at a summer job. One half-grown lamb was bleating distressfully. He had lost the others. They were in clear sight, but he was turned the wrong way. He couldn’t see them. My ten-year-old son and I walked over to help him. We turned him around so he could see the other sheep, and he ran to join them.

The psalm reminds us that there is a communal dimension to life among the flock. The shepherd keeps the sheep together so that they might console and comfort one another. He turns them around when they are lost. And the unifying theme is that whether we live or whether we die, God is with us.

The psalmist then changes his metaphor to that of a table around which a family is gathered. They are the household of God. It is only a short step then to think of the Eucharistic Table as the Table to which we have all been invited, presided over by Jesus, the good shepherd.

May 9, 2004
Fifth Sunday of Easter

Acts 11:1-18; Ps. 148
Rev. 21:1-6; Jn. 13:31-35

**Sincerity Is a
Second-rate Virtue**

I walked into the required Sunday night chapel service just as the students reluctantly arrived. My attendance was not required; theirs was. I always went with a hope that one of these visiting preachers to our somewhat isolated college town could engage the student mind as well as speak to my own tedium. The text for the evening was John 13:31-35.

The lesson was read, the choir sang, and the preacher climbed up into the pulpit. When he began, I wasn't really paying attention because I was still piqued by the admonition of Jesus that we are commanded to love one another. It wasn't a new thought; the proposition had always annoyed. But I settled in and momentarily the preacher began to express some of my own reservations about these words of Jesus. He went on to say that if we cannot always love one another as this "new commandment" asserts, then we still have the counsel to serve one another in loving ways, in ways that affirm the other, in ways that aid and comfort the other. "I give you a new commandment, that you love one another."

The service ended. I walked home. Nothing was far away in our little town. "But," I argued with myself, "if I did it the preacher's way, I wouldn't be sincere. How can I serve somebody I don't like? That would be an act of hypocrisy."

But the commandment is clear. Service is mandated—love follows. Sincerity is a second-rate virtue.

May 16, 2004
Sixth Sunday of Easter

Acts 16:9-15; Ps. 67
Rev. 21:10, 22-22:5; Jn. 14:23-29

No Temple in the City

In John's vision of the Holy City come down from God, everything is new, sparkling, and pristine as a bride. All of the ugliness of the former city is gone. There is no death, no crying, no pain—all of that is gone. No light is needed; there is

no night. The gates will never be closed. And in this new Jerusalem there is no temple. No temple is needed. No temple is wanted. God is the temple. Buildings get in God's way; they get in the way of community. It is a new Jerusalem, a new community that is seen in John's vision as the fulfillment of God's purposes.

Such an idea puts a tension in us Christians. Through the centuries, we have built magnificent worship houses and appointed them with splendor. We cherish them as sacred places. But according to John, it isn't the temples that matter; it is the relationship with God and with one another that is of ultimate value.

Edgar was in his 80s in 1993 when Latvia received back her sovereignty from the Soviet Union. Edgar's Methodist church was given back to what was left of its members after almost 50 years of seizure. Some pastors were sent to Siberia; others fled the country. Edgar kept a house church going in his home. It was against the law but of no concern to him. He kept the faith without a building.

When the Methodists gathered for their first Annual Conference in their old ruined building, denominational visitors came from other European countries and from the U.S. Edgar sat there quietly, ramrod straight. He never spoke but his presence was palpable—almost overpowering. It was like coming into the new Jerusalem to find the remnant of the body of Christ, alive and well, one of those "who (is) written in the Lamb's book of life."

May 23, 2004
Seventh Sunday of Easter

Acts 16:16-34; Ps. 97; Jn. 17:20-26
Rev. 22:12-14, 16-17, 20-21

No Whistling in the Dark

In the musical *The King and I*, Anna has been hired to come from England to tutor the king's many children. As she and her young son arrive in Siam, they are apprehensive at the strangeness of this exotic place. Anna takes her son by the hand and cheers him up as she sings: "Whenever I'm afraid, I whistle a happy tune."

Psalm 97 is not whistling in the dark. Religious people do a lot of that. One can usually tell when they are uncertain; they get louder. It's a dead giveaway. They are afraid. But while the psalmist admits that

there is evil and terror in this world; nonetheless, he declares that God reigns. It is an appropriate lesson for this last Sunday of Easter. We have traveled through Lent with Jesus. We went with him to the upper room and we had that last supper. He was arrested and tried. We kept the vigil and on Easter Day he was raised from the dead. Glorious Day!

And now we have come through the celebration of Easter and have a new world in which to live out our days. There will still be heartbreak and disappointment, uncertainty and failure. But we have Psalm 97 as our battle song as we enter the struggle against evil while declaring God's sovereignty.

"Light dawns for the righteous, and joy for the upright in heart"(Ps. 97:11).

This is no whistling in the dark.

May 30, 2004
Day of Pentecost

Acts 2:1-21; Ps. 104:24-34, 35b
Rom. 8:14-17; Jn. 14:8-17 (25-27)

**They Were All Together
in One Place**

Jews had come from all over the eastern Mediterranean Sea area: Libya, Egypt, Arabia, Asia, Greece, and Rome. They had come to Jerusalem to celebrate the festival of Pentecost, which was to honor God's continuing care for them. They were always expectant that God would do something special to honor their faithfulness. This year it was a glorious outpouring of God's Spirit.

Although the people were from many nations, they could understand one another. It was as if the language barriers between them had been undone. As is the usual case, some are skeptical and declare that they must all be drunk. Then Peter stands up and asks them why are they surprised at what has taken place. It is no more than what they have been expecting; he quotes the prophet Joel, who had written: "In those days" God says, "I will pour out my spirit." (cf. 2:28-29)

And it is not some sort of "feel good" thing that has happened, where everybody indulges himself in stepping outside himself to shout, dance, jerk, bark, or create other nonsensical sounds from down inside himself. It is a communal experience, according to Peter, that means paying attention to the Word of God. It is to

be appropriated by hearing and doing.

Peter wants the gathered assembly to understand that this is God's way of putting them on notice that the risen Jesus is the Lord. He adds as a tag line from Joel: "Then everyone who calls on the name of the LORD shall be saved."

June 6, 2004 Trinity Sunday

Prov. 8:1-4, 22-31; Ps. 8
Rom. 5:1-5; Jn. 16:12-15

Be Smart!

It seems strange to go to the book of Proverbs, or even to Psalms to think about the triune God. However, if we read carefully and faithfully, it isn't strange at all. In Psalm 8, we are reminded that we have been made "a little lower than God"; we have therefore, been given dominion over everything in creation. Proverbs 8:1-4,

22-31 elaborates and focuses on one dimension of God, the sovereign who is majestic in being.

In this passage, we are told that wisdom was present at the creation of the world. Written as a poem, this passage speaks of wisdom as "she" and declares that wisdom was created by God. At the beginning of God's work God created wisdom to give order, to array the gifts of God. Wisdom is the gift by which we "understand" the creation and through which we are able to manage it.

One Sunday morning, the teacher of a Sunday school class of developmentally disabled adults was trying to get his class to understand the meaning of the word "wisdom." He was unable to get far until one member of the class offered this: "Being wise means be smart!" Right! Be smart about this world's treasures: fertile land, water resources, trees, clean air, and the education of our children. Be smart about how we organize our culture, how we shall maintain peace, how we shall

assure a system in which everyone will have an opportunity to achieve and justice shall be a cornerstone.

With the coming of the Holy Spirit on that Pentecost Day, Paul sees that now the presence of the great holy God has been further realized in our midst. Jesus gave us a picture right into God's heart. Having a well-ordered universe is a necessity, but with the coming of Jesus and now with the gift of God's Holy Spirit, we have a trinity of ways to experience God. This isn't hard. Be smart!



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Lectionary Sunday for 8/3/03

8th Sunday after Pentecost, Year B:

OT: 2 Samuel 11:26-12:13a

OT: 1 Kings 18:20-40

OT: 1 Kings 19:1-15

OT: 1 Kings 19:16-18

OT: 1 Kings 19:19-21

OT: 1 Kings 19:22-24

OT: 1 Kings 19:25-26

OT: 1 Kings 19:27-28

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