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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den Woelfen *wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfuehren und Irrtum einfuehren. — *Luther*.

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24.*

If the trumpet give an uncertain sound, who shall prepare himself to the battle?
1 Cor. 14, 8.

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Commonweal make the most of it. Luther rightly said: "For long they have molested John Reuchlin, and me they now molest for the new and resounding crime of having wished to be taught, of having sought the truth. And this in the Church, the kingdom of truth, in which it behooves to render a reason to all who demand it."¹⁴)

It is said that this conference with the man of "distracted mentality," who, however, was so much better versed in the Scriptures, moved the cardinal to devote more time and study to the plain Gospel than to the intricacies of Thomas Aquinas; that this in numerous instances led him into un-Catholic paths, to point out errors in the Vulgate, to reject the allegorical interpretation of the Bible, and, in general, to ignore tradition in critical questions, which involved him in bitter controversies with his Dominican brothers and the Sorbonne. He witnessed the emperor's sack of Rome and had to pay a ransom for his own freedom; and he lived to see England sever communion with Rome, as the result, partly, of his own counsel to Pope Clement VII on the validity of the marriage of Henry VIII and Katherine of Aragon.

It is noteworthy that in the year of the great Open Bible Jubilee this anniversary of Cajetan was practically forgotten.

THEO. HOYER.

Sermon Study on 1 Tim. 2, 1—6.

(Eisenach Epistle-lesson for the Fifth Sunday after Easter.)

Timothy, to whom this letter is addressed, had been left by Paul in charge of the large and influential congregation at Ephesus. Though still a young man, 1 Tim. 4, 12, Timothy was by no means a novice. He had been a "work-fellow" of the apostle, Rom. 16, 21, for a number of years, had been entrusted with a number of important missions, and was one of the most trustworthy associates of Paul, Phil. 2, 20. In fulfilment of Paul's prophecy, Acts 20, 29, 30, false teachers had arisen at Ephesus, perverting both the Law and the Gospel, 1 Tim. 1. There seems to have been a movement for the

proceeds: "Moreover, in matters of belief the testimony of the individual conscience as the voice of God is supreme. 'In the face of this supreme authority, etc.," as above. I find no statement like that regarding conscience as the voice of God in Luther's letter. The text, after citing a great number of Scripture-passages, reads: "*Istae et multae aliae auctoritates, tam expresse, tam copiose, ducunt, cogunt, captivant me in sententiam, quam dixi.*" Then follows the plea to the cardinal to have pity on his conscience (as above) and then this: "*Et stantibus his auctoritatibus aliud facere non possum, nisi quod oboediendum esse Deo magis quam hominibus scio.*" *His auctoritatibus* refers to *istae et multae aliae auctoritates*, and the translation of our St. Louis edition is no doubt correct: "*Und da diese Schriftstellen feststehen,*" etc.

14) Weimar, II, 6.

emancipation of women similar to that at Corinth, 1 Tim. 2, 8 ff. Apparently the congregation neglected public prayers, chap. 2, 1 ff. Paul, who had the welfare of all congregations at heart, 2 Cor. 11, 28, would undoubtedly have remained at Ephesus to aid Timothy in rooting out these dangerous errors and customs, since the influence of the important congregation at Ephesus still extended to all the congregations of Asia Minor; cf. Acts 19, 10. But urgent matters in Macedonia had obliged him to leave Ephesus. Though he hoped to return shortly, yet, fearing a possible delay, he felt constrained to write a letter to Timothy in order to encourage him and give him the needed instruction enabling him to do his duty in the house of God, 1 Tim. 3, 14, 15.

After charging him to silence the false teachers, chap. 1, Paul proceeds to regulate the congregational life, especially public worship. We read:—

“I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men,” v. 1. It is evident that the entire context, especially vv. 8, 9, limits the prayer which the apostle has in mind to congregational prayer in public worship. Of course, what the apostle says of the nature and necessity of *public* prayer applies with equal force to the private prayers of the believer. The intention of the apostle cannot be that private prayers might be neglected so long as the congregational prayers were conscientiously offered. Yet, if the pastor must admonish his congregation to greater faithfulness in private, individual prayer, he should choose a different text. The apostle has in mind congregational prayer, a subject important enough in itself to deserve careful study. Another point must not be overlooked. Paul does not speak of congregational prayer in general, but of congregational prayer for all men, public *intercession*. The Ephesians may have been quite diligent in praying as individuals and as a congregation for their own welfare; yet they evidently were in special need of being admonished to greater diligence in public intercession. It was one of the national traits of the Greeks to be inclined to clannishness, to regard the interest of their own community as paramount, to forget or neglect the general welfare of the nation, to regard all other nations as “barbarians,” hence beneath their dignity. This trait may have interfered with their obligation of praying for all men. Or the persecutions to which they had been subjected by their fellow-men, the mockery, the ridicule, the open and secret enmity, to which they were daily exposed, may have made them remiss in their duty. Above all, we need only to look into our own hearts and at our own sluggishness in prayer for others in order to realize the need of admonition, in the day of the apostle and in our own, that intercession, public, congregational prayer for all men, receive proper attention.

The apostle uses four different terms for intercessory prayer, and these in the plural, and in this manner “brings out the comprehensiveness of such prayer and indicates the fulness with which congregations are to address God.” (Lenski, *Eisenach Epistle Selections*, p. 595.) Hence the four terms do not denote four different kinds of liturgical prayers. They rather describe the general character of all congregational prayers. Such prayers are to have the nature of “supplications.” The word *δέησις* means need, indigence, then a prayer in need, supplication. In all public prayers the congregation must never forget that they are supplicants at the Throne of Mercy, beggars before the God of grace, owing all that they have to the loving-kindness of their heavenly Father. While those for whom they pray may not recognize their need or, if they do, rely on their own resources, their own wisdom, science, power, riches, futile as these things are, Rev. 3, 17, the Christian congregation should in all their prayers remember Jas. 1, 17 and, humbly confessing their own indigence and helplessness, supplicate the Father in heaven that in His tender mercy He grant all that they themselves and those for whom they pray may need. This knowledge, that we are supplicants, will prevent the mistaken notion that our prayers are meritorious, means of grace. They are no more than the cry of the needy heart convinced of its own need, as little able to confer blessings as the plea of the beggar will enrich him.

Congregational prayers are to be “prayers,” *προσευχαί*. This word, also in classic Greek, is the usual word for worshipful prayer, prayer in so far as it is addressed to God. In all prayers the Christian congregation should keep in mind that they are dust and ashes, that God is the Supreme, the Just, the Holy One. Not like presumptuous beggars, who feel that the world owes them a living, should the congregation appear before God and demand as their right that God instantly and exactly as they demand fulfil their slightest wish. Nor are they to pray in the manner of malcontents, voicing their dissatisfaction with the government of God, whining and complaining over an alleged injustice, criticizing His ways and finding fault with His judgments. Rather, recognizing the absolute supremacy and sovereignty of Him who says, I AM THAT I AM, silencing their own misgivings, with due reverence and proper awe, they are to approach the throne of the Most High, ready to submit themselves absolutely to His holy will and judgment.

Yet this veneration should not cause the congregation to dread the hour of prayer and to fear to approach their God. While constantly aware of the sovereignty of the Lord, the congregation should at the same time come to God with that utmost confidence and familiarity which characterizes the manner in which loving children accost their loving father. That is implied in the third expression

for prayer used by the apostle, "intercessions." The word *ἔντευξις* occurs only here and chap. 4, 5, but is of frequent occurrence in classic Greek, denoting a happening together, falling in with another for the purpose of visiting, interviewing, conversation, indicating frequently a familiar, confiding access. The congregation fall in with God at the appointed trysting-place, their house of worship, pour out to Him all their own and their neighbors' sorrows and perplexities, bring to Him all their needs of body and soul, talk them over with the heavenly Father, interview God, ask His opinion, and then, after He has in His holy Word, written for our learning, Rom. 15, 4, presented His views, the congregation, trusting that their Savior-God will never leave them nor forsake them, that He will do according to His good and gracious will, leave with childlike trust and confidence all their worries to His loving providence. A beautiful example of such *ἔντευξις* is found Eph. 3, 12—21. As Paul there closes his prayer with a hymn of thanksgiving, so every prayer of the congregation should be permeated, saturated, with gratitude, *εὐχαριστία*, says the apostle. Gratitude is one of the characteristics of Christian prayer—gratitude for past favors innumerable; gratitude that we are living among men, thus being given an opportunity to show our love toward our Father by serving our brethren, our fellow-men, in their physical and spiritual needs; gratitude for our government, that we are not living in a state of anarchy; gratitude for such gifts as the Lord will in response to our prayer choose to grant us, no matter what their nature; gratitude which, though it sees no way of help, still is so confident of God's aid that it thanks God for it even before it arrives. Cf. Ps. 43, 5.

Such humble, worshipful, confiding, thankful prayers should be made *for all men*. That naturally includes our own congregation and all its individual members, especially such as are in particular need of congregational intercession. Yet as surely as we should love our neighbor as ourselves, Phil. 2, 4; Gal. 5, 13, so surely is it the duty of the Christian congregation to include all men in their prayers. Not only the individual, but also the congregation is taught to pray: "*Our Father who art in heaven.*" Congregational prayer must be cosmopolitan, world-wide in its scope, not limited to any one individual, nor to one congregation, nor to the synod, nor to the Lutheran Church, nor to one country, nor to one race. No; while including all these, it must extend farther, comprehending in its loving embrace all the children of men.

"For kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty," v. 2. The threatening attitude which Roman officials took over against the Christian religion may have caused many a congregation to become remiss in their duty to pray for their government, which duty already

in the Old Testament and by Christ Himself had been made incumbent on all children of God, Jer. 29, 7; Matt. 5, 44. At least the apostle finds it necessary that the Christians be urged not to overlook nor neglect this important matter. The plural “kings” indicates that Paul had in mind not only the Roman emperor then living, but all kings within and without the Roman realm. He knew that the Gospel in ever-increasing measure would be preached far beyond the confines of the Roman Empire, throughout the world. The anarthrous βασιλέων brings out the qualitative force of the noun: any one who has the quality of a king, occupies that position which a king held among the Romans, be he called king or czar or president. Nor are only supreme rulers to be included in congregational prayer. Such prayer is to be made *for all that are in authority, ὑπεροχή*, superiority, elevation over others. From the highest ruler to the lowliest officer, all civic authorities are to be the objects of congregational prayer.

These prayers are to be made *for* all men and officials, ὑπέρ, over them, so that our prayers as a guarding, protecting shield intervene, come between them and harm. In response to our prayers God, who has commanded us so to pray and promised to hear us, will bless those for whom we pray. Cp. Gen. 18, 16—33. This is the next thought brought out by the apostle. “That we may lead a quiet and peaceable life in all godliness and honesty.” Grammatically ἵνα might indicate either the purpose, the intention of the prayer, or its object and content. In this latter sense the word ἵνα, which was originally a final conjunction, is used very frequently in later Greek. In our text we may see how readily the final sense would develop into the objective use. If we pray for the purpose that we may have peace, we naturally make peace the content of our prayer. — The two terms *quiet* and *peaceable* are practically synonymous, denoting that tranquillity and peace which enables one to settle down, to live safely and securely; by no means indolence (cp. 1 Thess. 4, 11), but a quiet which permits one to follow one’s business and profession without fear of disturbance from any enemy within or without one’s country: settled conditions politically, socially, financially. Such quiet, peaceable times usually are times of plenty, prosperity, wealth, and frequently these riches are made the chief object of pursuit during such periods. Instead of thanking God for these times and making use of them for the glory of God and the welfare of their neighbor, men only too often abuse them by madly chasing after wealth, the deceitfulness of riches leading them into every possible sin and crime, thus undermining the very peace and tranquillity which enabled them to carry on their business profitably. Cp. Deut. 32, 10—20; Ezek. 16, 49, 50, the history of the twentieth century. This quiet and peaceable life is rather to be led *in all godliness and honesty*. Godliness, εὐσέβεια, that piety towards God of which Paul speaks so frequently in his

pastoral letters — the godliness based on the mystery of the incarnation of the Son of God and His substitutionary work, 1 Tim. 3, 16 and engendered in the lives of men by the doctrine that promotes, the truth which leads to, godliness, 1 Tim. 6, 3; Titus 1, 1, even the Gospel of Christ crucified; the godliness to which are given most precious promises, 1 Tim. 4, 8. Honesty, *σεμνότης*, gravity, honorableness, especially in one's conduct toward one's fellow-men. As Paul himself strove to have a conscience void of offense not merely toward God, but toward men as well, Acts 24, 16; 1 Cor. 10, 32, 33, so the purport and purpose of the congregational prayers should be that we, *i. e.*, all men for whom we pray, may lead a life acceptable to God and approved of men, Rom. 14, 18. Since times of war and persecution may make such godliness difficult for man, we pray for peace and quiet; and in order that quiet and peace may everywhere prevail, Ps. 85, 9 ff., we are to pray for all men, for all rulers especially. Such prayer will not be in vain.

“For this is good and acceptable in the sight of God, our Savior,” v. 3. *Καλόν*, “excellent in its nature and characteristics and therefore well adapted to its ends.” Thayer. Congregational prayer for peace is good, excellent in the sight of God; it is a prayer as it ought to be, a prayer flowing not from a selfish heart that has regard for its own welfare only. It proceeds rather from a heart filled with that true love toward the fellow-man which God demands and which is a sure evidence of that faith in Christ Jesus without which nothing can please God. Such congregational prayer for peace is pleasing to God at all times, whether they be times of quiet or of trouble. Though also troublous times are of His making, sent by Him for good and wise purposes, nevertheless it is not sinful to ask God to restore peace and quiet to our country and to spare his people in times of persecution. Though Paul is willing to suffer, 2 Tim. 1, 12; 2, 9—13, though Christ expects all His followers to take up His cross, yet it is not inconsistent with the willingness of Christians to endure hardships nor with the will of God that they suffer tribulations if Christian congregations and individuals pray for the abatement of persecutions, the reestablishment of peace. Cp. Paul's example, Acts 26, 29; Phil. 1, 19—26; Christ's example, Matt. 26, 39. And in our text we are directly told that such prayer is good, excellent in its nature. It is good also since it is so well adapted to its ends. It is not in vain. The apostle says that it is *acceptable* in the sight of God. God will gladly receive our prayer, will hear it, and since it is a good prayer, will send times of quiet and peace in response to our prayers. Public intercessions, prayers for others, will redound not only to the benefit of those for whom we pray, they will be of untold blessing to us also. God will include us in the streams of blessings which in response to our prayers He pours out on those whom we included in

our petitions. Ought congregations ever to be guilty of neglecting prayer so profitable?

In order to make us the more willing to pray for all men, the apostle calls to our mind the fact that God is our Savior. While in 1 Tim. 1, 1 the order is "God, our Savior," stressing the Godhead of our Savior, here the order is, "our Savior, God," stressing especially the *saving* love of the God of power. Needless to say, the reference in both passages is not to Jesus, but to God as the Author of our salvation. God is our *Savior*. He has made our salvation possible not only in theory, but in fact. Ought we not gladly to do what this God asks us to do? Ought not every congregation willingly pray for all men, for all rulers, since such prayer causes pleasure and satisfaction to Him who has done so much for us?

God expects nothing unreasonable from us when He asks the congregation to make intercession for others. We should merely follow His own example of unselfish, universal love. This is the thought brought out in the next verse. "Who will have all men to be saved and to come unto the knowledge of the truth," v. 4. God *will*, *θέλει*, is determined, resolved, purposes, to *save*. The context makes it imperative to take this word in the sense of eternal salvation through faith in Christ Jesus, that salvation which begins in this world, Eph. 2, 5; Titus 3, 5; 2 Tim. 1, 9, which is perfected in the world to come, 1 Tim. 2, 15; 2 Tim. 4, 1. In our passage, as, *e. g.*, in 1 Tim. 1, 15; 4, 16, it includes both present and future salvation. God is determined to save *men*, sinners, who of their own free will chose Satan to be their ruler. It is His purpose that they be rescued from the slavery of sin and sorrow, of darkness and death, that they be translated to His kingdom of holiness and happiness, of light and life. God is determined to save *all* men. His loving-kindness embraces all human beings. His saving grace extends to every individual. Whosoever is *ἄνθρωπος* is included in God's determination to save. This determination is not an absolute decree, it is a determination to save in a certain order. Man should be saved by coming to the knowledge of the truth, of that truth which is Christ Jesus, John 14, 6, which was revealed in Christ, John 1, 14, by Christ, John 8, 32; 18, 37, who is the Author and Source of truth, John 1, 17. This truth, this saving Gospel, is to be preached to men dead in trespasses and sin; and by this Gospel all men, spiritually dead, should come to the knowledge of the saving truth. Hence, neither is the preaching of the Gospel to be restricted to any one class of men or to any individuals within a class, nor is the efficacy and sincerity of this Gospel call changed in any one instance, no matter to whom it is preached; it is always preached for the purpose, with the determination on the part of God, that through such preaching the person addressed be saved. In order to remove every vestige of doubt as to the universality and efficacy of

God's saving grace and consequently to drive home the more forcibly the necessity of praying for all men, the apostle adds an incontrovertible proof for the universality of grace.

"For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time," vv. 5. 6. The Savior-God revealed in Scripture and worshiped by Christians is one God, and this one God has but one plan of salvation, salvation through a Mediator appointed by Himself, a Mediator working out salvation for all men, and thus mediating between God and men. For the meaning of the word *mediator* cf. Deut. 5, 5, where also the need of a Mediator is brought out, as man is afraid of God, being a sinner; see also Deut. 5, 22—31; 18, 16—19. This Mediator stands between God and men, not merely between God and Israel; His mediating office is universal. There is no article before *ἀνθρώπων*, indicating the qualitative force of the noun, every being of the nature, quality, of man, be he Jew or Gentile, black or white, cultured or barbarian; as long as he has that one quality of being a human being, there is for him a Mediator between God and himself. This Mediator is Jesus Christ, that Babe of Bethlehem called Jesus and Christ by messengers from on high, Luke 1, 31; 2, 11; that man dying the death of a criminal on Calvary; cf. John 19, 19. His very name, half Hebrew, half Greek, indicates that He is to be the anointed Savior both of Jew and Gentile. This Mediator, the Christ, anointed by God Himself, Ps. 45, 8; Acts 10, 38, to be Jesus, the Savior, Matt. 1, 21, this God-appointed Savior, is a *man*. Again the anarthrous noun stresses the qualitative force. Hence this Mediator could, like men, for whom he was to mediate, be subject to the Law of God, which was given not to God nor to angels nor to animals, but to man, to be fulfilled by man. Hence He could also, like man, be tempted, suffer, die, Heb. 2, 14—18; 4, 15. Yet, though a true man, He was not, like those men for whom He was about to mediate, a sinner. In that case He would have needed a mediator for Himself. The angel called this Jesus "that Holy Thing, the Son of God, the Son of the Highest," Luke 1, 32. 35, and this Christ "the Lord," Luke 2, 11. Jesus Christ, the God-appointed Mediator, is the God-man. Therefore He could do what He was appointed to do as Mediator—not merely plead for His fellow-men, but establish a basis for the reconciliation of God and man. This Mediator is He "who gave Himself a ransom." *λύτρον* designates the price paid for redeeming any one, freeing him from some obligation or punishment. Note Num. 3, 45—51, where *λύτρα* is used as the translation for the Hebrew פְּדוּתָם and *ἀντί* for the Hebrew תַּחַת, v. 45. The Levites are to be taken as substitutes for the first-born, while the ransom money for the super-numerary children is to be paid to the Lord in order to free these children from the obligation to serve in the Tabernacle; cf. Num. 8,

14—19. Ex. 21, 30 the רֶבֶב, LXX: *λύτρον*, was given instead of the life of the owner of the ox that had gored a man. Num. 35, 31. 32 forbids the taking of satisfaction, *λύτρον*, רֶבֶב, instead of the life of a murderer. There can be no doubt as to the meaning of *ἀντί* and *λύτρον*. It is the giving of a substitute, a ransom, in order to free a person from some obligation or punishment, which must be rendered or paid unless a substitutionary ransom is given. In this well-established sense the word is used by the apostle. The *ἀντί* only serves to strengthen the idea of substitution. What did Jesus give as a substitutionary ransom? He gave "Himself," His own person, the God-man. As man He could fulfil the Law given to man and suffer those penalties which man was to suffer because of his sin. As God He could do this work perfectly and for all. His mediating work therefore consisted not only in pleading for grace, but in actually reconciling God and man. Cf. Heb. 9, 15; 12, 24. In order to stress once more the substitutionary character of this mediation and its universality, the apostle adds the final word, *for all men*. For, *ὑπέρ*, literally, over all men. His *ἀντίλυτρον* is His own person. This His own person He places over man, doing what man must do, for him, so that God sees the deed only of His own Son. This His own person He places over the sin of man, so that God sees not the sin of the sinner, but the righteousness of the Mediator appointed by God Himself. This His own person, stricken, smitten and afflicted, He places over man, so that God's justice, which demands full retribution to be made, is satisfied. Thus man is ransomed, freed from the obligation of fulfilment of the Law, from the guilt and the punishment of his sin. This is the work which Christ accomplished as the Mediator for all men, and this work is not to be kept secret; it is to be "testified in due time," so that all men may hear of it. To the knowledge of this testimony, this truth, all men should come according to the will of God, and by this knowledge all men should be saved. That is the will, the determination, the purpose of God—full salvation for all men. Like father, like children. If the Father in heaven provides for the salvation of all men, shall not we, His children, the congregations of His elect, include in our prayers the temporal and eternal welfare of all men?

The pastor ought to welcome the opportunity offered by this text to call the attention of his congregation to this important phase of congregational life, public prayers and intercessions. How often are the prayers in the form of hymns sung in a lifeless, perfunctory manner! How often are the collects and prayers neither *congregational* prayers nor even *prayers*, the pastor being the only one participating, and he hurrying through the prayers as quickly as possible. Pastors and congregations stand in need of the admonition which the

text furnishes in so abundant and convincing a manner. The pastor may choose as his theme: An Apostolic Admonition to Congregational Prayer. 1) It teaches us the proper manner of such prayer, vv. 1. 2. 2) It shows the true motive for such prayer, vv. 3—6. — When Is Congregational Prayer Good and Acceptable to God? 1) When it is prayer, v. 1. 2) When it is congregational prayer. 3) When it is intercessional prayer, vv. 2—8. — Why Congregational Prayer? 1) God's command, vv. 1. 2. 2) God's promise, vv. 2b. 3. 3) God's example, vv. 4—6. — In the introduction the pastor may call attention to the present troublous times, warn against putting the blame on God or only on others. Apply Lam. 3, 40. Congregation as congregation shares in general guilt. Our Share in Causing These Troublous Times. 1) Have we prayed for all men and for all in authority? 2) Have we supplemented such prayer by the testimony of God's saving grace? 3) Have we sustained such testimony by a life of godliness and honesty? In the conclusion admonish to repentance and faithfulness in congregational duties. The same thoughts might be carried out positively under the theme, What can the Congregation Do to Restore Good Times? THEO. LAETSCH.

Dispositionen über die altkirchliche Evangelienreihe.

Misericordias Domini.

Joh. 10, 12—16.

Letzten Sonntag wurde Jesus dargestellt als der herrliche Siegesfürst, der aus dem offenen Grab uns die köstlichsten Güter mitbringt. Heute stellt er sich dar unter einem Bilde, das allgemein für eins der schönsten in der Schrift gehalten wird. Schon vor seinem Tode hat er sich den guten Hirten genannt; doch wird dieser Name auch mit seiner Auferstehung in Verbindung gebracht, Hebr. 13, 20.

Jesus der gute Hirte.

1. Er läßt sein Leben für uns, seine Schafe.
2. Er erkennt uns als die Seinen.
3. Er trägt herzliche Sorge, auch die zerstreuten Schafe zu sammeln und heimzuführen.

1.

W. 12. Das ist der herrlichste Beweis der Hirtenliebe Jesu. Die Schafe in Joh. 10 sind durchweg die gläubigen Kinder Gottes, die durch die Thür, Christum, in den Schafstall der Kirche eingehen. Gegensatz die Ungläubigen, W. 26. Für die Schafe läßt der gute Hirte sein Leben. Er sah unsern Jammer. Der höllische Wolf war unter die Menschenherde gefallen, hatte sie in Sünde und Verderben gestürzt, Ps. 51, 7;