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SOME OF THE HERMENEUTICAL PRINCIPLES
Short Title
AND PART OF THE EXEGETICAL METHODOLOGY
OF GEORG STOECKHARDT

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Theology
in partial fulfillment of the
requirements for the degree of
Doctor of Theology

by

William Elmer Goerse

May 1964

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Approved by *Harold H. Anderson*
Richard A. Anderson
John C. Anderson

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W. H. T. Walther, "Letter to J. A. Ottesen," dated August 30, 1878, *Archiv für Missionswissenschaft*, St. Louis, Missouri.

W. H. T. Walther, "Antrittseinführung," *Der Lutherner*, XXXIV, No. 21 (November 1, 1878), pp. 166-167. Walther preached the installation sermon "Vorbereitung zur Einführung des Herrn Pastors C. G. Stückgen, D.D., D.D., am 17. Sonntag nach Trinitatis 1878 in der Kirche zu St. Louis gehalten und auf Wunsch der Gemeinde veröffentlicht von W. H. T. Walther," *Der Lutherner*, XXXIV, No. 21, 1878, No. 4, 26-28. W. H. T. Walther, "Dr. C. G. Stückgen," *Theological Quarterly*, XVII (July 1914).

W. H. T. Walther, "Letter to J. A. Ottesen,"

CHAPTER I

INTRODUCTION

When Georg Stoeckhardt came to St. Louis from Germany in October of 1878, it was the fulfillment of a dream that had been close to the heart of Dr. C. F. W. Walther for a long time.¹ He came to assume the duties of pastor at Holy Cross Lutheran Church.² More important, Dr. Walther knew that once Stoeckhardt was safely established as pastor at Holy Cross, he could be called on to do some important teaching at Concordia Seminary.³

This was precisely what Dr. Walther wanted. He had been extremely disappointed just a few months earlier, in May, when the call committee of the Synodical Convention had failed to elect Stoeckhardt to the faculty of Concordia Seminary. He expressed his desire to call

¹C. F. W. Walther, "Letter to J. A. Ottesen," dated August 30, 1878, Concordia Historical Institute, St. Louis, Missouri.

²G. Schaller, "Amtseinführung," Der Lutheraner, XXXIV, No. 21 (November 1, 1878), pp. 166-167. Walther preached the installation sermon: "Predigt, zur Einführung des Herrn Pastors C. G. Stöckhardt, Lic. theol., am 17. Sonntag nach Trinitatis 1878 in der Kirche zum heiligen Creusz (sic) zu St. Louis gehalten und auf Wunsch der hiesigen Pastoralconferenz mitgetheilt von W.," Der Lutheraner, XXXV (February 15, 1879), No. 4, 26-28. W. H. T. Dau, "Dr. George Stoeckhardt," Theological Quarterly, XVII (July 1913), 136-137.

³Walther, "Letter to J. A. Ottesen."

his "dear" (teurer!) Georg Stoeckhardt to the Seminary in a letter to Pastor Theodor Ruhland of Niederplanitz, Saxony, on May 23, 1878.⁴ At the convention, however, the call went instead to a young man (jünger!) by the name of Francis Pieper, who had been graduated from the Seminary just three years earlier.⁵

The delegates to the convention had good reason to be distrustful of the German-trained. During recent years three of them had left their teaching positions at the Seminary and the Missouri Synod. The first, Gustav Seyffarth,⁶ had resumed his archaeological studies in New York, and the other two, Heinrich Baumstark⁷ and Eduard

⁴C. F. W. Walther, "Letter to Pastor Theodor Ruhland," dated May 23, 1878, Concordia Historical Institute, St. Louis, Missouri.

⁵Ibid.

⁶Gustav Seyffarth had been trained in theology, philosophy, and philology at Leipzig. He had earned his Ph. D. at that university and had continued his studies in languages, concentrating on Greek pronunciation and Egyptology. He became professor of archaeology at Leipzig. In 1851 he met Walther and Wyneken and subsequently came to America. He served as professor without pay at Concordia Seminary, St. Louis, beginning in 1857, and resigned two years later to resume archaeological studies in New York. Lutheran Church--Missouri Synod, Neunter Synodal-Bericht, October 14-24, 1857 (St. Louis: Concordia Publishing House, 1857), p. 359. Zehnter Synodal-Bericht, October 10-20, 1860 (St. Louis: Concordia Publishing House, 1860), p. 25. Elfter Synodal-Bericht, October 14-24, 1863 (St. Louis: Concordia Publishing House, 1863), p. 21.

⁷H. Baumstark was elected to Amt eines Proseminarlehrers in St. Louis in November of 1864. However, he resigned his office on June 4, 1869, stating that he felt more at home with the doctrine of the Jesuits and so joined the Roman Catholic Church. Theodor Brohm,

Preuss,⁸ had actually defected to the Roman Catholic Church! So it was understandable that the delegates to the convention were reluctant to take a chance on another German import.

But Dr. Walther did not give up easily. He sought to provide the best possible Seminary training for the pastors of the Missouri Synod. A thorough knowledge of Hebrew and Greek was essential to the training of the Lutheran parish pastor. In Walther's estimation the teacher who could provide this instruction at Concordia Seminary and demonstrate an incisive exegetical methodology, coupled with a firm

"Bekanntmachung," Der Lutheraner, XXI (November 15, 1864), 47. Lutheran Church--Missouri Synod, Vierzehnter Synodal-Bericht, September 1-11, 1869 (St. Louis: Concordia Publishing House, 1869), pp. 43, 86-87.

⁸Dr. Eduard Preuss was presented as a worthy successor to Baumstark at the Synodical Convention held at Fort Wayne, Indiana, September 1-11, 1869. Subsequently he was the only one nominated in response to the call for nominations in the September 15th issue of Der Lutheraner. Notice of his election appeared the following year in the issue of February 15, 1870. On January 25, 1872, however, he was received into the membership of the Roman Catholic Church. Because of the scandal which this caused, Walther published an article of explanation in Der Lutheraner. According to the report to the Fifteenth Synodical Convention held in St. Louis, Missouri, from April 26 to May 7, 1872, Dr. Preuss's difficulty lay in the area of justification by faith. Lutheran Church--Missouri Synod, Vierzehnter Synodal-Bericht, September 1-11, 1869 (St. Louis: Concordia Publishing House, 1869), p. 86. Theodor Brohm, "Bekanntmachung," Der Lutheraner, XXXVI, No. 7 (December 1, 1869), 56; "Bekanntmachung," Der Lutheraner, XXVI, No. 12 (February 15, 1870), 94. C. F. W. Walther, "Ein Abfall," Der Lutheraner, XXVIII, No. 10 (February 15, 1872), 73-75. Lutheran Church--Missouri Synod, Fünfzehnter Synodal-Bericht, April 26-May 7, 1872 (St. Louis: Concordia Publishing House, 1872), p. 38.

commitment to the Lutheran Confessions, was Georg Stoeckhardt.⁹

Licentiat Stoeckhardt had been trained at the German universities of Erlangen, Berlin, and Leipzig.¹⁰ In addition he had demonstrated his firm loyalty to the Lutheran Confessions and its pastoral ministry by protesting the practices of the Landeskirche.¹¹ He had resigned

⁹Walther, "Letter to Pastor Theodor Ruhland."

¹⁰Otto Willkomm, Georg Stoeckhardt: Lebensbild eines deutsch-amerikanischen Theologen, (Zwickau: Verlag Johannes Herrmann, 1914), passim.

¹¹Georg Stoeckhardt, "Die neueste Separation in Sachsen," Die Ev.-Luth. Freikirche, I, No. 1-2 (June 6, 1876), 12. M. Günther, "Zur kirchlichen Chronik-Sachsen," Der Lutheraner, XXXII, No. 15 (August 1, 1876), 117; "Zustand der sächsischen Landeskirche," Lehre und Wehre, XXII (June 1876), 177-179. C. F. W. Walther, "Ein Zeugnis gegen die Deutschen Landeskirchen, insonderheit gegen die sächsische," Der Lutheraner, XXXII, No. 14 (July 15, 1876), 108-109; "Zur kirchliche Chronik-Sachsen," Der Lutheraner, XXXII, No. 14 (July 15, 1876), 110-111; "Zur kirchlichen Chronik-Planitz in Sachsen," Der Lutheraner, XXXII, No. 17 (September 1, 1876), 133; "Ausland," Lehre und Wehre, XXII (July 1876), 217; "Ausland," Lehre und Wehre, XXII (August 1876), 251-252; "Ausland," Lehre und Wehre, XXII (September 1876), 283; "Ausland," Lehre und Wehre, XXII (October 1876), 313-317; "Ausland," Lehre und Wehre, XXII (November 1876), 345-346; "Sachsen," Lehre und Wehre, XXIII (March 1877), 93; "Sachsen," Lehre und Wehre, XXIII (June 1877), 188-189; "Sachsen," Lehre und Wehre, XXIII (September 1877), 285; "Religionsfreiheit in Sachsen," Lehre und Wehre, XXIV (April 1878), 120-121; "Sachsen," Lehre und Wehre, XXIV (June 1878), 184-185; "Sachsen," Lehre und Wehre, XXIV (October 1878), 283-285; "Lic. Stöckhardt," Lehre und Wehre, XXIV (December 1878), 376. "Separation," Lehre und Wehre, XXIII (June 1877), 181-184, (July 1877), 213-216. Georg Stoeckhardt, "Die kirchlichen Zustände des alten Vaterlands," Der Lutheraner, XLVII, No. 1 (January 6, 1891), 2-4; No. 2 (January 20, 1891), 9-10; No. 4 (February 17, 1891), 26-28; No. 5 (March 3, 1891), 33-35; No. 6 (March 17, 1891), 44-46; No. 7 (March 31, 1891), 51-53; No. 8 (April 14, 1891), 60-62; No. 10

his pastorate within the Landeskirche and was serving as assistant to Pastor Ruhland at St. John's Church¹² in Niederplanitz, Saxony.

(Walther had urged Ruhland to go to Saxony from his pastorate in Illinois.) Stoeckhardt was one of the early organizers of the Saxon Freikirche and was the co-founder, with Ruhland, and first editor of Die Evangelische-Lutherische Freikirche.¹³ In addition, we know for certain that Stoeckhardt and Walther carried on a heavy correspondence,¹⁴ none of which has been located at the time of the present study.

(May 12, 1891), 76-77; No. 12 (June 9, 1891), 92-94; No. 23 (November 10, 1891), 179-181; No. 24 (November 24, 1891), 188-190; No. 25 (December 8, 1891), 195-197; XLVIII, No. 6 (March 15, 1892), 45-47; No. 7 (March 29, 1892), 53-55; No. 8 (April 12, 1892), 61-63. These articles by Georg Stoeckhardt were collected and published in book form: Die kirchlichen Zustaende Deutschlands. Ein Rueckblick auf die Geschichte der protestantischen Kirchen Deutschlands im 19. Jahrhundert (Zwickau: Verlag des Schriftvereins der sep. ev. -luth. Gemeinden in Sachsen, 1892).

¹²Georg Stoeckhardt, "Die neueste Separation in Sachsen," Die Ev.-Luth. Freikirche, I, No. 1-2 (June 6, 1876), 12. C. F. W. Walther, "Zur kirchlichen Chronik-Sachsen," Der Lutheraner, XXXII, No. 14 (July 15, 1876), 110-111; "Zur kirchlichen Chronik-Planitz in Sachsen," Der Lutheraner, XXXII, No. 17 (September 1, 1876), 133; "Ausland," Lehre und Wehre, XXII (August 1876), 251-252; "Ausland," Lehre und Wehre, XXII (September 1876), 283.

¹³Stoeckhardt's name appears on the masthead as editor of Die Ev.-Luth. Freikirche from its first issue of July 1, 1876 until the issue of June 15, 1877 (inclusive).

¹⁴C. F. W. Walther, "Letter to Pastor Ruhland," dated October 15, 1876; "Letter to Pastor C. M. Zorn," dated November 23, 1876; "Letter to Pastor Ruhland," dated December 12, 1876; "Letter

When Pastor Theodor Brohm resigned as the pastor of Holy Cross Church in St. Louis in the summer of 1878, Walther seized the opportunity to import Georg Stoeckhardt. Walther revealed his plan in a letter to J. A. Ottesen, dated August 30, 1878:

Es wird Sie, denke ich, freuen, zu hören, das unsere hiesige Districhtsgemeinde Lic. Stöckhardt zu Pastor Brohms Nachfolger erwählt hat. Dem Herrn sei Preis, dasz wir dadurch, wie wir zuversichtlich hoffen, einen vorzüglichen Universitätsprediger u. = Seelsorger erhalten; auch seine ausgezeichnete Kenntniz der orientalischen Sprachen wird so unserer Anstalt zu gute kommen.¹⁵

to Pastor Th. Ruhland," dated January 7, 1877; "Letter to Pastor Ruhland," dated April 26, 1877; "Letter to Pastor Ruhland," dated September 5, 1877; "Letter to Frl. von Haugwitz," dated September 12, 1877; "Letter to Pastor Ruhland," dated December 27, 1877; "Letter to Pastor Ruhland," dated April 6, 1878; "Letter to Pastor Ruhland," dated May 23, 1878; "Letter to Pres. H. C. Schwan," dated August 27, 1878; "Letter to J. A. Ottesen," dated August 30, 1878; "Letter to P. F. Sievers," dated October 12, 1878, Concordia Historical Institute, St. Louis, Missouri.

¹⁵C. F. W. Walther, "Letter to J. A. Ottesen," dated August 30, 1878, Concordia Historical Institute, St. Louis, Missouri. Stoeckhardt did begin teaching duties at Concordia Seminary almost immediately: H. B. Hemmeter, "Dr. George Stoeckhardt," Lutheran Witness, XXXII, No. 4 (February 13, 1913), 26-27. After the disappointment at the 1878 convention, Walther proposed the position of Hilfsprofessor to the 1881 convention. Lutheran Church--Missouri Synod, Achtzehnter Synodal-Bericht, May 11-21, 1881 (St. Louis: Concordia Publishing House, 1881), p. 49. When this resolution passed, Walther as secretary to the Wahlcollegium followed through immediately in Der Lutheraner: "Amtliche Aufforderung," Der Lutheraner, XXXVII, No. 11 (June 1, 1881), 88. George Stoeckhardt was the only candidate nominated for the position of Hilfsprofessor: "Candidateswahl-Anzeige," Der Lutheraner, XXXVII, No. 13 (July 1, 1881), 103 and repeated in No. 14 (July 15, 1881), 111. He was elected unanimously to the position: "Wahlergebnisz," Der Lutheraner, XXXVII, No. 15 (August 1, 1881), 118. Dr. C. F. W. Walther died

How could Walther be so sure that Stoeckhardt was the man to serve as professor of exegesis at Concordia Seminary? We are certain that these two men corresponded at some length and that this correspondence went far beyond a mere friendly exchange of letters. In various allusions to other pastors Walther exposes the intimacy of his correspondence with Stoeckhardt.¹⁶

Unfortunately none of these letters is available today. The only published statement relating to this correspondence is a letter published in Der Lutheraner,¹⁷ in which Stoeckhardt repudiates his confirmation manual on Luther's Small Catechism.¹⁸ It seems that he

in St. Louis on Saturday, May 7, 1887 while the twentieth convention of the Missouri Synod was in session at Fort Wayne, Indiana. The convention set the election machinery into motion immediately. The Wahlcollegium at the convention elected Francis Pieper as Nachfolger to Walther and President of the Seminary. In the same election Stoeckhardt was called as full professor to succeed Prof. Schaller who had asked to resign. Lutheran Church--Missouri Synod, Zwanzigster Synodal-Bericht, May 4-14, 1887 (St. Louis: Concordia Publishing House, 1887), pp. 29-30. Roy Arthur Suelflow, "The History of the Missouri Synod during the Second Twenty-five Years of Its Existence, 1872-1897," Unpublished Doctoral Thesis (Concordia Seminary, St. Louis, 1946), pp. 479-480.

¹⁶See footnote 14 above.

¹⁷Georg Stoeckhardt, "Erklärung," Der Lutheraner, XXXIV, No. 14 (July 15, 1878), 110.

¹⁸Georg Stoeckhardt, Die Heilsame Lehre oder Erklärung des Kleinen Catechismus Luthers, besonders zum Gebrauch fuer Confirmanden und zur Repetition fuer Confirmirte (Zwickau: Julius Doehner, 1875), passim.

had written this book, Die Heilsame Lehre, while he was still pastor in the State Church of Saxony. He repudiates this book because it contains false doctrine which he could no longer hold, particularly under the headings of church and ministry.

One theory is that when Stoeckhardt helped Ludwig Fuerbringer edit Walther's letters that Stoeckhardt took the opportunity to remove his private correspondence. Whether this theory has any historical basis remains to be seen. Certainly a valuable reference to the history of the Lutheran Church--Missouri Synod would be the discovery and publishing of the Walther-Stoeckhardt correspondence.

In seeking to reconstruct Stoeckhardt's personal background one is faced with a paucity of sources. His family tree was published without annotation.¹⁹ Certain of his ancestors and relatives are pictured, but without explanation.

Further biographical data depend upon the secondary authority of the 1914 encomium written by Otto Willkomm,²⁰ a friend, fellow-student, and fellow-pastor of Stoeckhardt's. He recounts the early events of Stoeckhardt's life and gives interesting, though scanty, details of Stoeckhardt's grandparents, parents, and school days. The

¹⁹Ernst Theodor Stoeckhardt, Stammtafel der Familie Stoeckhardt (Weimar: R. Wagner, 1883), passim.

²⁰Willkomm, op. cit., passim.

bulk of the biography concerns itself with Stoeckhardt's early difficulties with the Landeskirche. For the most part the chapter on evaluation is a German translation of the articles by W. H. T. Dau in the Theological Quarterly.²¹ The Lutheran Cyclopedia²² rests heavily on Willkomm's work in its short biographical sketch.

Recently discovered is the material in the vault of the Wisconsin Evangelical Lutheran Synod in Milwaukee, Wisconsin.²³ The Rev. The Paul Pieper has generously deposited this material, which he received from his father, August Pieper. August Pieper married Stoeckhardt's sister and subsequently inherited this valuable material. This material includes some of Stoeckhardt's early exercise books in Greek, Hebrew, and Latin, and certain mementos of his teaching days at Tharandt.

Of special interest is the material relating to his student days at Erlangen. Because of this Milwaukee deposit we now know that

²¹W. H. T. Dau, "Dr. George Stoeckhardt," Theological Quarterly, XVII, No. 2 (April 1913), 65-75; No. 3 (July 1913), 136-153; XVIII, No. 1 (January 1914), 16-23.

²²"George Stoeckhardt," Lutheran Cyclopedia, edited by Erwin L. Lueker (St. Louis: Concordia Publishing House, c.1954), p. 1011.

²³This material is not published nor edited as yet. Through the generosity and cooperation of Mr. Schaefer, Office Manager, this writer was able to collate and file the material in the vault temporarily. From this material and work at Northwestern Publishing House result the remarks which follow.

Stoeckhardt studied New Testament Introduction, Ethics, and Dogmatics under von Hofmann, Church History under Frank, the Gospels and the Life of Paul under Christian Baur, and Introduction to the Old Testament under F. Bleek. Unfortunately these class notes are written in a cramped hand of Arabic letters containing many private abbreviations. It would be interesting to examine the school record at Erlangen to determine the faculty's opinion of Stoeckhardt's work. The archives in Milwaukee also include many of Stoeckhardt's sermons from 1878 through 1887, which he preached at Holy Cross Church in St. Louis. These sermons are written in longhand, again in a very cramped small-letter style. Many of Stoeckhardt's words are unfortunately undecipherable.

In addition one would have to examine the early archives of the Saxon Free Church to penetrate into Stoeckhardt's character and background. Of course the early issues of Die Evangelisch-Lutherische Freikirche are available in this country. But an examination of the early organizational minutes and the early pastoral conference records of the Saxon Free Church is necessary.

In addition, a fruitful study would be the examination of the minutes and records of Holy Cross Lutheran Church in St. Louis, where Stoeckhardt was pastor from 1878 to 1887.

In addition it has come to the attention of this writer that Stoeckhardt was instrumental in forming many congregations in the St.

Louis area. Trinity, Alton, Illinois, and Trinity, Edwardsville, Illinois, just to mention two, were begun largely through the efforts of Stoeckhardt during his tenure at Concordia Seminary. An examination of the early records of these congregations would be fruitful.

Stoeckhardt remained pastoral in his view throughout his life. Perhaps his greatest contribution lies in his sermon studies, which he contributed frequently to the Magazin für ev. -luth. Homiletik.²⁴ His sermons on the Passion of our Lord were published in 1885,²⁵ and those on the prophecies of the Old Testament for services in Advent were published in 1887.²⁶ Northwestern Publishing House published a collection of his sermons on the Gospel pericopes in 1914.²⁷ And Concordia Publishing House issued a series of Lenten sermons translated from the German into English in 1945.²⁸

His many and varied periodical articles betray an intense pastoral

²⁴See chronological bibliography and alphabetical bibliography, passim.

²⁵Georg Stoeckhardt, Passionspredigten (St. Louis: Concordia Publishing House, 1884-1885), passim.

²⁶Georg Stoeckhardt, Adventspredigten (St. Louis: Concordia Publishing House, 1887), passim.

²⁷Georg Stoeckhardt, Gnade um Gnade; Ein Jahrgang Evangelienpredigten (Milwaukee: Northwestern Publishing House, 1914), passim.

²⁸Georg Stoeckhardt, The Glory of Golgotha, translated from the German by William Burhop (St. Louis: Concordia Publishing House, 1945), passim.

concern that the Lutherans retain and protect the true and pure doctrine which they had inherited from Luther through the Lutheran Confessions.²⁹ But for the purpose of limitation this paper will confine itself to a great extent to Stoeckhardt's published commentaries which demonstrate his careful work and conservative point of view. In 1895 he published Die Biblische Geschichte des Alten Testaments³⁰ and followed it in 1898 with Die Biblische Geschichte des Neuen Testaments.³¹ These Bible histories rely heavily on direct quotations from Martin Luther, which demonstrate Stoeckhardt's thorough acquaintance with the founder of the Reformation. It is of historical interest to notice that he did not begin publishing his major commentaries on books of the Bible until after a serious nervous breakdown in 1900.³² In 1902 he published his commentary on the first twelve

²⁹See chronological bibliography and alphabetical bibliography, passim.

³⁰Georg Stoeckhardt, Die Biblische Geschichte des Alten Testaments (St. Louis: Concordia Publishing House, 1895), passim.

³¹Georg Stoeckhardt, Die Biblische Geschichte des Neuen Testaments (St. Louis: Concordia Publishing House, 1898), passim.

³²J. J. Bernthal, "Kurze Mittheilung, Herrn Prof. Stöckhardt betreffend," Der Lutheraner, LVI, No. 18 (September 4, 1900), 285-286: "Unser lieber Herr Prof. Stöckhardt, der, wie in unseren Kreisen durch die 'Rundschau' schon bekannt geworden, an einem schlimmen Nervenleiden erkrankt ist, befindet sich leider noch nicht besser, und ist daher keine Aussicht vorhanden, dass er keine Arbeit an unserer Anstalt beim Beginn des neuen Studienjahrs wird wieder aufnehmen können. Lasset uns daher auch unseres theuren Prof.

chapters of Isaiah.³³ In 1907 Stoeckhardt published what he considered the greatest work any exegete could produce; namely, a commentary on the epistle of St. Paul to the Romans.³⁴ In 1910 he produced his commentary on the epistle of St. Paul to the Ephesians.³⁵ This work was translated into English and published in 1952 by Martin S. Sommer,³⁶ who had married Dr. Stoeckhardt's widow.³⁷ In 1912 Stoeckhardt printed his commentary on the first epistle of St. Peter.³⁸ His notes on various Psalms were published posthumously

Stöckhardt gedenken, wenn wir in unserem sonntäglichen Kirchengebet zu unserem Vater im Himmel sprechen: 'Insonderheit segne die rechtgläubigen Lehranstalten zur Ausrüstung treuer Arbeiter in deinem Weinberge auch in diesen Landen,' und: 'Erbarme dich aller Kranken.' "

³³Georg Stoeckhardt, Commentar ueber den Propheten Iesaia (St. Louis: Concordia Publishing House, 1902), passim.

³⁴Georg Stoeckhardt, Commentar ueber den Brief Pauli an die Roemer (St. Louis: Concordia Publishing House, 1907), passim. Most of this volume has been translated: The Epistle to the Romans, translated from the German by Erwin W. Koehlinger (St. Louis: Concordia Mimeograph Co., 1943), passim.

³⁵Georg Stoeckhardt, Kommentar ueber den Brief Pauli an die Epheser (St. Louis: Concordia Publishing House, 1910), passim.

³⁶Georg Stoeckhardt, Commentary on St. Paul's Letter to the Ephesians, translated from the German by Martin S. Sommer (St. Louis: Concordia Publishing House, 1952), passim.

³⁷Roger L. Sommer, "Martin Samuel Sommer (1869-1949)," Concordia Historical Institute Quarterly, XXIII, No. 4 (January 1951), 165.

³⁸Georg Stoeckhardt, Kommentar Über den Ersten Brief Petri (St. Louis: Concordia Publishing House, 1912), passim.

in 1915.³⁹ In 1946 the Valparaiso University Association published Walter H. Bouman's translation of Law and Gospel According to Their Several Effects,⁴⁰ which had originally been published in Volume 33 of Lehre und Wehre.⁴¹ Most recently Pastor H. W. Degner has undertaken personal translation and publication of the class notes of Dr. Stoeckhardt's lectures while at the Seminary. His first publication is copyrighted in 1963 and is entitled Lectures on the Three Letters of John.⁴²

These Degner translations will add to the knowledge about Stoeckhardt in the coming years. Of particular interest would be notes on Stoeckhardt's lectures on Genesis, additional Psalms, and the Messianic prophecies; and the New Testament lectures on Luke, John, Phillipians, Colossians, I and II Thessalonians, I Timothy, Hebrews, and II Peter. This is an ambitious project, since Stoeckhardt was on

³⁹Georg Stoeckhardt, Ausgewählte Psalmen (St. Louis: Concordia Publishing House, 1915), passim.

⁴⁰Georg Stoeckhardt, Law and Gospel According to their Several Effects, translated from the German by Walter H. Bouman (Valparaiso: Valparaiso University Association, 1946), passim.

⁴¹Georg Stoeckhardt, "Gesetz und Evangelium nach ihren unterschiedlichen Wirkungen," Lehre und Wehre, XXXIII, No. 6 (June 1887), 154-160; No. 7-8 (July and August 1887), 191-205; No. 9 (September 1887), 241-249; No. 10 (October 1887), 273-282.

⁴²Georg Stoeckhardt, Lectures on the Three Letters of John, translated from the German class notes by H. W. Degner (Copyrighted, printed and distributed by the translator, 1963), passim.

a four-course program, lecturing on two Old Testament books each academic year.⁴³

What were Stoeckhardt's main exegetical concerns? How did he view his role in the church? He was a man of very strong opinions. He resisted the indifferentism of the Landeskirche⁴⁴ and protested that church discipline had broken down and that manifest sinners were allowed to continue to receive the Sacrament of the Altar. Over one hundred pastors joined in this protest to the church authorities. However, only one other pastor continued the fight to the end. According to his own statement,⁴⁵ after various memorials, in which he tried to set forth the evangelical truth, the consistory of the Landeskirche suspended Stoeckhardt on June 10, 1876 and threatened to defrock him. Four days later Stoeckhardt himself cleared up the situation by resigning his pastorate and leaving the State Church.⁴⁶ According to one authority, eighteen families followed his leadership and gave up

⁴³See the appendix which charts Stoeckhardt's Seminary teaching career.

⁴⁴Georg Stoeckhardt, Zustand und Zukunft der Saechsischen Landeskirche (Zwickau: Doehner, 1876), passim. "Thesen ueber Indifferentismus," Saechs Freikirche, Zweiter Synodal-Bericht, 1878, passim.

⁴⁵Georg Stoeckhardt, "Die neueste Separation in Sachsen," Die Ev.-Luth. Freikirche, I, No. 1-2 (June 6, 1876), 12.

⁴⁶Ibid.

membership in the State Church.⁴⁷ Stoeckhardt immediately became second pastor in Ruhland's congregation in Niederplanitz.⁴⁸

Stoeckhardt took the opportunity in his first editorial in Die Evangelisch-Lutherische Freikirche to state many of his presuppositions.⁴⁹ He claimed that the Free Church of Saxony was the Church of Jesus Christ and that no church supported by the State could claim that it was Christ's church.⁵⁰ He further stated that powerful heretics and liars of the State Church had pushed him and others out.⁵¹ As a matter of conscience he could no longer worship with these people. The lie of the State Church was that Lutheran and Reformed confessions could be tolerated together in the same church. Truth and heresy could not be worn under one hat.⁵²

Stoeckhardt claimed that he would not allow one tittle of the truth to be taken away from the church.⁵³ He boldly stated that he accepted

⁴⁷Willkomm, op. cit., p. 26.

⁴⁸C. F. W. Walther, "Zur kirchlichen Chronik-Sachsen," Der Lutheraner, XXXII, No. 14 (July 15, 1876), 110-111.

⁴⁹Georg Stoeckhardt, "Vorwort," Die Ev. -Luth. Freikirche, I, No. 1-2 (July and August 1876), 1-5.

⁵⁰Ibid., p. 1.

⁵¹Ibid., p. 2.

⁵²Ibid.

⁵³Ibid., p. 4. The following paragraph summarizes much of the remainder of the editorial.

the entire Scriptures which he had learned from his youth to be the Holy Scriptures and the entire contents of the Scriptures as given by God as the Word of Christ. He confessed that the collected canonical books of the Old and New Testament were the infallible Word of God. In addition, he said that truth according to the Word of God was for him consonant with the truth according to the Book of Concord. He explained in support of this position that the fathers of the Christian Church and the Fathers of the Lutheran Church correctly recognized the truth of the Scripture because both were under the direction of the Holy Ghost, who always remains unchangeable. Through these men, therefore, the Holy Spirit had provided a safeguard against the heretics of all times. Stoeckhardt could see in the symbols of the Lutheran Church the correct statement and interpretation of the Biblical revelation. He stated further that they are the true guide in teaching and life because they thoroughly conform to the Holy Scriptures in all parts, not only in generalities.

In Stoeckhardt's view, the root of all doctrine is Jesus Christ, the Alpha and Omega of the Gospel. The kernel and star of the Lutheran symbols is the article on justification by faith alone. All the other articles of faith depend on this article. Attitude toward this doctrine divides truth from heresy.

According to Stoeckhardt, however, who quotes Luther on this point, such dependence upon justification by faith does not allow for

any difference in any single article of the faith. If one does not maintain the Scriptural point of view in each and every part of every doctrine, then he denies the Scripture in all its parts, because God always remains the one and the same God.

In this editorial, Stoeckhardt claims that the Free Church is subject to the truth of God's Word and obedient to God's Word. The Free Church is the fulfillment of Christ's prophecy: "You shall know the truth." God has kept His promise by giving to the Free Church the Word of God and Luther's teaching. The response of true Christians is one of thankfulness. Stoeckhardt claims that it is a step backward to place the truth into question again or to attempt to approach the Word of God again from the beginning. God sent the Word of God and it was recognized by Luther and stated in the confessions. The purpose of the Church is now to receive and to preserve the inheritance of the fathers. The Church should not add nor subtract but guard the truth against old and new errors. Preaching and teaching maintain this truth in congregations. Real progress in the truth is to lay this treasure of God's Word and the doctrine of Luther into a treasury, so that not only an occasional person, but the entire congregation can learn the true life-giving doctrine. The Lutheran faith and pure Lutheran doctrine--this is the treasury of the Reformation to which the Church must hold fast.

The present work of the Holy Spirit is the building up of Lutheran

congregations.⁵⁴ The congregation is to watch over the pure Word and Sacrament. Wherever God's Word is preached clearly and purely, there will be a few who will wake up to true faith and be able to face eternity. God's Word will not return to Him void, that is God's certain promise.⁵⁵

Stoeckhardt is intensely determined to maintain the objective nature of revelation. In his estimation, the Word of God is, in the first place, the Scriptures.⁵⁶ Preaching is also the Word of God, but only in so far as it is derived from Scripture.⁵⁷ Stoeckhardt can say that criticism of Scripture is criticism of God.⁵⁸ Stoeckhardt finds great comfort within the Scriptures for his decision to leave the Landes-kirche.⁵⁹ Five sections of Scripture which he felt supported his action were Acts 19:1-11; Isaiah 40:1-5; Haggai 2:7-10; I Samuel 2:26-30; and

⁵⁴Ibid., p. 5.

⁵⁵Ibid.

⁵⁶Georg Stoeckhardt, "Predigt ueber das Evangelium am Sonntag Quasimodogeniti," Magazin für Ev. -luth. Homiletik, XV, No. 4 (April 1891), 102.

⁵⁷Ibid., p. 101.

⁵⁸Georg Stoeckhardt, "Zur Inspirationslehre und zum ersten Capitel der Bibel," Lehre und Wehre, XXXIX, No. 11-12 (November and December 1893), 327.

⁵⁹Georg Stoeckhardt, "Die neueste Separation in Sachsen," Die Ev.-Luth. Freikirche, I, No. 1-2 (July and August 1876), 12.

Nehemiah 9:30-34. den wahllehrtreit. His writings are consistently

In addition to the Scriptures themselves, Stoeckhardt finds much comfort and support in the writings of the Missouri Synod. He claims that he studied the writings of the Missouri Synod for a long time, particularly those of a polemic nature; and he was convinced that the Missouri Synod kept Luther's doctrine pure and unadulterated and had strayed no farther beyond Luther's doctrine.⁶⁰ He considers the writings of the Missouri Synod in absolute agreement with the Word of God and the doctrine of Luther.⁶¹

If the Walther-Stoeckhardt correspondence were extant, it would no doubt show in greater detail to what degree Stoeckhardt would find agreement with his personal views in the work of Dr. Walther. We must be satisfied today with his further statements on maintaining doctrinal purity according to Luther and the Word of God. Many quotations could be cited, but none can sharpen what Stoeckhardt said in this first editorial in Die Evangelisch-Lutherische Freikirche.

Stoeckhardt maintained this conservative stance throughout his life. In fact, Walther credits him with "standing like a wall"⁶² during

⁶⁰Ibid.

⁶¹Ibid.

⁶²C. F. W. Walther, "Letter to Pastor V. Koren," dated January 19, 1880, Concordia Historical Institute, St. Louis, Missouri.

the time of the Gnadenwahllehrstreit. His writings are consistently written from this conservative point of view and at least one authority says that Stoeckhardt was the dynamic force in the debate on Romans 8.⁶³

At Walther's Fiftieth Anniversary celebration with the students at Concordia Seminary (of whom there were ninety-seven⁶⁴ at the time) Stoeckhardt delivered an encomium of Walther. He said that the true doctrine of the Church of Jesus Christ was restored by Martin Luther and that the greatest student of Luther was C. F. W. Walther.⁶⁵ The implication was obvious that Stoeckhardt stood shoulder to shoulder with Walther in the understanding of Luther and that he himself considered Walther his mentor.

Even when Stoeckhardt took over the Acting Presidency of Concordia Seminary in St. Louis in 1894, during the time when Francis Pieper was unable to continue because of exhaustion from overwork,⁶⁶

⁶³William Arndt, "The Story of Lehre und Wehre," Concordia Theological Monthly, XXVI, No. 12 (December 1955), 890.

⁶⁴Suelflow, op. cit., p. 481.

⁶⁵Georg Stoeckhardt, "Auszug aus der in der Kreuz-Kirche gehaltenen Predigt," Der Lutheraner, XLIII, No. 3 (February 1, 1887), 23-24. Theodor Buenger, "St. Louis Seminary Reminiscences, 1879-1882," Concordia Historical Institute Quarterly, XIII, No. 4 (January 1941), 100.

⁶⁶Lehre und Wehre, XIII (June 21, 1894), 15; (August 21, 1894), 47; (October 7, 1894), 71.

Stoeckhardt maintained in the Presidential address that the primary vocation of the Lutheran clergyman was to protect and guard the pure doctrine which the Missouri Synod had.⁶⁷

His published books are also full of admonitions to maintain the pure doctrine of the Word of God and Luther. To go beyond what Luther had done would be to go beyond what the Holy Ghost intended. To raise questions about doctrine or to re-examine it was likewise an evil work.⁶⁸

Other men agree with Stoeckhardt's estimate of himself.⁶⁹ Dr.

⁶⁷Stenographic transcript of President's address to graduating class, Concordia Historical Institute, St. Louis, Missouri. See Appendix A.

⁶⁸Dau, op. cit., pp. 69-70. Stoeckhardt, "Vorwort," pp. 1-5.

⁶⁹Notices of Stoeckhardt's death underline his conservative point of view and praise God for his exegetical abilities and labors: F. Bente, "D. G. Stöckhardt," Lehre und Wehre, LIX, No. 1 (January 1913), 1-2; W. H. T. Dau, "Prof. G. Stoeckhardt, D. D.," Lutheran Witness, XXXII, No. 2 (January 16, 1913), 9; H. B. Hemmeyer, "Dr. George Stoeckhardt," Lutheran Witness, XXXII, No. 4 (February 13, 1913), 26-27; Joh. P. Koehler, "Dr. G. Stöckhardt," Quartalschrift, X, No. 1 (January 1913), 58-59; George Mezger, "†Prof. D. Geo. Stöckhardt," Magazin für ev.-luth. Homiletik, XXXVII, No. 2 (February 1913), 49-50; E. Pardieck, "D. G. Stöckhardt," Der Lutheraner, LXIX, No. 2 (January 21, 1913), 17-18; August Pieper, "Zur Bedeutung Stöckhardts in der lutherischen Kirche Amerikas," Quartalschrift, XI, No. 3 (July 1914), 179-186; Francis Pieper, "Prof. D. G. Stöckhardt," Der Lutheraner, LXIX, No. 2 (January 21, 1913), 18-20; "Aus der Synode," Der Lutheraner, LXIX, No. 3 (February 4, 1913), 42-43. J. Kunstmann, "D. Georg Stöckhardt," Die Ev.-Luth. Freikirche, XXXVIII, No. 3 (January 26, 1913), 17.

W. H. T. Dau in his three articles in the Theological Quarterly⁷⁰ maintains that Stoeckhardt felt that it was his duty to see that the church kept that which it had.⁷¹ The church dared not lose any of the blessings which it had received. "The allotted task as a public teacher in the Missouri Synod was to preach conservation."⁷² Stoeckhardt regarded as an enemy anyone who would attempt to wrest from the Church the precious heritage of pure doctrine. Furthermore, he felt that the ingratitude of men forfeits the gift of God. This ingratitude is the greatest danger which the Church has to fear and shows itself in lukewarmness and indifference to spiritual affairs.⁷³ Stoeckhardt, in Dau's estimation, said that the means to combat this lukewarmness was not new and extraordinary methods but the proper redress and remedy, namely, the pure Word and Sacraments which remain with the Church.⁷⁴ The Lutheran Church has the full and entire blessing of God.⁷⁵ The Word of God still rules in the Church and what is

⁷⁰Dau, op. cit., passim.

⁷¹Ibid.

⁷²Ibid., p. 70.

⁷³Ibid.

⁷⁴Ibid., p. 71.

⁷⁵Ibid., p. 70.

produced from this Word in sermon and writings still makes an impression and takes effect among men. Each individual Lutheran who glories in the pure doctrine shows faithfulness, diligence, and zeal in keeping what he has. "There is no need of any new wisdom, any extraordinary exertion,"⁷⁶

"Indoctrination is the means for conservation."⁷⁷ As Dau sees Stoeckhardt's plan, he applied himself after Walther's death to writing plain and popular articles on the leading doctrines of the Church, in which he emphasized practical issues of congregational life, and constantly reiterated and enforced the old position of the Missouri Synod. Dau claims that Stoeckhardt had the single motive of retaining, reaffirming, and strengthening the position which the Missouri Synod had occupied.⁷⁸

Dau makes mention of the fact that Stoeckhardt studied standard English commentaries.⁷⁹ He credits Stoeckhardt with giving him valuable suggestions for his own English work and reveals that Stoeckhardt was an open-eyed student of the times and their needs, one who could be strongly impressed and impelled to action by what

⁷⁶Ibid., p. 72.

⁷⁷Ibid.

⁷⁸Ibid., p. 73.

⁷⁹Ibid., p. 74.

he observed.⁸⁰

According to Dau, however, Stoeckhardt occasionally misunderstood and was misunderstood. Dau claims that Stoeckhardt remained a "thorough German" to the end of his life.⁸¹ He further claims that the transition in the Church as regards language and method of church work seemed strange and even startling to Stoeckhardt at first. In all fairness it must be mentioned that Dau claims that Stoeckhardt took a leading role in encouraging English services at the delegate Synod of 1905.⁸² Dau asserts that Stoeckhardt regretted the passing of the Christenlehre and the advent of the Sunday School.⁸³ He claims that Stoeckhardt was very decisive in expressing his unfavorable opinion of such things. But he adds that this was the natural outcome of his

⁸⁰Ibid., p. 75.

⁸¹Ibid., p. 74. In this connection certain reminiscences of his former students corroborate this "thorough" German character: Theodor Buenger, "St. Louis Seminary Reminiscences 1879-1882," Concordia Historical Institute Quarterly, XIII, No. 4 (January 1941), 99-100; Henry A. Grueber, "Guided by God's Counsel," Concordia Historical Institute Quarterly, XXX, No. 2 (Summer 1957), 87-88; Otto Hattstaedt, "Personal Reminiscences," Concordia Historical Institute Quarterly, XIV, No. 2 (July 1941), 35-36; Prof. M. S. Sommer, "Reminiscences of My Student Days at Concordia Seminary, St. Louis, Mo., from 1889 to 1892," Concordia Historical Institute Quarterly, XII, No. 1 (April 1939), 18.

⁸²Dau, op. cit., p. 74.

⁸³Ibid.

"confirmed view of the paramount necessity of conservation."⁸⁴ In Dau's estimation the dedication to conservation, the firm attachment to the old truths and the old ways, was the silent undercurrent throughout Stoeckhardt's entire life.⁸⁵ Stability and perseverance are the two great lessons we can learn from Stoeckhardt. "We are in possession of the truth--the entire, undiminished truth, --because we know Christ crucified, and desire to hear nothing besides Him."⁸⁶

Dau underlines the fact that Stoeckhardt left a lasting impression on the homiletics of the Church. While he was preacher at Holy Cross, the Seminary Church, he preached two services every Sunday, four services on the first days of major festivals, at least one service on all the minor festivals, except the days of the apostles, and a weekly midweek service.⁸⁷ Dau considers the power of Stoeckhardt's preaching to be the contents of his sermons, full of the marrow and substance of Scripture.⁸⁸ He claims that Stoeckhardt penetrated a

⁸⁴Ibid.

⁸⁵Ibid., p. 75.

⁸⁶Ibid., p. 68. Dau quotes Stoeckhardt's address at Walther's funeral, "Rede gehalten bei der Ueberführung der Leiche des sel. Dr. Walther aus dem Seminargebäude in die Dreieinigkeitskirche," Der Lutheraner, XLIII, No. 11 (June 1, 1887), 86.

⁸⁷Dau, op. cit., p. 137.

⁸⁸Ibid., p. 140.

text so that one strong ray of light illumined the whole. "Stoeckhardt operates with a text in its entirety as he has grasped it comprehensively."⁸⁹ Stoeckhardt emphasized the cardinal thought, but emphasized a single word to the utmost when necessary. He did not necessarily discuss all the things in the text, but he "speaks the all of the text--non multa, sed multum."⁹⁰ He did not concern himself with the trivial, but with the great truths of sin and grace. Stoeckhardt rarely illustrated his sermon points and never introduced an anecdote.⁹¹ Dau claims that Stoeckhardt disdained finery of speech and would never indulge in oratorical flourishes but "an indescribable charm in his language" remains.⁹² Stoeckhardt reproduced the terms of Biblical language and the strong beauty of its imagery. "Even where Stoeckhardt substitutes synonymous terms or similar images it is in an effort to exhaust the force of the terms, phrases, and symbols of Scripture narrative."⁹³

Although Dau has minor errors in the listing of Stoeckhardt's

⁸⁹Ibid., p. 141.

⁹⁰Ibid.

⁹¹Ibid., p. 142.

⁹²Ibid., p. 143.

⁹³Ibid.

material,⁹⁴ he did a major research work of compiling and listing the material from the Magazin für ev. -luth. Homiletik.⁹⁵ Dau goes on with a brief comment upon the two volumes of Biblische Geschichte. Dau quotes Stoeckhardt's claim that his "aim and purpose has been to present the main features of the respective story in brief outlines, and, at the same time, to preserve the connection with the whole."⁹⁶ Dau further quotes Stoeckhardt as saying that the Holy Spirit adapted himself to the peculiar character of the people of Israel in the Old Testament, "who were at that time like children under their guardians and as in a very childlike, simple, and circumstantial manner related what God had done for their pious forefathers and their posterity."⁹⁷ In the New Testament, however, Stoeckhardt wrote that God

⁹⁴For instance, Dau credits Stoeckhardt with the authorship of "Wider die neuere Fälschung des lutherischen Schriftprinzips," Lehre und Wehre, XXX (October-December 1884), and XXXI (March 1885) when the initials clearly indicate that Francis Pieper was the author!

⁹⁵Here, too, Dau could have exercised more care. He gives the wrong date (1892 for 1893) for Stoeckhardt's sermon, "Predigt über die Epistel am sechsten Sonntage nach Trinitatis," Magazin für ev. -luth. Homiletik, XVII, No. 7 (July 1893), 199-204. He also fails to list Stoeckhardt's outline, "Von dem Testament der Verheissung," Magazin für ev. -luth. Homiletik, XI, No. 8-9 (August and September 1887), 276-277; nor does Dau mention Stoeckhardt's, "Predigtstudie über das Evangelium des 26. Sonntags nach Trinitatis," Magazin für ev. -luth. Homiletik, XII, No. 11 (November 1888), 335-345.

⁹⁶Dau, op. cit., p. 18.

⁹⁷Ibid.

has handed over to the Church of the New Covenant the great things which have transpired in the fulness of time, the acts of God in Christ, in a compact and nervous style, although here, too, His language is clear and simple.⁹⁸

Dau quotes Stoeckhardt's claim that he recognized the trend and progress of history throughout the Old and New Testaments.⁹⁹ Whether Stoeckhardt understood history in the sense in which we understand history today is one of the points which this thesis attempts to discuss.

Dau proceeds to characterize Stoeckhardt's exegetical methodology. He caricatures the antithesis of Stoeckhardt's method in these words:

There is a laborious method of exegesis which works its way inchwise into and through a book, from verse to verse, section to section, and chapter to chapter, tabulates its progress by its exegetical surveyor's chain, and lands you ultimately on some slight elevation of a discovered scopus specialis or specialissimus. The process is somewhat like this: you begin by adjusting your path by the critical apparatus, you level linguistic difficulties by means of etymology and syntax, you bridge a logical chasm by discovering a context, and forge through an embankment of mostly assumed obscurity by means of a Scriptural parallelism. When you finally emerge from the dense forests of the text, you look about in a bewildered sort of way and ask, Now, where are we at?¹⁰⁰

Instead, Dau supports Stoeckhardt's "short and direct method of

⁹⁸Ibid.

⁹⁹Ibid., p. 19.

¹⁰⁰Ibid., p. 20.

going at the great matters in the text."¹⁰¹ He claims that Stoeckhardt's method not only presupposes a comprehensive grasp of the entire content of the text, but it also imposes great self-restraint upon the interpreter. This self-restraint, in Dau's opinion, reveals the true exegetical master. By way of example, Dau refers to Stoeckhardt's opus palmare, his commentary on the epistle of St. Paul to the Romans.¹⁰² Stoeckhardt attempts to explain his exegetical method at some length in the preface to this commentary. Dau quotes Stoeckhardt as saying that the main business of the exegete who expounds this epistle is to present its doctrinal contents clearly.¹⁰³ To support his doctrinal exposition, the exegete makes an exact investigation of the text and context, which means first of all doing justice to the language of the epistle. Stoeckhardt's chief aim is to bring to himself and the reader the full consciousness of the eternal thoughts of God that have been expressed in the book. Historical investigation can not support its claim to be particularly scientific. For every writing must be judged by its own expressed uniqueness and purpose. Holy Scripture declares its own purpose plainly in II Timothy 3:16. Therefore Stoeckhardt adopts the methodology of offering a

¹⁰¹ Ibid.

¹⁰² Ibid., p. 20.

¹⁰³ Ibid.

"continuous and connected explanation and development of the text."¹⁰⁴ Stoeckhardt claims he is following the method as found in the writings of von Hofmann, Godet, and Philippi, because their method seems to suit best the aforementioned doctrinal pedagogical purpose of exegesis. "It is the business of exegesis to evolve the meaning and contents from the words which are written."¹⁰⁵ The exposition must not soar above the text like an independent product of the exegete. Neither dare an exegete eliminate entirely from the coherent development of the thought of a text, those discussions regarding the language itself. The exegete therefore must anxiously ponder how much of the material relating to language he should take over into his expository remarks and how much he must relegate to footnotes.

Stoeckhardt realizes the danger inherent in each method. The glossatory method, attaching to the separate component parts of a text, remarks concerning the language or the facts of the text, can easily lose the trend of thought and the connection. On the other hand, the alternative method of placing grammatical, lexicographical, historical, and archaeological material in the footnotes tears apart the exegetical treatise proper from such materials which belong together as regards diction and fact, form and content. In addition, this latter

¹⁰⁴Ibid.

¹⁰⁵Ibid., p. 21.

method forces the reader to keep looking up and down the page from the exposition to the supporting material.¹⁰⁶ Stoeckhardt's decision, therefore, is to use the glossatory method, to maintain the thread of thought as closely as possible, and yet not inconvenience the reader too greatly.

Dau evaluates Stoeckhardt's accomplishments by stating

with his method he succeeds not only to make the text of Scripture plain even to men who are not exegetical professors in the mastery of the original language of the Bible text, but also in laying hold with a powerful grasp on the conscience and heart of the reader by his eminent ability to exhibit the practical bearing of Scripture on all sorts and conditions of men and affairs.¹⁰⁷

Dau praises Stoeckhardt for omitting references to works which are accessible only to a few favored scholars and commends Stoeckhardt's practice of selecting and compiling a limited number of Scripture passages with exquisite care.¹⁰⁸ Dau's opinion is that Stoeckhardt's exegetical work remained pastoral in outlook. He evaluates Stoeckhardt's commentaries as valuable to pastors in the field and theologians in the academic world of the Church.¹⁰⁹ Dau recognizes

¹⁰⁶Ibid. The foregoing is adapted from Dau's quotation of Georg Stoeckhardt's Introduction in his Kommentar ueber den Brief Pauli an die Roemer (St. Louis: Concordia Publishing House, 1907), pp. iiiff.

¹⁰⁷Dau, op. cit., p. 21.

¹⁰⁸Ibid.

¹⁰⁹Ibid., p. 22.

that, whenever Stoeckhardt summed up the contents of a division or subdivision of a text, these summations were always valuable hints to the preacher as to how to present the contents properly and effectually to a congregation. Dau also recognizes that Stoeckhardt included pious reflection and devotional thoughts to relieve the mental tension created by intricate exegetical arguments.¹¹⁰ Polemical sections in Stoeckhardt's commentaries, in Dau's opinion, demonstrate Stoeckhardt's understanding of the state of the Church. Such insertions lead to criticism, of course, but in Stoeckhardt's judgment such "homiletical hints, devotional and hortatory remarks, and polemical detours are part and parcel of the truth and the legitimate work of a Scriptural theologian."¹¹¹

It seems that Dau waxes too eloquent when he claims that Stoeckhardt considered "all the leading commentators written before him."¹¹² Depending upon how one defines "leading commentators," one could certainly differ.¹¹³ In summing up Stoeckhardt's work,

¹¹⁰Ibid.

¹¹¹Ibid.

¹¹²Ibid., p. 23.

¹¹³Granted an immense study and use of commentaries, the giants of the English schools are largely ignored. For instance, no mention is made of such men as Evans, Westcott, Lightfoot, or Hort. For a compilation of all mentions and quotations of commentators and Stoeckhardt's favorable or unfavorable reactions to their positions in

Dau claims that any exegete must be read with "a grain of salt."¹¹⁴ But Dau underlines Stoeckhardt's great contribution to the Church as "one of the most earnest efforts put forth in modern times to allow the Spirit to speak His real thought to the reader of God's Book."¹¹⁵

Following Dau's evaluative articles Otto Willkomm also published an encomium.¹¹⁶ In addition to details on Stoeckhardt's life, which are available in no other authority, Willkomm repeats much of Dau's work and agrees with Dau's analysis by translating much of Dau's opinion into German.¹¹⁷

Dr. E. Biegner summarized Willkomm and transferred much of Dau to his article on Stoeckhardt in the Concordia Historical Institute Quarterly.¹¹⁸

More recently Richard Baepler sought to evaluate briefly the relationship between Georg Stoeckhardt and his teacher, J. C. K. von

his major commentaries, see the appendix of commentators in this volume.

¹¹⁴Dau, op. cit., p. 23.

¹¹⁵Ibid.

¹¹⁶Willkomm, op. cit., passim.

¹¹⁷Ibid., pp. 124-133.

¹¹⁸Dr. E. Biegner, "Karl Georg Stoeckhardt, D. Theol. 1842-1913," Concordia Historical Institute Quarterly, XXI, No. 4 (January 1949), 154-166.

Hofmann.¹¹⁹ Baepler recognizes that romanticism conditioned von Hofmann to give subjectivity priority over objectivity.¹²⁰ Von Hofmann recognized that the problem of conservative confessional theology at the time was to relate the Christian faith to the potent results of critical scholarship without giving up the center of faith. Von Hofmann therefore "waged a two-front battle: against the rationalists he maintained the reality of revelation; against Hengstenberg and most of the supernaturalists he asserted the development of Heilsgeschichte."¹²¹ This battle was raging during Stoeckhardt's student years at Erlangen. Stoeckhardt must have heard von Hofmann expound his view that revelation is essentially history. In von Hofmann's view, Scriptures are witness to this revelation, but are also part of the history itself, and therefore are revelation in their own right.¹²² For God never reveals doctrine primarily but in His revelation; Word and event are always together. Baepler raises the question whether Stoeckhardt actually understood von Hofmann's point of view. Baepler

¹¹⁹Richard Baepler, "The Hermeneutics of Johannes Christian Konrad von Hofmann with Special Reference to his Influence on Georg Stoeckhardt," Unpublished Bachelor's Thesis (Concordia Seminary, St. Louis, 1954), passim.

¹²⁰Ibid., p. 4.

¹²¹Ibid., p. 5.

¹²²Ibid., p. 9.

characterizes Stoeckhardt's objection as follows:

If it is possible to have faith only through the oral Word and not the written Word, Scripture is no longer unconditionally necessary for faith. Scripture is no longer norm of faith but now the oral Word is. Thus oral tradition becomes the principle of faith. This is genuine papism.¹²³

In other words Baepler sums up the general theme of Stoeckhardt's criticism of his teacher in the statement that Stoeckhardt felt von Hofmann was setting aside Scripture as the source and norm of theology, "elevating himself above Scripture and developing his theology out of himself."¹²⁴ Baepler cites telling quotations from von Hofmann's work in which von Hofmann claims that the certainty of the congregation rests upon Scripture in the testimony of the Holy Spirit.¹²⁵

Baepler sees parallels between the theology of von Hofmann and that of Stoeckhardt. Baepler claims that Stoeckhardt "has developed a sense of history and of historical development which one would expect from a student of von Hofmann."¹²⁶ He further says that the passion for letting Scripture speak precisely what it intends to speak and the consciousness of the high demands of such an execution were other major accents of von Hofmann. He likewise states that

¹²³Ibid., p. 29.

¹²⁴Ibid., p. 31.

¹²⁵Ibid., p. 47.

¹²⁶Ibid., p. 46.

Stoeckhardt shared and developed von Hofmann's view of the central place of the Bible and of faith.¹²⁷

Baepler also sees decided differences between Stoeckhardt and von Hofmann.¹²⁸ He claims major disagreements in the nature of revelation and perhaps on the purpose of the Scriptures. The sharpest division, as Baepler sees it, is in their attitude toward the place of the subject in theology. Stoeckhardt relegates the Holy Spirit to a much less significant role than does von Hofmann, in Baepler's opinion. But Baepler looks forward to further investigation to reveal and clarify significant philosophical implications which may explain much of the apparent distance between Stoeckhardt and von Hofmann when they had so much in common.

The evaluations, then, by W. H. T. Dau, Otto Willkomm (which repeats Dau), and Richard Baepler are preludes to this particular volume. The intent of this work is to penetrate into Stoeckhardt's major commentaries, significant doctrinal sermons, and particular learned periodical articles to determine to a greater extent what Georg Stoeckhardt's hermeneutical presuppositions were and how they affected his exegetical methodology. In order to limit this paper to a workable amount of material, this writer is limiting his investigation

¹²⁷Ibid., p. 47.

¹²⁸Ibid.

to three topical areas: first, the relationship between the Old and New Testaments, particularly with respect to Stoeckhardt's view of history, prophecy and fulfillment, and typology; second, salvation and the work of Jesus Christ as the central doctrine of the Church; third, the Church as the called body of people to whom God gives His Word.

Such a three-fold examination should help The Lutheran Church--Missouri Synod to understand its past history more fully. Then it can view its present tensions with greater sympathy and clarity. Furthermore, the preliminary work which is recorded in the appendices to this volume should prove to be of great help to other students of exegesis and church history in penetrating into the past of The Lutheran Church--Missouri Synod.

CHAPTER II

SCRIPTURE AND ITS INTERPRETATION

The Scriptures are the book of God which God has given through the agency of the Holy Spirit. Stoeckhardt's view is that the genuine author of the Scriptures is the Holy Ghost Himself.¹ The Holy Spirit not only gave the idea, but He provided the form, words, and grammatical language.² He has, as necessary, accommodated Himself to the natural gifts and understanding of the various writers so that when these writers spoke and wrote they were providing the Church with the holy things of God.³ This does not mean that God dictated to the writers, but it acknowledges that at various times God gave special revelations which were written down either at the time they were given or later.⁴

In Stoeckhardt's opinion the time of the writing is immaterial. In fact, Stoeckhardt is of the opinion that Isaiah himself collected his

¹Georg Stoeckhardt, Commentar ueber den Propheten Iesaia (St. Louis: Concordia Publishing House, 1902), p. vii. Hereafter cited as Iesaia. Commentar ueber den Brief Pauli an die Roemer (St. Louis: Concordia Publishing House, 1907), p. 616. Hereafter cited as Roemerbrief.

²Stoeckhardt, Iesaia, p. x.

³Ibid.

⁴Ibid.

prophecies at the end of his life and brought them together in the order and book which we have today.⁵ This may help to explain why there is some adamant opposition to the theory of the multiple authorship of Isaiah within the Missouri Synod today.

The Holy Spirit preserved the human qualities of the various writers. This helps to explain grammatical difficulties. The Bible is not a book which includes human error but it is the book which God provided in every word.⁶

⁵Ibid.

⁶Stoeckhardt, Roemerbrief, p. 192. Stoeckhardt insists on plenary inspiration against all neological attacks against this doctrine. "Was sagt die Schrift von sich selbst?" Lehre und Wehre, XXXII, No. 6 (June 1886), 161-168; No. 7-8 (July and August 1886), 205-215; No. 9 (September 1886), 249-257; No. 10 (October 1886), 281-288; No. 11 (November 1886), 313-323; No. 12 (December 1886), 345-355. "Die Bibel das unfehlbare Gotteswort," Der Lutheraner, XLVIII, No. 17 (August 16, 1892), 133-134; No. 18 (August 30, 1892), 141-143; No. 19 (September 13, 1892), 149-151; No. 20 (September 27, 1892), 157-159; No. 21 (October 11, 1892), 166-167. "Was lehrt St. Paulus 2 Tim. 3, 15-17. von der Inspiration?" Lehre und Wehre, XXXVIII, No. 10 (October 1892), 289-294; No. 11 (November 1892), 321-331; No. 12 (December 1892), 352-365. "Zur Inspirationslehre und zum ersten Capitel der Bibel," Lehre und Wehre, XXXIX, No. 11-12 (November and December 1893), 325-333. Book review of D. A. W. Dieckhoff's Noch Einmal über die Inspiration und Irrthumlosigkeit der heiligen Schrift, Lehre und Wehre, XXXIX, No. 11-12 (November and December 1893), 365-366. "Predigtstudie über das Evangelium des Sonntags Quasimodogeniti," Magazin für ev. -luth. Homiletik, XXI, No. 4 (April 1897), 97-113. "Angebliche Widersprüche in der Bibel," Lehre und Wehre, XXXIX, No. 2 (February 1893), 33-41; No. 3 (March 1893), 65-74; No. 4 (April 1893), 97-106; No. 5 (May 1893), 134-137; No. 7-8 (July and August 1893), 198-206; No. 9 (September 1893), 265-273.

Revelation is closely akin to inspiration. Not only does God act and reveal Himself to His people, but everything that He writes in Scripture is given by God Himself.⁷ Stoeckhardt does not allow any reader to forget that the deep and rich content of prophecy does not come from within the prophets themselves nor through meditation upon the contemporary wonders and works of God.⁸ He claims that the content of prophecy is revealed by God directly to the prophet and is given to him by the Spirit of prophecy. This is particularly evident in the book of the prophet Isaiah.⁹

This does not mean, however, that everything written within the Scriptures was understood by the men who recorded the words of the Holy Spirit.¹⁰ For on occasion the prophets have recorded prophecies as a product of the Holy Spirit which they did not understand themselves. These prophecies remain blessed mysteries which the writers themselves do not fully understand. This observation leads to an

⁷Stoeckhardt, Iesaia, p. iii.

⁸Georg Stoeckhardt, "Weissagung und Erfüllung," Lehre und Wehre, XXX, No. 2 (February 1884), 48.

⁹Stoeckhardt, Iesaia, Introduction, passim.

¹⁰Georg Stoeckhardt, Kommentar über den Ersten Brief Petri (St. Louis: Concordia Publishing House, 1912), p. 47. Hereafter cited as Petribrief. "Weissagung und Erfüllung," Lehre und Wehre, XXX, No. 2 (February 1884), 44; No. 5 (May 1884), 168; No. 11 (November 1884), 376.

area of apparent disagreement between the work of Stoeckhardt and that of W. H. T. Dau. Both men agree that the prophets knew that they had spoken of the Messiah, but Dau is willing to say that

David had no such view of the Christ hanging on the tree with parched lips and distended limbs, the soldiers beneath him casting lots for his garments, as we have who have read the Gospels. He heard the cry of distress from the Cross but he could not picture to himself that scene of awful grandeur when the earth was wrapped in the gloom of an unnatural eclipse, as we can to whom Matthew and Luke have depicted Golgotha. Isaiah and Micah had no view of the Christchild in the manger, Zechariah no view of the despairing traitor hurling the blood money into the sanctuary and then passing out into the eternal night, or of the jubilant procession that met the Lord at Bethany and brought Him into the city as Zion's King. But they studied these matters just because they were aware that something remarkable had been stated by them. Human machines, impassive instruments, are not known to do or to be able to do, such searching or inquiring.¹¹

Stoeckhardt is not in complete sympathy with such a view. Yet he claims that we live in the time of the fulfillment of prophecy and we understand the prophecies much better than the prophets themselves understood them.¹² We know exactly how salvation has come into the world, whereas the prophets looked forward to its happening. Since these words, understood or not by their human authors, were words which were given by the Holy Spirit, they are exact words of God.

¹¹Stoeckhardt, Petribrief, pp. 47-48. W. H. T. Dau, " 'Mechanical Inspiration' The Stumbling Block of Modern Theology," Theological Quarterly, XVII, No. 1 (January 1913), 12-14.

¹²Stoeckhardt, Petribrief, p. 50.

Therefore if these words err in any part, such error casts doubt upon all the other words, not only of that human author, but on the inspiration of the entire Scriptures.¹³ For the revelation of God and the understanding of this revelation is God's continued work of creation.¹⁴ Since God created every good, any denial of exactness in God's message is the devil's work. For instance, Stoeckhardt recognizes that there are difficult, even impossible discrepancies between the Biblical record of the kings of Judah under which Isaiah prophesied and the records of certain cuneiform inscriptions.¹⁵ He states as a matter of principle that he accepts the number of kings and their reigns stated in the Bible as correct. He opposes the positions of other exegetes who claim that the inscriptions prove shorter reigns for these four kings of Judah. Should these inscriptions really present a different chronology from the record of the Bible, Stoeckhardt would assume that they are in error. One must make the observation here that for Stoeckhardt, apparently, historical data are true when they agree with the Biblical record. The Bible is true in all details on the basis of Stoeckhardt's a priori decision. When Stoeckhardt finds

¹³Stoeckhardt, Iesaia, p. 96.

¹⁴Stoeckhardt, Roemerbrief, p. 52.

¹⁵Stoeckhardt, Iesaia, p. iv. The following summarizes Stoeckhardt's discussion.

historical evidence to agree with the Biblical data, then and only in that case is it feste, geschichtliche Data,¹⁶ with which the exegete must agree.

Stoeckhardt accepts the sixty-six books of the canon as collected.¹⁷ However, he recognizes that there are difficulties inherent in the history of the canon. He recognizes that the first epistle of St. Peter is omitted from the list of the Muratorian Canon.¹⁸ He further recognizes, without elaboration, that the Scriptures in Jesus' time were divided into the Books of Moses, Prophets, and Psalms (Writings).¹⁹ Eventually we hope to find further elaboration from Stoeckhardt himself on the exact canon he claimed to exist in Jesus' day and the effect this would have on his view of the later additions to the Jewish canon at the Council of Jamnia in 90 A. D. For in commenting upon Romans 1:2, Stoeckhardt states that his interpretation of *ἁγίας γραφάς* does not mean anything other than the Holy Scripture of

¹⁶Georg Stoeckhardt, Kommentar ueber den Brief Pauli an die Epheser (St. Louis: Concordia Publishing House, 1910), p. 23. Hereafter cited as Epheserbrief.

¹⁷Theodor Ruhland, "Die canonischen Bücher des Neuen Testaments und Luthers Stellung dazu," Die Ev.-Luth. Freikirche, II, No. 12 (June 15, 1877), 95-101. Stoeckhardt, necessarily, agreed with the statements in this article.

¹⁸Stoeckhardt, Petribrief, p. 2.

¹⁹Stoeckhardt, Ausgewählte Psalmen (St. Louis: Concordia Publishing House, 1915), p. 53.

Israel, which he identifies as the Old Testament Canon.²⁰

Current theology, in Stoeckhardt's opinion, must come to a halt where the revelation of God ceases.²¹ The interpreter must take the text as it reads.²² This means that the exegete must remain under the Word of God and not go beyond it. Even in the area of figurative language within the prophetic writings, the correct sense is either so clear and obvious that it springs by itself right into the eyes of the untutored readers, or it is conveyed in clear and simple language which gives the obvious meaning.²³ For this reason Stoeckhardt can claim to interpret the words of Scripture in their simple sense, holding to the Word as it stands and the obvious meaning of the words as they read.²⁴

²⁰Stoeckhardt, Roemerbrief, p. 30. Stoeckhardt also claims that the "Gesetz des Herrn" equals "Thorah Mose." Ausgewählte Psalmen, p. 3.

²¹Stoeckhardt, Epheserbrief, p. 95: "Die rechte Theologie macht da Halt, wo die Offenbarung Gottes aufhört."

²²Stoeckhardt, Iesaia, p. 22: "Man musz den Text nehmen, wie er lautet."

²³Ibid.: "Kein vernünftiger Mensch kann leugen, dasz sich in der Schrift, und gerade bei den Propheten viel bildliche Rede findet. Diese Bildersprache ist entweder so klar und deutlich, dasz der rechte Sinn jedem unbefangenen Leser von selbst in die Augen springt. Oder es finden sich unter den bildlichen Ausdrücken auch Aussagen, welche dieselbe Sache mit durren, eigentlichen Worten beschreiben." Is this Stoeckhardt's acceptance of the Thomist view that nothing is revealed figuratively that is not revealed literally elsewhere?

²⁴Ibid., p. 121: "Wir bleiben einfältig bei dem Wort und Wort-sinn."

Such an interpretation, Stoeckhardt claims, in which a man places himself in this simple relation to the Word, places that man in relationship to Christ.²⁵ Exegetes are blind and stupid when they do not understand simple (einfach) Bible history.²⁶ In fact, heresy hides behind seemingly clever and long-drawn-out deductions from the Word of Scripture.²⁷ All these involvements and arguments of commentators, however, are really deceptions. Heresy is a skillful expert at twisting the Word and its meaning. Stoeckhardt insists upon taking the words of Scripture in their simple, ordinary, and literal sense according to the context.

He states his own canon of interpretation in the introduction to his Biblische Geschichte des Neuen Testaments.²⁸ He cites three Bible passages and alludes to a fourth. The first Bible passage is

²⁵Stoeckhardt, Petribrief, p. 92: "Wie der Mensch sich zum Worte stellt, so stellt er sich auch zu Christo."

²⁶Georg Stoeckhardt, Die Biblische Geschichte des Neuen Testaments (St. Louis: Concordia Publishing House, 1898), p. 71: "Die neueren Schriftgelehrten . . . sind blind und stumpfsinnig, dass sie die einfachten biblischen Geschichten nicht verstehen." Hereafter this will be referred to as BGNT.

²⁷Stoeckhardt, Epheserbrief, p. 202: "Die Irrlehre versteckt sich hinter scheinbar sehr scharfen und stringenten Schlussfolgerungen aus dem Schriftwort, die aber alle Trugschlüsse sind, und versteht sich meisterlich auf Verdrehung der Worte und Begriffe."

²⁸Stoeckhardt, BGNT, p. vii.

Romans 15:4: "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." The second is I Corinthians 10:16: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The third is II Timothy 3:16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (KJV)

Thus, the interpretation of Scripture must be consistent with the use intended by the Holy Ghost. This use is to build up people in the faith through the lessons of Holy Scripture and the fellowship of the Sacraments. Whoever does not interpret the Scripture in keeping with these propositions is controverting the expressed intention of the Holy Ghost. In this connection Stoeckhardt quotes Hebrews 13:8: "Jesus Christus gestern und heute und derselbe in Ewigkeit." For what the Scripture says concerning the life, suffering, death, and resurrection of Jesus Christ is what determines true Christian faith in the Church for all time.²⁹

Such methodology depends upon an exact investigation of the

²⁹Ibid. Stoeckhardt, "Weissagung und Erfüllung," pp. 48-49.

Biblical text and context.³⁰ Commentaries are useful when they operate from the same point of view, namely, the attempt to explain the simple sense of Scripture.³¹ But even after the exegete has examined whatever other commentaries have stated, he must return by himself to the words of Scripture. Each exegete has the right to propose an interpretation of a difficult passage which seems to him to correspond most closely to the text, even when he can quote no other interpreters to support his personal point of view.³² The simple words of Scripture, however, are to be interpreted in order that the purpose of the Holy Spirit may come to pass in the hearts of men. The methods of other commentaries, in Stoeckhardt's opinion, break apart these simple words of Scripture and hinder the work of the Holy Spirit when they cite all manner of grammatical, lexicographical, historical, archaeological material in comment upon the text and prevent a clear and straightforward presentation of the meaning of the text.³³

³⁰Stoeckhardt, Roemerbrief, p. iii: "Genau Untersuchung des biblisches Textes und Contextes."

³¹Ibid., p. iv. Stoeckhardt, Iesaia, p. xiii.

³²Stoeckhardt, Epheserbrief, pp. 67-68: "Jeder Exeget hat das Recht, bei Behandlung einer locus vexatus eine Auslegung vorzulegen, die ihm dem Text am meisten zu entsprechen scheint, auch wenn er für dieselbe sonst kein Gewährsmänner anführen kann."

³³Stoeckhardt, Roemerbrief, p. iii.

The Old Testament and New Testament provide a unified whole.³⁴ For everything that was written, even in the Scriptures of the Old Covenant, was written for the present church.³⁵ Moses and the prophets not only served their contemporaries; but the Holy Spirit intended them also for us, the children of the New Covenant.³⁶ Stoeckhardt's opinion is that Christians from the beginning have regarded Christian doctrine, the Gospel of Christ, in no other way than in connection with the Old Testament Scripture.³⁷ This Scripture is the Word of God and is the source of all doctrine.³⁸ The Gospel and the New Testament agree with the Scriptures of the prophets.³⁹ The enemy of our salvation works at all times to destroy this foundation of faith.⁴⁰

Salvation is clearly declared in the Old Testament in Jesus Christ

³⁴Ibid., pp. 616-617.

³⁵Ibid.

³⁶Ibid.

³⁷Ibid., pp. 30-31, 138, 187, 213, 305, 616. Stoeckhardt, BGNT, p. 1. Petribrief, p. 15. "Weissagung und Erfüllung," pp. 44, 126.

³⁸Stoeckhardt, Iesaia, pp. ix, 23, 74. BGNT, p. 49. Roemerbrief, pp. 30-31, 138, 187. Petribrief, pp. 15, 49. "Vorwort," Die Ev.-Luth. Freikirche, I, No. 1-2 (July and August 1876), passim.

³⁹Stoeckhardt, BGNT, pp. 1, 49. Roemerbrief, p. 187. Ausgewählte Psalmen, p. 20. "Weissagung und Erfüllung," pp. 127, 167-168, 338.

⁴⁰Stoeckhardt, Roemerbrief, pp. 616-617.

because the Spirit of Christ spoke through the prophets.⁴¹ In the same way this Spirit of Christ spoke through Isaiah in order to reveal "die neustamentliche Gnade, die Leiden Christi und die Herrlichkeit hernach."⁴² The heart and core of prophecy is Christ.⁴³ On the one hand He is the seed of the woman, Abraham's seed, David's son; and on the other hand, He is the Lord God Jehovah who comes to His people and intends to make His dwelling with them.⁴⁴ This is especially true of the Old Testament, including the Psalms.⁴⁵

The difference between the Old and New Testament declaration of Jesus Christ is simply this, that believers in the Old Testament believed on the Christ who was to come and the New Testament believers on the Christ who had come and who had appeared in the flesh.⁴⁶

Abraham and David were saved by faith in Jesus Christ.⁴⁷ The death

⁴¹Stoeckhardt, Iesaia, p. ix.

⁴²Ibid.

⁴³Stoeckhardt, Petribrief, p. 45. Ausgewählte Psalmen, p. 19.

⁴⁴Stoeckhardt, Epheserbrief, p. 186.

⁴⁵Stoeckhardt, Ausgewählte Psalmen, p. 19.

⁴⁶Stoeckhardt, Roemerbrief, p. 213: "Das entspricht überhaupt dem Unterschied zwischen dem Alten und Neuen Testament: die alttestamentlichen Frommen glaubten an den zukünftigen Christus, die neustamentlichen glauben an den Christus, der nun gekommen und im Fleisch erschienen ist."

⁴⁷Ibid., p. 223.

of Jesus Christ has retroactive power for these men after Christ came into the world and died, just as it has power now to save us who believe after the events in the life of Christ.⁴⁸ Accordingly St. Paul declares the consistent content of the Gospel which he preaches with the intent of the Old Testament.⁴⁹ In Stoeckhardt's opinion, both the Old and New Testament proclaim clearly the Gospel of God in Jesus Christ.

Stoeckhardt emphasizes how consoling it is for Christians to know that the preaching of the Gospel today is no different from the ancient truth which God has revealed from the beginning to His people.⁵⁰ Therefore Stoeckhardt clearly sees the preaching of Jesus Christ in the Old Testament.

Stoeckhardt's attitude toward the Scriptures is expressed more clearly when he strives to demonstrate the relationship between the Old Testament and the New Testament. He claims that the entire Old

⁴⁸This is borne out by various remarks in Stoeckhardt, Ausgewählte Psalmen, pp. 36, 57, 69, 72, and in Petribrief, p. 50, et al.

⁴⁹Stoeckhardt, BGNT, p. 1. Roemerbrief, p. 31: "Nachdem der Apostel auf den göttlichen Ursprung des Evangeliums, für das er augesondert ist, sowie auf dessen Uebereinstimmung mit der Schrift des Alten Testaments hingewiesen hat, nennt er den Inhalt desselben."

⁵⁰Ibid.: "Das ist auch für uns gar tröstlich, dasz wir wissen, dasz die Predigt des Evangeliums, die unter uns noch im Schwange geht, nichts Anderes ist, als die uralte Wahrheit, die Gott von Anfang an seinem Volk kundgethan hat."

Testament is a "Vorbild (typus)" of the new.⁵¹ In particular, the sacrifices, the temple, the Sabbath, circumcision, and such point to future good gifts which are clearly identified through the means of the New Testament.⁵² All types of the Israelite worship practices are prophetic symbols looking toward the one Christ.⁵³ Christ is sacrifice, priest, and mercy-seat in one person. Especially is the meaning and history of Israel itself "vorbildlich" for the Christian Church.⁵⁴

Stoeckhardt agrees that Isaiah speaks in allegories and types, and within that framework quickly goes from one manner of speaking to

⁵¹ Georg Stoeckhardt, "Das Geheimnis und die Thatsache der Gnadenwahl, abgebildet in der Erwählung Israels," Lehre und Wehre, XXVIII, No. 4 (April 1882), 160. In this connection, other important articles are "Weissagung und Erfüllung," Lehre und Wehre, XXX, No. 2 (February 1884), 42-49; No. 4 (April 1884), 121-128; No. 5 (May 1884), 161-170; No. 6 (June 1884), 193-200; No. 7-8 (July and August 1884), 252-259; No. 10 (October 1884), 335-344; No. 11 (November 1884), 375-380; XXXI, No. 7-8 (July and August 1885), 220-232; No. 9 (September 1885), 265-275. "Das Amt des alten Testaments und das Amt des neuen Testaments," Magazin für ev.-luth. Homiletik, XVII, No. 8 (August 1893), 255-256. "Etliche typische Züge aus der Geschichte Israels," Lehre und Wehre, XLV, No. 6 (June 1899), 161-172; No. 10 (October 1899), 289-298; No. 11 (November 1899), 321-329; No. 12 (December 1899), 353-361.

⁵² Stoeckhardt, "Das Geheimnis," p. 160. Roemerbrief, p. 147.

⁵³ Stoeckhardt, Roemerbrief, pp. 150-151.

⁵⁴ Stoeckhardt, "Das Geheimnis," p. 160: "Besonders aber ist die Bedeutung und Geschichte Israels selbst vorbildlich für die christliche Kirche."

another.⁵⁵ These statements of Stoeckhardt seem to say more about himself than about Isaiah. Stoeckhardt on the one hand can see the importance of figurative language,⁵⁶ yet he denies typology in the sense in which von Hofmann, Keil, Meyer, and Delitzsch use it.⁵⁷

⁵⁵Stoeckhardt, Iesaia, p. ix.

⁵⁶Stoeckhardt, "Weissagung und Erfüllung," p. 376. By way of examples, "Feuer ist Bild des Finalgerichts," Iesaia, p. 129. "Oel ist ein Bild des Heiligen Geistes," Die Biblische Geschichte des Alten Testaments (St. Louis: Concordia Publishing House, 1895), p. 115. Hereafter this volume will be referred to as BGAT. "Stein des Anstoszes" equals "Christus," Roemerbrief, p. 472. "Das irdische Canaan war aber nur Unterpfand des bessern, vollkommenen Erbes, des himmlischen Canaan," Ibid., pp. 196-197. "Das zerstoßene Rohr, der glimmende Docht ist Bild des sinkenden Glaubens," "Weissagung und Erfüllung," p. 342.

⁵⁷Does Stoeckhardt have a grasp of what is really meant by typological prophecy? He connects typology--as meditation on the meaning of Israel's history--with the rationalist denial of miracles and prophecy. "Weissagung und Erfüllung," pp. 46-47. Because of the interpreters' many differing interpretations of historical types, Stoeckhardt rejects his understanding of typology in favor of a literal singleness of meaning because of the fulfillment. Ibid. Furthermore, he vilifies typological interpretation with bold epithets: "pure Willkür und Phantasie," "Sophisterei und Windelschleicherei," "Weissagung und Erfüllung," passim and p. 127. This same article contains this quotation: "Die Neueren machen sich auch hier der Wortverdrehung schuldig und setzen die Willkür zum Princip der Schriftauslegung, indem sie das prophetische Wort in ein typisches Factum umsetzen. Es bleibt dann ganz der Phantasie des Interpreten überlassen, zwischen dem typischen und dem antitypischen Factum. . . ." Ibid., p. 196.

To determine Stoeckhardt's attitude toward those theologians whom he regarded as liberal, the following samples are helpful: "Der tiefe Graben zwischen alter und moderner Theologie," Lehre und Wehre, XXXIV, No. 9 (September 1888), 285. "Antikritisches," Lehre und Wehre, XXXV, No. 11 (November 1889), 344-349. "Prof. Dr. Gustav Baur," Lehre und Wehre, XXXV, No. 7-8 (July and

They state that the fulfillment of a prophecy had one meaning for the prophet in his day of prophecy, and that the prophecy could have a second meaning and fulfillment in a later time.⁵⁸ In other words, Stoeckhardt does not allow typology in the sense of a second meaning within history.⁵⁹ Instead he allows a horizontal transfer of

August 1889), 252. "Prof. Dr. Theol. Harnack," Lehre und Wehre, XXXVI, No. 5 (May 1890), 166. "Der Streit über das Apostolische Glaubensbekenntnis," Der Lutheraner, XLIX, No. 1 (January 3, 1893), 5-6. "Das Apostolische Glaubensbekenntnis in Harnack'scher Beleuchtung," Lehre und Wehre, XXXIX, No. 1 (January 1893), 17-23. "Karl Friedrich Keil," Lehre und Wehre, XXXIV, No. 11-12 (November and December 1888), 370-372. "Prof. Dr. A. Ritschl," Lehre und Wehre, XXXV, No. 5 (May 1889), 166. "Die Ritschl'sche Theologie," Lehre und Wehre, XXXV, No. 6 (June 1889), 198. "Ritschl'sches Heidenthum," Lehre und Wehre, XXXVIII, No. 11 (November 1892), 348. "Kräftige Irrthümer 2 Thess. 2, 11," Lehre und Wehre, XXXIX, No. 2 (February 1893), 52-54. Book review of Eduard Rupprecht's Die Anschauung der kritischen Schule Wellhausens vom Pentateuch, Lehre und Wehre, XXXIX, No. 9 (September 1893), 280-281. "Ueber Berechtigung der Kritik des Alten Testaments," Lehre und Wehre, XLI, No. 9-10 (September and October 1895), 264-272; No. 11 (November 1895), 321-328; No. 12 (December 1895), 353-364. "Frank's Theologie," Lehre und Wehre, XLII, No. 3 (March 1895), 65-76; No. 4 (April 1896), 97-107; No. 5 (May 1896), 129-139; No. 6 (June 1896), 161-169; No. 7-8 (July and August 1896), 201-212; No. 9 (September 1896), 262-272.

⁵⁸Stoeckhardt, "Weissagung und Erfüllung," p. 196. In opposition to Keil's view, Stoeckhardt says: "Mit dergleichen Manipulationen könnte man zwischen zwei irgendetwas beliebigen, ja den conträrsten Begebenheiten einen typischen Zusammenhang construiren. Nein, Matthäus hat offenbar das prophetische Wort des Jeremias nicht anders verstanden, als dahin, dass der Prophet im Geiste schon eine Wehklage von Bethlehem, dem Grabe Rahels, her vernahm."

⁵⁹Ibid., p. 48: "Wir werden erkennen, dass die Erfüllung einer Weissagung, welche das Neue Testament als solche markirt, die Erfüllung ist, ausser der es keine andere gibt." Italics are Stoeckhardt's.

propositional truth about God from one age to the next.⁶⁰ Historical details illustrate the eternal truth which the one Holy Spirit states for all time.⁶¹ The New Testament makes clear what the inherent single meaning is whenever it refers back to the Old Testament prophecy.⁶²

⁶⁰Ibid., pp. 167, 376.

⁶¹Ibid., p. 168.

⁶²Ibid., pp. 48, 167-168, 123, 126, 338. Of particular interest are pages 48-49 where Stoeckhardt states further principles of Biblical interpretation: "Wir befolgen überhaupt andere Grundsätze der Schriftauslegung. Wir glauben an Offenbarung und Inspiration im strictesten Sinn des Wortes. Wir beschränken die Inspiration nicht auf einen Gnadenbeistand des Heiligen Geistes, welches den Propheten bei ihrer eigenen Forschung und Meditation, sonderlich bei ihrer Reflexion über die von Gott gestaltete Geschichte, nur zu Hülfe kam. Wir glauben, dass Gott den Propheten die zukünftigen Dinge und sonderlich das neutestamentliche Heil direct zu schauen gegeben, und dass der Heilige Geist den heiligen Menschen Gottes gerade auch die Worte eingegeben hat, mit denen sie der Hoffnung Israels Ausdruck gaben. Der Heilige Geist hat sich absichtlich so häufig gerade in der Weissagung der tropischen Rede bedient und die Farben des Zukunftsbildes, den Ausdruck den Institutionen des Alten Bundes und der Geschichte Israels entnommen, um die neutestamentlichen Dinge den Kindern des Alten Bundes verständlich und anschaulich zu machen. Wir glauben, dass die inspirierte Schrift und auch die Weissagung, trotz aller Tropen, klar, deutlich und durchsichtig ist und dass daher auch jede einzelne Weissagung, wie Luther sagt, 'einen einfältigen, rechtschaffenen und gewissen Verstand' und darum auch nur eine Erfüllung hat. Bei jenem 'complexen Charakter der Weissagung,' bei jener 'fortlaufenden, successiven Erfüllung' der Weissagung, bei jenem stetigen Ineinanderfließen von Weissagung und Erfüllung schwinden alle klaren, bestimmten, festen Gedanken und Begriffe. Ueber die eigentliche Meinung der Propheten, vor allem über die eigentliche Intention des Heiligen Geistes bleibt man im Ungewissen. Die hiermit angedeuteten exegetischen Principien, welche für uns massgebend sind, sind keine selbsterwählten Grundsätze, sondern sind der Schrift selbst entnommen. Doch es ist jetzt nicht unser Zweck, diese Principien aus den eigentlichen locus classicus über

Such prophecies are literally (buchstäblich)⁶³ fulfilled when the inspired author of the New Testament refers back to the prophecies of the Old. In this way Stoeckhardt appeals to the simple sense of Scripture. For him this simple sense is the context of a book which can not deny itself since God is one.

Truth, for Stoeckhardt, is propositional and eternal. God illustrates His dealing with men under various historical circumstances and even discusses his dealings with men in parabolic words.⁶⁴ The question whether the prophets themselves actually understood what they were prophesying is a difficult question.⁶⁵ They knew and

Schrift und Schriftauslegung zu deducieren."

⁶³Ibid., pp. 166, 169, 258, 343, 376.

⁶⁴Ibid., p. 376: "Ja, die ewige Weisheit hat von Anfang an an den Menschenkindern ihr Wohlgefallen gehabt, mit den Menschenkindern auf Erden gespielt, hat mit den sinnlichen Menschen, welche über-sinnliche Dinge so schwer fassen und verstehen, auf der Menschen Art und Weise geredet, in Bildern, Gleichnissen, Parabeln, hat den Menschen Vorgänge der Natur, geschichtliche Ereignisse vor Augen gestellt und dadurch die Dinge und Geheimnisse einer höheren Welt abgeschattet. So hat Christus in den Tagen seines Fleisches seinem Volk, das so gar blöde, stumpf und unverständlich war, die Geheimnisse seines Reiches, sonderlich das Geheimnis seiner Gnade, durch Gleichnisse vom Säemann, vom Acker, von Aussaat und Ernte, vom Wachsthum des Senfkorns und ähnliche versinnbildet. Er hat nichts unversucht gelassen, um den Unmündigen und Unverständigen die Dinge, die er droben beim Vater gehört und gesehen, faszlich, verständlich und annehmbar zu machen. So spielt die ewige, menschengewordene Weisheit auch noch mit uns."

⁶⁵Ibid., pp. 44, 168, 376. Stoeckhardt, Petribrief, p. 47.

understood the eternal truth of what they were saying even when they could not foresee the illustrative details of the truth in the historical circumstances. In this manner Stoeckhardt appears not to have made room for a mediated condescension of God under varying historical circumstances. Or, as Daniélou would analyze such a methodology, Stoeckhardt has shrunk God's dealing with men in the Scriptures from a dynamic typology to that of "literal symbolism."⁶⁶

Many examples of Stoeckhardt's resistance to typology in favor of literal symbolism could be cited. We will consider just two. For instance, let us consider Stoeckhardt's statements concerning the Adam-Christ typology. Stoeckhardt claims that all the prophets prophesied about Christ and that the entire Scriptures point to Christ.⁶⁷ Adam sinned and was disobedient. Adam's disobedience

⁶⁶Jean Daniélou, The Bible and the Liturgy (Notre Dame: University of Notre Dame Press, 1961), p. 196. Also, From Shadows to Reality, translated from the French by Wulstan Hibberd (Westminster: Newman Press, c.1960), passim. For another sympathetic treatment of the typological method of Biblical interpretation see Leonhard Goppelt, Typos: Die typologische Deutung des Alten Testaments im Neuen (Gütersloh: Verlag C. Bertelsmann, 1939), passim.

⁶⁷Stoeckhardt, Roemerbrief, p. 31: "Von Christo haben alle Propheten geweissagt, auf Christum weist die ganze Schrift." Also of particular interest in this connection are the following articles: "Christus in der alttestamentlichen Weissagung," Lehre und Wehre, XXXVI, No. 7 (July 1890), 209-217; No. 9 (September 1890), 278-286; No. 10 (October 1890), 317-325; No. 11 (November 1890), 354-360; XXXVII, No. 1 (January 1891), 5-12; No. 2 (February 1891), 37-45; No. 4 (April 1891), 97-107; No. 5 (May 1891), 137-145; No. 10 (October 1891), 295-303; No. 11 (November 1891), 328-332; No. 12

is the disobedience of all men,⁶⁸ and for this reason all men have been handed over to death. This is the type. Christ is the antitype who had fulfilled all righteousness and has been obedient. The righteousness of Christ and His obedience applies to all men and on account of this the righteousness of eternal life has come to all men. Historically, then, even Abraham knew that the content of the promise was Jesus Christ.⁶⁹ In and with the promise Abraham had grasped the future Christ and salvation in Christ by faith, and this attachment to Jesus Christ which had such propositional content was accounted to him for righteousness.⁷⁰

In fact, the blessed secret is that God, manifest in the flesh, was found in clear expressions already in the Old Testament,⁷¹ so that when St. Paul in his letter to the Romans states the parallel between Adam and Christ, he is stating the eternal propositional truth that all

(December 1891), 365-372; XXXVIII, No. 1 (January 1892), 7-15; No. 3 (March 1892), 70-79; No. 5 (May 1892), 132-142; No. 6 (June 1892), 161-172. "Gott sei Dank durch alle Welt, der sein Wort beständig hält," Magazin für ev. -luth. Homiletik, XVII, No. 12 (December 1893), 373-375.

⁶⁸Stoeckhardt, Roemerbrief, p. 261. These sentences summarize Stoeckhardt's discussion.

⁶⁹Ibid., p. 180.

⁷⁰Ibid., p. 181.

⁷¹Stoeckhardt, Ausgewählte Psalmen, p. 28.

men are damned in Adam and only in Christ is there salvation for all mankind.⁷² The typology, if there is any lesser to the greater, is that the merits of Christ give us the certainty that the grace of God is the rescuing agent and is greater than the sins of anyone.⁷³ The grace of God in Christ is stronger than any sin of Adam or mankind, and the gift of righteousness of Christ covers the sins of all mankind, and so life is more certain than death.⁷⁴ In other words, for Stoeckhardt, typology in Scripture is illustrative, not historical or cumulative.

Another example is the Noah and flood typology of I Peter 3. Stoeckhardt admits that the New Testament often uses the flood and the time before the flood as the type of the judgment and the end of the world.⁷⁵ In addition, he agrees that Peter points out that the water of baptism points to the water of the flood as type and so makes evident the typological meaning of the time of Noah.⁷⁶ However, for Stoeckhardt the sign (Signatur) of the day of Noah was unbelief.⁷⁷

⁷²Stoeckhardt, Roemerbrief, p. 264.

⁷³Ibid., p. 257.

⁷⁴Ibid., p. 258. Georg Stoeckhardt, "Ein Nachtrag zur Erklärung von Röm. 5,19," Lehre und Wehre, LVI, No. 11 (November 1910), 501-506.

⁷⁵Stoeckhardt, Petribrief, p. 172.

⁷⁶Ibid., pp. 172, 178.

⁷⁷Ibid., p. 174.

The promise of the coming Savior was already known in the period before the flood by all mankind.⁷⁸ Genesis 3:15 was preached and was emphasized through the preaching of Noah himself. So Noah's age is similar in circumstances to the time when Peter himself was writing his letter. Christ was being preached as the crucified and resurrected Savior. Christ had been proclaimed for several decades over the entire known world. Just as mankind in the time of Noah did not believe the promise of Salvation in Noah's preaching, so the world turned against the call of God in the Christian era. Therefore typology again for Stoeckhardt is illustrative and not an historical growth or Heilsgeschichte.

The water of the flood historically has two emphases, which are combined in one sentence in the text.⁷⁹ First of all, the eight souls were saved as they rode in the water in the ark and so they were rescued through the means of the water. Secondly, as the water wiped out the evil of the world, so the water of baptism translates Christians into the new world which will become clearly evident when the judgment of fire at the last day wipes out this world as it stands.

- Baptism does not cleanse the body from bodily filth, but baptism is a cleansing of sins, which gives a clear conscience before God.

⁷⁸Ibid., pp. 157-158.

⁷⁹Ibid., pp. 172-174.

On the basis of these two examples, let us conclude that Stoeckhardt does not allow a growth in the degree to which God revealed His truth, but he does allow different historical circumstances to illustrate eternal truths which can be stated propositionally.

For this reason Stoeckhardt claims that all apostles have used the Scriptures exactly as Paul did.⁸⁰ The prophetic writings are the means of grace for both Jews and Greeks. All Christians, even the Gentile Christians, learned and appreciated the revealed Mosaic law from the beginning of the early church.⁸¹ Congregations had the Old Testament read aloud in addition to the apostolic writings and Acts of the apostles and letters of the apostles.

The purpose of such reading remains the purpose of the exegete today. As the exegete undertakes his work to examine the pages of an apostolic letter, his purpose must be to present the eternal purposes of God. He must bring the reader to a new understanding of these truths as they are propositionally stated.⁸²

⁸⁰Ibid., p. 15.

⁸¹Stoeckhardt, Roemerbrief, p. 305.

⁸²Ibid., pp. iii, 617. Georg Stoeckhardt, "Vom Schriftstudium der Theologen," Lehre und Wehre, XXXI (December 1885), 361-367. Koehlinger translates Stoeckhardt's remarks on Romans 15:4 with the words: "The application of the quotation from the Psalm the apostle justifies with the remark: For whatsoever things were written aforetime were written for our learning. Everything that was written before in the Scriptures of the Old Covenant was written for our present

Whoever denies the Word, refuses to listen to the Word, denies

life. Moses and the prophets did not only serve their contemporaries, their people, with their writings. The Holy Ghost, the real Author of Scriptures, intended them also for us, the children of the New Covenant. Scripture, and that is also true of the New Testament scripture, is the teacher of the Church of all times.

"One might wonder why Paul, after he has already introduced so many words of Scripture, now first declares that Scripture is intended for our instruction. For from the beginning Christians have regarded Christian doctrine, the Gospel of Christ, in no other way than in connection with the Old Testament Scripture. But it is to be noted that the apostles repeatedly enjoin such well-known basic truths, as that Scripture is God's Word and the source of all doctrine, since it was known to God's Spirit, who spoke through them, that the enemy of God and of men, the enemy of salvation, at all times works to destroy the foundation faith. It is very opportune that Paul, after he has proved all the chief points of his teaching and exhortation with Scriptural quotations, now at the end of his discussion expressly alludes to this that such application of Scripture is the purpose of Scripture, as he already in the beginning of this letter brought forth the agreement of his Gospel with the Scriptures of the prophets. . . .

"Accordingly then, Scripture, because it is God's Word, at the same time works in us what it teaches us, whereto it admonishes us; Scripture makes the man of God thoroughly furnished unto every good work. And so Scripture also especially works patience, in that it exhorts us to patience, and it gives us the courage, confidence and joy, by holding before us, e. g., examples of patience, as the example of Christ, to take upon ourselves what we, as Christians, should take upon ourselves. The patience and comfort of Scriptures are the patience and comfort which they instill in us. In this manner we should and actually will be placed into the position to hold fast to the hope, to the hope of future glory, which awaits us at the end of this trying life upon earth. Patience works experience; but experience works hope. 5, 4. This patience, however, is not patience in general, patience in cross and suffering, but the enduring and bearing of the infirmities of the weak, which is aimed at the healing of these infirmities. This constant work of love, this daily pulling out of splinters and thorns, is also an affliction, a burden, of which we often would like to rid ourselves. If we, however, diligently search Scripture, then we from day to day obtain from the same new power,

all the love of God which Moses presented in the Law.⁸³ He disowns the grace of God which is revealed in the prophets and in the Gospel. Whoever denies the Word chooses the god and the "righteousness" of this world and of this life in opposition to that offered by God. Whoever accepts God's Word in this life has the best gift, the true means of grace. In the Word all blessedness is revealed, for God has revealed Himself therein. Whoever respects the Word of God respects God's love and blessedness forever.⁸⁴

comfort and encouragement, courage and confidence, and keep the blessed goal firmly fixed before our eyes, when we then with our brethren, free from all infirmities and burdens, will rejoice in our salvation." The Epistle to the Romans, translated from the German by Erwin W. Koehlinger (St. Louis: Concordia Mimeograph Co., 1943), Vol. II, 195-196.

⁸³Georg Stoeckhardt, "Wer das Wort verachtet, der verderbet sich selbst," Magazin für ev.-luth. Homiletik, III, No. 6 (June 1879), 184. "Wie schwer es wiegt, die Gnade Gottes zu verachten," Magazin für ev.-luth. Homiletik, XVI, No. 10 (October 1892), 289-295, passim.

⁸⁴Georg Stoeckhardt, "Wer das Wort verachtet," p. 184. "Gottes Wort den Einen ein Geruch des Lebens zum Leben, den Andern ein Geruch des Todes zum Tode," Magazin für ev.-luth. Homiletik, XVIII, No. 1 (January 1894), 32. "Gesetz und Evangelium nach ihren unterschiedlichen Wirkungen," Lehre und Wehre, XXXIII, No. 6 (June 1887), 154-160; No. 7-8 (July and August 1887), 191-205; No. 9 (September 1887), 241-249; No. 10 (October 1887), 273-282, passim. "Law and Gospel According to their Several Effects," translated from the German by Walter H. Bouman (Valparaiso: Valparaiso University Association, 1946), passim. "Von dem rechten Gebrauch des göttlichen Worts," Der Lutheraner, XLV, No. 1 (January 1, 1889), 2-4; No. 3 (January 29, 1889), 18-19; No. 4 (February 12, 1889), 27-28; No. 5 (February 26, 1889), 34-35, passim. Iesaia, p. vii.

Dr. Dau aptly sums up Stoeckhardt's attitude toward the purpose and use of the Scriptures when he states:

He stated what was to him a matter of principle when in his preface to the History of the New Testament he wrote: "Finally it may be remarked that the references to the present generation of Christians which have been woven into this presentation of history, and its application to conditions and relations existing at this day, are not accidental, but they are in accordance with the canon of interpretation laid down by Scripture itself in Rom. 15:4; I Cor. 10:16; II Tim. 3:16. An exposition of Scripture which stops at a review of the past, and totally ignores the saying: 'Jesus Christ, the same yesterday, and today, and forever,' does not meet the intention of the Holy Spirit. What Scripture has recorded regarding the living, suffering, dying, and rising of Jesus, and of the first Christian Church, is written with the aim that the Christian of all ages should know what they have in their Christ and what the Christian Church means." Stoeckhardt is a theologian of the old school, to whom theology in all its manifestations is 'habitus practicus theosdotus' (sic).⁸⁵

⁸⁵W. H. T. Dau, "Dr. George Stoeckhardt," Theological Quarterly, XVIII, No. 1 (January 1914), 22-23. Stoeckhardt makes much the same point in "Vom Schriftstudium der Theologen," Lehre und Wehre, XXXI, No. 12 (December 1885), 361-367, passim.

CHAPTER III

THE MESSAGE IS SALVATION IN CHRIST

The purpose of all exegesis is to present the clear and simple truth of God's grace in Christ. For Christ is the center of both Testaments.¹ Stoeckhardt is consistent in determining the value of all his work by how clearly it sets forth God's declared righteousness in Christ.

God saves men through the Gospel. Stoeckhardt equates the Gospel of God with the Word of God as an unshakable, all-comprehensive truth.² Through His Word God declares man righteous. This righteousness is identical with the forgiveness of sins.³ As Stoeckhardt says in commenting upon Ephesians 1:7:

We Christians have, we possess Christ, and with and in Christ we possess the redemption through his blood, the

¹Georg Stoeckhardt, Commentar ueber den Propheten Iesaia (St. Louis: Concordia Publishing House, 1902), p. ix. Hereafter cited as Iesaia. Kommentar über den Ersten Brief Petri (St. Louis: Concordia Publishing House, 1912), p. 45. Hereafter cited as Petribrief. Ausgewählte Psalmen (St. Louis: Concordia Publishing House, 1915), p. 19.

²Georg Stoeckhardt, Commentar ueber den Brief Pauli an die Roemer (St. Louis: Concordia Publishing House, 1907), p. 37. "Sein Evangelium aber, auch das, was er hier im Römerbrief schreibt, ist Evangelium Gottes, Gottes Wort, also felsenfeste, die allergewisseste Wahrheit." Hereafter cited as Roemerbrief.

³Ibid., p. 253.

forgiveness of sin. . . . Everywhere in the New Testament where the redemption which Christ has effected through His suffering and death, the redemption from sin is mentioned. . . . Through His Holy precious blood which he paid and gave as a ransom for the guilty sinners, He bought them and thus freed them from the burden of their guilt. He paid the death, He suffered the punishment which they had deserved. . . . In Christ there is for us all, once and for all times, redemption, and with this redemption the forgiveness of sins.⁴

In opposition to Calov and a few others, Stoeckhardt refuses to separate redemption from the forgiveness of sins, stating that with the redemption the forgiveness of sins is obtained and is present as a complete gift.⁵

The grace and truth of God is the motive for the decision of forgiveness. The Messiah has carried out God's prior plan through His suffering and death (Psalm 40:12).⁶ Neither the law nor any work of the law nor any worldly wisdom, education, or culture, or morality

⁴Georg Stoeckhardt, Kommentar ueber den Brief Pauli an die Epheser (St. Louis: Concordia Publishing House, 1910), p. 52. Hereafter cited as Epheserbrief. Translation is taken from Commentary on St. Paul's Letter to the Ephesians, translated from the German by Martin S. Sommer (St. Louis: Concordia Publishing House, 1952), pp. 54-55.

⁵Ibid.

⁶Georg Stoeckhardt, Ausgewählte Psalmen, p. 56. Petribrief, p. 227. "Die satisfactio vicaria nach Iesaias 53," Lehre und Wehre, LVI, No. 2 (February 1910), 49-55; No. 3 (March 1910), 97-106; No. 4 (April 1910), 145-154; No. 5 (May 1910), 193-202; No. 6 (June 1910), 241-252, passim. "Wir geben Gott Preis, Ehre, Dank durch Jesum Christum für sein theurer Evangelium," Magazin für ev.-luth. Homiletik, XXI, No. 5 (May 1897), 153-156.

helps in any way to salvation.⁷ The only help for man is God's declaration of righteousness. Man confesses his sin and guilt before he can receive eternal life.⁸ The gift of God can then be distinguished in that God first gives righteousness, then eternal life.⁹

The content of the righteousness of Christ is the very broad theme of the entire obedience which Christ has accomplished in His life, sufferings, and death. Thus both the active obedience and the passive obedience of Christ are combined in His work of righteousness.¹⁰

Christ's divinity is hidden in His appearance; but His divinity

⁷Stoeckhardt, Roemerbrief, p. 44: "Weder Gesetz und Gesezeswerk, noch weltliche Weisheit, Bildung und Gesittung hilft irgendwie zur Seligkeit."

⁸Ibid., pp. 254-255.

⁹Ibid. Georg Stoeckhardt, "Die Bekehrung und der angebliche Prozesz vor der Bekehrung," Lehre und Wehre, LIII, No. 4 (April 1907), 145-153; No. 5 (May 1907), 193-200, passim.

¹⁰Stoeckhardt, Roemerbrief, p. 260. "Die satisfactio vicaria nach Iesaias 53," passim. "Von der Menschwerdung Gottes," Der Lutheraner, XLVI, No. 25 (December 2, 1890), 197-198; No. 26 (December 16, 1890), 206-207, passim. "Von Christo, dem Gottmenschen," Der Lutheraner, LII, No. 9 (May 5, 1896), pp. 77-79. "Christus ist für uns gestorben," Magazin für ev.-luth. Homiletik, XVII, No. 3 (March 1893), 75-83. "Die Passion des Herrn eine Satansversuchung," Magazin für ev.-luth. Homiletik, No. 2 (February 1894), 63-64. "Das Kind in der Krippe--Jesus Christus, der Welt Heiland!" Magazin für ev.-luth. Homiletik, XVIII, No. 12 (December 1894), 357-365. "Von der Erniedrigung Christi. Phil. 2, 5-8," Magazin für ev.-luth. Homiletik, XIX, No. 4 (April 1895), 120-122. "Von dem wunderbaren Kind, welches Herrschaft auf seiner Schulter ist," Magazin für ev.-luth. Homiletik, XX, No. 12 (December 1896), 365-371.

gives to His death an incomparable and infinite worth.¹¹ The death of the Son of God stills the wrath of the most high God and quiets God's enmity against sinful and hateful mankind.¹²

¹¹Stoeckhardt, Roemerbrief, p. 229. "Das Kind in der Krippe-- Jesus Christus, der Welt Heiland!" passim. "Von der Erniedrigung Christi. Phil. 2, 5-8," passim. "Von dem wunderbaren Kind, welches Herrschaft auf seiner Schulter ist," passim. "Dein Silber ist Schaum geworden. Ies. 1, 22," Lehre und Wehre, XXXI, No. 2 (February 1885), 51-55. "Die moderne Kenose im Licht der Schrift," Lehre und Wehre, XXXIV, No. 7-8 (July and August 1888), 204-217; No. 10 (October 1888), 295-302; No. 11-12 (November and December 1888), 329-341. "Der Artikel von der Gottheit Christi," Der Lutheraner, XLIX, No. 7 (March 28, 1893), 49-50; No. 8 (April 11, 1893), 57-59; No. 9 (April 25, 1893), 65-67; No. 10 (May 9, 1893), 73-74; No. 11 (May 23, 1893), 82-84. "Der modern Subordinationismus im Licht der Schrift," Lehre und Wehre, XL, No. 1 (January 1894), 17-24; No. 2 (February 1894), 49-57; No. 3 (March 1894), 71-78; No. 4 (April 1894), 97-105; No. 5 (May 1894), 129-140; No. 7-8 (July and August 1894), 193-201; No. 9 (September 1894), 274-277; No. 10 (October 1894), 289-295; No. 11 (November 1894), 321-323. "Das Hohepriesterthum Christi nach dem Hebräerbrief," Lehre und Wehre, XLVI, No. 5 (May 1900), 129-135; No. 9 (September 1900), 257-269; No. 10 (October 1900), 289-299; No. 11 (November 1900), 321-329. "Von der Erhöhung Christ. Phil. 2, 9-11," Magazin für ev. -luth. Homiletik, XIX, No. 4 (April 1895), 122-124. "Die Auferstehung Christi ein Siegel auf unsere Erlösung," Magazin für ev. -luth. Homiletik, V, No. 4 (April 1881), 127-128.

¹²Stoeckhardt, Roemerbrief, p. 229. "Die satisfactio vicaria nach Iesaias 53," passim. "Das Hohepriesterthum Christi nach dem Hebräerbrief," passim. "Christus das Opferlamm, welches Gott der Welt bestellt hat," Magazin für ev. -luth. Homiletik, XVIII, No. 2 (February 1894), 58-59. "Christus hat sich selbst für uns dargeben," Magazin für ev. -luth. Homiletik, XVIII, No. 2 (February 1894), 59-61. "Christus, der Gekreuzigte, ein Opfer, welches die Welt für sich bei Gott eingesetzt hat," Magazin für ev. -luth. Homiletik, XVIII, No. 2 (February 1894), 61-63. "Abrisz einer Predigt für das Reformationsfest," Magazin für ev. -luth. Homiletik, XVIII, No. 10 (October 1894), 307-312. "Jesus, Jesus, nichts als Jesus soll mein Wunsch sein und mein Ziel!" Magazin für ev. -luth. Homiletik, XXIX, No. 1 (January

This message concerning Jesus Christ is God's truth dating to ancient times. The righteousness concerning which the apostles speak and write was already certified by the law and the prophets. This certification is "die Schrift des Alten Testaments."¹³ The term *ὁ υἱὸς τοῦ ἀνθρώπου* is Christ according to His recognition that He is the Son of Man according to Psalm 8 and Daniel 7:13.¹⁴ When Jesus demonstrates His interpretation of these terms, He puts His stamp of approval upon the clarity and literalness of these prophecies.¹⁵ Psalm 2:7 speaks of Jesus Christ and His salvation for it speaks of the eternal Sonship of Christ as the Messiah.¹⁶ Christ is the Son of God and not only David's Son. Because Christ is the true God, our

1905), 14-20. "Jesus der Retter," Magazin für ev.-luth. Homiletik, XXXII, No. 2 (February 1908), 42-49.

¹³Stoeckhardt, Roemerbrief, p. 138. "Wer das Wort verachtet, der verderbet sich selbst," Magazin für ev.-luth. Homiletik, III, No. 6 (June 1879), 185. "Christus in der alttestamentlichen Weissagung," Lehre und Wehre, XXXVI, No. 7 (July 1890), 209-217; No. 9 (September 1890), 278-286; No. 10 (October 1890), 317-325; No. 11 (November 1890), 354-360; XXXVII, No. 1 (January 1891), 5-12; No. 2 (February 1891), 37-45; No. 4 (April 1891), 97-107; No. 5 (May 1891), 137-145; No. 10 (October 1891), 295-303; No. 11 (November 1891), 328-332; No. 12 (December 1891), 365-372; XXXVIII, No. 1 (January 1892), 7-15; No. 3 (March 1892), 70-79; No. 5 (May 1892), 132-142; No. 6 (June 1892), 161-172.

¹⁴Stoeckhardt, Ausgewählte Psalmen, p. 44.

¹⁵Ibid. "Christus in der alttestamentlichen Weissagung," passim.

¹⁶Ibid., p. 34.

salvation rests upon strong, unshakable foundation, and for this reason His salvation is a complete and eternal redemption. Not only is Christ's work full and complete, but it is very carefully described in the Old Testament. In Psalm 22 and in Isaiah 53 we have the satisfactio vicaria "in allen ihren Momenten."¹⁷ Stoeckhardt claims that not only the Christian Church from the beginning, but also the old Jewish synagogue understood Psalm 22 correctly by finding Christ in it. However, the Jews did not understand and did not want to understand anything of the real fulfillment of these prophecies.¹⁸ God, out of His own grace, gave these full messages in order that men might be saved by His grace. In fact, the content of Isaiah is a potiori a trusting and heartfelt Gospel message concerning the salvation of God.¹⁹ Even Isaiah's message concerning God's wrath and judgment is second to the clear statements of the Gospel therein, for in Isaiah we hear that Christ, the Redeemer, has taken upon Himself the

¹⁷Ibid., p. 57. "Die satisfactio vicaria nach Iesaias 53," passim. In fact, Stoeckhardt makes a strong case for his view that the content of the faith of believers of the Old Testament was Jesus Christ. BGNT, pp. 1, 49. Iesaia, pp. VIII-IX. Roemerbrief, pp. 31, 138, 187, 213, 478. Petribrief, p. 49. Ausgewählte Psalmen, pp. 20, 28. "Weissagung und Erfüllung," pp. 44, 125-126, 338.

¹⁸Stoeckhardt, Roemerbrief, p. 478. "Christus in der alttestamentlichen Weissagung," passim.

¹⁹Stoeckhardt, Iesaia, p. viii. "Die satisfactio vicaria nach Iesaias 53," passim.

punishment for sins and the corresponding judgment.²⁰ The death and blood of Christ is the ransom which has paid for all the guilt of sinful mankind. This is the clear presentation of Isaiah.

In Stoeckhardt's opinion, the new theologians who do not see this clear statement of the Gospel in the Psalms or Isaiah have obviously no understanding of the intention of the writers.²¹ Poor sinners, however, who realize the terribleness of their sins, the punishment of death and hell, cling closely to these words of the Gospel in the Old Testament. For God Himself is a source of salvation, and He does not change His promises.²²

Therefore when Stoeckhardt considers the word *συναίω* and its derivatives, he recognizes that this is a technical term which combines the two Testaments. He realizes that this term is important in the epistles of St. Paul to the Romans, Galatians, and Corinthians.²³ He defines the verb *συναίω* as the corresponding term to the Hebrew *פ' 7357*, which supports his contention that it is God's actus

²⁰Stoeckhardt, Iesaia, p. 16.

²¹Georg Stoeckhardt, "Weissagung und Erfüllung," Lehre und Wehre, XXX, No. 6 (June 1884), 196.

²²Georg Stoeckhardt, "Gott sei Dank durch alle Welt, der sein Wort beständig hält," Magazin für ev. -luth. Homiletik, XVII, No. 12 (December 1893), 373-375, passim.

²³Stoeckhardt, Roemerbrief, p. 135.

forensis.²⁴ In fact, Stoeckhardt claims that the Septuagint uses

δικαιόω for "die gang und gabe Uebersetzung" for $\rho' \tau' \lambda' \sigma' \tau'$.²⁵

For further evidence Stoeckhardt claims that the Old Testament states the activity of God in such passages as Ezekiel 16:51-52.²⁶ Even when he admits that certain constructions can mean to justify oneself, such as in Genesis 44:16, he claims that the clarity of the New Testament makes God the subject of all justifying activity.²⁷ Thus, even when the passive sense is meant, Stoeckhardt claims it is the middle passive.²⁸

When the word δικαιόω is used in the future, it is the so-called logical future, meaning the present fact which contains an inherent promise of future completion.²⁹ Therefore even when a "just" man can be called a "good" man, it means God's activity within him and

²⁴Ibid., p. 84. "Die practische Behandlung der Lehre von der Rechtfertigung," Magazin für ev. -luth. Homiletik, XVII, No. 8 (August 1893), 225-236; No. 9 (September 1893), 257-265; No. 10 (October 1893), 289-298; No. 11 (November 1893), 321-327, passim.

²⁵Stoeckhardt, Roemerbrief, p. 132.

²⁶Ibid., p. 133. "Gott macht aus Unwilligen Willige. Predigt über Hesekiel 36, 26.27," Magazin für ev. -luth. Homiletik, VII, No. 6 (June 1883), 161-168.

²⁷Stoeckhardt, Roemerbrief, p. 133.

²⁸Ibid., pp. 134, 136.

²⁹Ibid., pp. 127, 171.

not anything which he can offer to God.³⁰ When the Septuagint states in Isaiah 45:25 *ὑπὸ κυρίου δικαιοσύνηται*, the prophet is underlining the activity of God which must be recognized by the interpreter.³¹

This righteousness of God, *δικαιοσύνη θεοῦ*, dare not be understood in the Roman sense of justitia infusa.³² Instead, it must mean that righteousness which avails before God, since God is its own source. God is the giver of righteousness to men. Instead of justitia infusa, Stoeckhardt supports the Lutheran doctrine of justitia imputata.³³ In Stoeckhardt's opinion, Scripture allows no doubt concerning the fact that Paul speaks of a forensic act. Romans 3:21-28 is the locus classicus of the Pauline doctrine of justification. God is the one who justifies. God has provided the means for this justification completely in Jesus Christ. For in Christ God has ordained and commissioned the Savior of the whole world.³⁴ Final salvation is in the possession

³⁰Ibid., pp. 225, 134.

³¹Ibid., p. 135.

³²Ibid., p. 129.

³³Ibid., pp. 128ff. "Die praktische Behandlung der Lehre von der Rechtfertigung," passim.

³⁴Stoeckhardt, Ausgewählte Psalmen, p. 20.

of the whole world.³⁵

However, these and other statements of Stoeckhardt concerning the salvation of all men in Christ were somewhat clouded by the strife of the Gnadenwahllehrestreit. Since Dr. Arndt describes that period as "the severest controversy which our church body has experienced,"³⁶ it is easy to understand better the attitude and actions of the men involved. Even Lehre und Wehre had to increase its size considerably to contain the doctrinal essays provoked by the subject.³⁷ Stoeckhardt wrote many exegetical articles included in this journal, which were a strong factor in keeping the Missouri Synod united in its testimony.³⁸

³⁵Stoeckhardt, Roemerbrief, p. 197: "In dem Besitz und Genuss der zukünftigen Welt besteht die schliesslich *σωτηρία*."

³⁶William Frederick Arndt, "The Story of Lehre und Wehre," Concordia Theological Monthly, XXVI, No. 12 (December 1955), 890.

³⁷Ibid., pp. 890-891.

³⁸In addition to the other articles cited in this chapter on the Gnadenwahllehrestreit, Stoeckhardt contributed the following: "Schriftbeweis für die Lehre von der Gnadenwahl," Lehre und Wehre, XVI, No. 6 (June 1880), 176-187; No. 7 (July 1880), 197-208; No. 8 (August 1880), 227-240; No. 9 (September 1880), 270-281; No. 10 (October 1880), 303-309. "Lehrt die Concordienformel eine 'Gnadenwahl im weitem Sinn'?" Lehre und Wehre, XVI, No. 5 (May 1880), 137-148. "Zum rechten Verständniz von Epheser 1," Lehre und Wehre, XXVII, No. 4 (April 1881), 120-129. "Zur Apologie des 11. Artikels der Concordienformel," Lehre und Wehre, XXVII, No. 5 (May 1881), 170-176. "Das Geheimniz in der Gnadenwahl," Lehre und Wehre, XXVII, No. 8 (August 1881), 364-376. "Zur Apologie des 11. Artikels der Concordienformel," Lehre und Wehre, XXVII, No. 10 (September 1881), 417-428. "Etliche Bemerkung über 'Altes und Neues'," Lehre und Wehre, XXVII, No. 10 (September 1881),

Those were difficult times. Stoeckhardt and others wrote things

447-449. "Si duo faciunt idem, non est idem," Lehre und Wehre, XXVIII, No. 4 (April 1882), 157-160. "Das Geheimniz und die Thatsache der Gnadenwahl, abgebildet in der Erwählung Israels," Lehre und Wehre, XXVIII, No. 4 (April 1882), 160-167. "Was lehrt die heilige Schrift vom 'Widerstreben der Menschen' und von der 'Ueberwindung des Widerstrebens'?" Lehre und Wehre, XXVIII, No. 7 (July 1882), 293-307. "Augustins Lehre von der Bekehrung," Lehre und Wehre, XXVIII, No. 8 (August 1882), 341-350. "Etliche Aussprüche Luthers vom freien Willen und von der Bekehrung," Lehre und Wehre, XXVIII, No. 9 (September 1882), 385-395. "Martin Chemnitzens Lehre von der Bekehrung," Lehre und Wehre, XXVIII, No. 10 (October 1882), 456-467. "Rechtfertigung der alten lutherischen Lehre von der Gnadenwahl und von der Bekehrung gegen die Ausstellungen und Angriffe der neueren deutschen Theologie," Lehre und Wehre, XXIX, No. 1 (January 1883), 15-25; No. 2 (February 1883), 42-52; No. 4 (April 1883), 129-139; No. 7-8 (July and August 1883), 282-294. "Luthertum und Afterluthertum," Lehre und Wehre, XXIX, No. 11 (November 1883), 369-376; No. 12 (December 1883), 401-409. "Ein Attentat auf die lutherische Rechtfertigungslehre," Lehre und Wehre, XXXV, No. 3 (March 1889), 73-86. "Noch ein Wort über die Rechtfertigung," Lehre und Wehre, XXXV, No. 7-8 (July and August 1889), 201-220. "Vermischtes," Lehre und Wehre, XXXVII, No. 12 (December 1891), 372-376. "Vermischtes," Lehre und Wehre, XXXVIII, No. 3 (March 1892), 79-80. "Die Lehrdifferenz zwischen Missouri und Iowa," Lehre und Wehre, L, No. 10 (October 1904), 439-450; No. 11 (November 1904), 488-497; No. 12 (December 1904), 533-546. "Gibt es nach Schrift und Bekenntniz Auserwählte, welche nicht selig werden?" Lehre und Wehre, LI, No. 5 (May 1905), 193-202; No. 6 (June 1905), 245-253. "Was lehrt St. Paulus Epheser 1, 3-14 von der Gnadenwahl?" Lehre und Wehre, LI, No. 10 (October 1905), 433-447; No. 11 (November 1905), 481-490. "Zum Schriftbeweis für die Lehre von der Gnadenwahl," Lehre und Wehre, LII, No. 7 (July 1906), 289-303; No. 8 (August 1906), 337-345. "Ein Nachtrag zum Dogmengeschichtlichen über die Lehre von der Gnadenwahl," Lehre und Wehre, LII, No. 9 (September 1906), 385-399; No. 10 (October 1906), 433-446. "Kein status medius," Lehre und Wehre, LIV, No. 7 (July 1908), 289-302; No. 8 (August 1908), 337-345. "Pauli Bekehrung," Lehre und Wehre, LIV, No. 11 (November 1908), 481-490; No. 12 (December 1908), 529-539. "Hat Walther widerrufen?" Lehre und Wehre, LVII, No. 8 (August 1911), 383-384.

The St. Louis Theological Monthly printed two of Stoeckhardt's

which were used in and out of context by Missouri's opponents to support the accusations of Crypto-Calvinism. For instance, in November of 1881 one of Stoeckhardt's essays was translated into English and published in the St. Louis Theological Monthly. In this article Stoeckhardt carefully looks at the word $\gamma\iota\nu\omega\sigma\kappa\omega$:

The verb "to know," in the Greek, ginoskein, in the Hebrew, *jadah*, originally and in the first place undoubtedly signifies "to have mental cognition of," it denotes an intellectual act. Hence this foreknowing of God may mean an act of His prescience. But again, it is an incontestable fact, a fact never contested before until some days ago, that in the Holy Scriptures the Hebrew *jadah* and the Greek ginoskein frequently, and especially when predicated of God, signify an effective, a loving cognizance of, a cognizance coupled with will and operation, a conscious act of the will. The expression "God knows this or that person" has in such cases no other sense than this, that God by His cognizance causes the person he takes cognizance of, i. e. to whom He directs His loving sight, to be in some certain relation to Himself, to be in communion with Himself, that He thus causes a person alien from Himself to be one who is His own, His possession.³⁹

This powerful cognizance of God is directed to the person through God's call. For Stoeckhardt, God's call is not only powerful and

articles in English translation: "What does St. Paul Eph. 1, 3-14. teach of the Eternal Election of God?" St. Louis Theological Monthly, I, No. 6 (October 1881), 105-110. "What does St. Paul Rom. 8, 28-30. teach concerning Election?" St. Louis Theological Monthly, I, No. 7 (November 1881), 121-127. In addition, one of his powerful sermons on Predestination was reprinted by the Wisconsin Synod organ: "Predigt über die Gnadenwahl. Matt. 20, 1-16," edited by August Pieper, Quartalschrift, XI, No. 3 (July 1914), 164-179.

³⁹Stoeckhardt, "What does St. Paul Rom. 8, 28-30. teach concerning Election?" p. 122.

efficacious, but it is also successful. God's call is throughout "identisch mit Bekehrung."⁴⁰ God calls according to His own purpose and out of His own grace. In fact, Stoeckhardt claims that God's call is the first work of grace which God shows to man by which He brings us to Christ.⁴¹ This call is directed to an individual and brings him into fellowship with God's Son, Jesus Christ, the Lord of all. This fellowship makes him part of the *κλητοὶ Ἰησοῦ Χριστοῦ*. This effective call of God is part of His continuing work of creation.⁴² Israel was called already in the Old Testament through the promise of

⁴⁰Stoeckhardt, Roemerbrief, p. 36: "Berufung ist da durchweg identisch mit Bekehrung." "Der biblische Begriff von der seligmachenden Gnade," passim. "Von der Bekehrung," passim.

⁴¹Stoeckhardt, Petribrief, p. 227: "Das *καλεῖν* bezeichnet auch hier, wie überall in den apostolischen Briefen, die erfolgreiche Berufung, das ist so viel wie die Bekehrung. Die Berufung was das erste Gnadenwerk Gottes an uns, welcher uns zu Christen gemacht hat. Gott hat uns berufen, herzuggerufen, hineingezogen in die Gemeinschaft seines Sohnes, Jesu Christi, unsern Herrn, 1 Kor. 1, 9, so dasz wir nun *κλητοὶ Ἰησοῦ Χριστοῦ* sind. Röm. 1, 6." "Die Bekehrung und der angebliche Prozesz vor der Bekehrung," passim. "Die heilsame Frucht und Wirkung des Todes Christi an den Herzen der Menschen," Magazin für ev. -luth. Homiletik, XVIII, No. 3 (March 1894), 78-80. "Von dem Gnadenwerk der Berufung," Magazin für ev. -luth. Homiletik, XIX, No. 1 (January 1895), 9-15. "Wie Jesus Jünger gewinnt," Magazin für ev. -luth. Homiletik, XX, No. 1 (January 1896), 27-28.

⁴²Stoeckhardt, Roemerbrief, p. 20. "Wie Jesus arme, verlorene Menschenkinder vom Verderben errettet," Magazin für ev. -luth. Homiletik, XX, No. 2 (February 1896), 61-63.

Christ.⁴³ In the New Testament this promise is fulfilled. God calls to fellowship with Christ. In both the Old and the New Testament God calls to fellowship with Christ. Support for this is found in the fact that God's eternal purpose cannot change. The purpose which motivates God to call people is His eternal purpose. In support of this, Stoeckhardt draws together Ephesians 1:9 and Ephesians 3:11.⁴⁴ In this latter passage God's purpose is identified as *πρόθεσις τῶν αἰώνων*. This emphasis upon God's initiative alone could be taken out of context and used by someone who was looking for points on which to misrepresent the case for a change to accuse Missouri of Crypto-Calvinism.

Stoeckhardt, however, recognizes that God's call can be resisted. If a man does not come to Christ and does not intend to come to Christ, it is his own fault.⁴⁵ On the other hand, whenever someone is willing

⁴³Georg Stoeckhardt, Die Biblische Geschichte des Neuen Testaments (St. Louis: Concordia Publishing House, 1898), pp. 195-196: "Israel war schon im Alten Testament durch die Verheissung von Christi geladen und berufen. Jetzt war die Verheissung erfüllt." Hereafter cited as BGNT. "Weissagung und Erfüllung," p. 43.

⁴⁴Stoeckhardt, Roemerbrief, p. 393. Epheserbrief, p. 58. "Die Bekehrung und der angebliche Prozess vor der Bekehrung," passim.

⁴⁵Stoeckhardt, BGNT, p. 197. "Der natürliche Mensch vernimmt nichts vom Geist Gottes; es ist ihm eine Thorheit, und kann es nicht erkennen, denn es musz geistlich gerichtet sein," Lehre und Wehre, XXVII, No. 11 (November 1881), 508-517, passim. "Von der Gnade der Erleuchtung," Magazin für ev.-luth. Homiletik, XIX, No. 2 (February 1895), 33-40. "Die Lehre von der Sünde. Jac. 1, 14. 15,"

and does come, it is entirely God's work and God's grace. No one can come to Christ or believe in Him if the gift of faith is not given first by God.⁴⁶ Unbelief comes from man. Faith is always God's gift. Those who refuse to believe the Scriptures and the clear text and sense of Scripture are by that very refusal condemned finally to have faith only in nonsense.⁴⁷

Stoeckhardt further identifies faith as an empty willingness or a plain work of man that pleases God.⁴⁸ God alone works willingness

Magazin für ev. -luth. Homiletik, XIX, No. 3 (March 1895), 92-93.

⁴⁶Stoeckhardt, BGNT, p. 131: "Niemand kann zu Christo kommen und an ihn glauben, wenn es ihm nicht von Gott gegeben ist. Der Unglaube kommt aus dem Menschen. Der Glaube dagegen ist Gottes Gabe." "Der biblische Begriff von der seligmachenden Gnade," passim. "Von der Gnade der Erleuchtung," passim. "Der Glaube eine Gabe Gottes," Lehre und Wehre, XXVIII, No. 6 (June 1882), 250-257. "Von der Rechtfertigung aus dem Glaube," Der Lutheraner, XLIV, No. 6 (March 13, 1888), 43-44; No. 7 (March 27, 1888), 51-52; No. 8 (April 10, 1888), 59-60; No. 9 (April 24, 1888), 67-68; No. 10 (May 8, 1888), 74-76; No. 11 (May 22, 1888), 81-82. "Der Glaube Gottes Werk und Gabe," Der Lutheraner, XLVI, No. 15 (July 15, 1890), 117-118; No. 16 (July 29, 1890), 127-129. "Wie wird der Mensch vor Gott gerecht?" Magazin für ev. -luth. Homiletik, XIII, No. 10 (October 1889), 298-305. "Selig sind, die nicht sehen, und doch glauben!" Magazin für ev. -luth. Homiletik, XV, No. 4 (April 1891), 97-104. "Die Bekehrung der Sünder ein Werk der Macht und Gnade Gottes," Magazin für ev. -luth. Homiletik, XX, No. 1 (January 1896), 8-14.

⁴⁷Stoeckhardt, Iesaia, p. 23. Petribrief, p. 226.

⁴⁸Stoeckhardt, BGNT, p. 129: "Der Glaube ist eitel Willigkeit, ist ein Werk des Menschen, das Gott wohlgefällt. Aber Gott selbst und Gott allein ist es, welcher diese Willigkeit wirkt, dieses Werk im Menschen hervorbringt. Der Mensch ist es, der da glaubt, der

and brings forth this work in mankind. Man is the one who actually believes, and whose heart and will is turned to Christ, but God gives this direction to the will of man.

Faith for Stoeckhardt is nothing less than a personal connection to Christ.⁴⁹ This faith in Christ, Stoeckhardt claims in another connection, is no delusive human fancy or imagination, but is divine certainty.⁵⁰ Whoever believes and recognizes in his heart that Jesus is

da Herz und Willen Christo zuwendet. Aber Gott ist es, der dem Willen des Menschen diese Richtung gibt."

⁴⁹Stoeckhardt, Roemerbrief, p. 286: "Der Glaube ist ja nichts Anderes, als persöhnliche Berührung mit Christo." "Ein Blick, ein Glaubensblick auf den Gekreuzigten kann den Sünder selig machen," Magazin für ev. -luth. Homiletik, XVIII, No. 3 (March 1894), 76-78.

⁵⁰Stoeckhardt, BGNT, p. 143. "Gott sei Dank durch alle Welt, der sein Wort Beständig hält," passim. "Wie und wodurch kann und soll ein Christ seiner ewigen Erwählung gewisz werden?" Lehre und Wehre, L, No. 6 (June 1904), 241-252; No. 7-8 (July and August 1904), 297-308. "Sobald Einer Christum im Glauben erkannt end ergriffen hat, kann er von Stund an fröhlich und selig sterben," Magazin für ev. -luth. Homiletik, VI, No. 2 (February 1882), 50-52. "Wie wir, seit Christus gekommen ist, zu Gott stehen," Magazin für ev. -luth. Homiletik, XIII, No. 5 (May 1889), 129-135. "Unser Glaube göttliche Gewiszheit," Magazin für ev. -luth. Homiletik, XIV, No. 4 (April 1890), 105-111. "Die heilsame Wirkung der Taufe," Magazin für ev. -luth. Homiletik, XVII, No. 7 (July 1893), 220-221. "Dasz ein Christ seiner Beständigkeit gewisz sein soll," Magazin für ev. -luth. Homiletik, XVII, No. 10 (October 1893), 318-319. "Wir werden aus Gottes Macht durch den Glauben bewahret zur Seligkeit," Magazin für ev. -luth. Homiletik, XIX, No. 5 (May 1895), 129-135. "Wie die Christen in den Anfechtungen dieses Lebens sich der ewigen Versehung Gottes trösten und trösten sollen," Magazin für ev. -luth. Homiletik, XIX, No. 7 (July 1895), 199-204. "Von der Glaubensgewiszheit der Christen," Magazin für ev. -luth. Homiletik, XIX, No. 8-9 (August and September 1895), 235-242. "Predigt über

the Christ, the Son of God, is blessed. Faith means to take what actually is offered.⁵¹ Nevertheless, faith does not come so far that it takes the gifts, but only to the extent that it applies to itself the gifts which it already has as a personal possession from God.⁵² Only the believers will actually realize the results of their faith in eternal life. Salvation is for the many, for all men to come to justification, and the success of the justification opens heaven for all mankind.⁵³ Salvation is provided for all men in Jesus Christ, but this salvation can be

Eph. 1, 3-14," Der Lutheraner, LXI, No. 23 (November 7, 1905), 353-357.

⁵¹Stoeckhardt, Roemerbrief, p. 183. "Ein Blick, ein Glaubens-blick auf den Gekreuzigten kann den Sünder selig machen," passim. "Von der Heiligung und Erhaltung im Glauben," Lehre und Wehre, XLIV, No. 7-8 (July and August 1898), 193-206; No. 9 (September 1898), 257-265; No. 11 (November 1898), 321-328; No. 12 (December 1898), 353-363. "Noch ein Wort über des Wesen des Glaubens," Lehre und Wehre, LVI, No. 12 (December 1910), 529-541, passim. "Wie werden wir der Gabe des Heiligen Geistes theilhaftig?" Magazin für ev.-luth. Homiletik, V, No. 6 (June 1881), 173-183. "Wie werden wir vor Gott gerecht?" Magazin für ev.-luth. Homiletik, XIX, No. 6 (June 1895), 186-189.

⁵²Stoeckhardt, Roemerbrief, p. 255: "Doch kommt der Glaube nicht insofern in Betracht, als er dies thut und die Gabe hinnimmt, sondern insofern, als er in der persönlichen Besitz der Gabe eintritt, die er sich applicirt." "Von der Heiligung und Erhaltung im Glauben," passim. "Noch ein Wort über das Wesen des Glaubens," passim.

⁵³Ibid. "Die allgemeine Rechtfertigung," Lehre und Wehre, LV, No. 4 (April 1909), 145-156. "Dasz Alles an dem Einen gelegen ist, dasz wir glauben," Magazin für ev.-luth. Homiletik, XVIII, No. 5 (May 1894), 154-155.

refused.

The fork in the road is the kernel of the doctrine of justification. Mankind is not saved through any outward work, no matter how wonderful, but alone through true faith.⁵⁴ Only by following Christ's example and teaching can a man truly fulfill God's will and be judged correctly by Him. For Jesus Christ was sent by God in order to accomplish the purpose of God, so that mankind in every age could hope in Him. In Him every age finds the price of its eternal salvation.

Yet faith is connected directly to obedience, for once a person believes in Christ, he obeys the Word. The correct result of the doctrine of Christ is nothing other than faith. This faith is described as obedience according to the Gospel.⁵⁵ Therefore this obedience is

⁵⁴Stoeckhardt, Roemerbrief, p. 129: ". . . sondern allein durch den wahren Glauben, das heisst, durch eine nach Christi Beispiel und Lehren eingerichtete und in treuer Erfüllung seines Willens auf Gott gerichtete Gesinnung sich des Wohlgefallens Gottes erfreuen und der Hoffnung eines Jenseits, wo die Tugend den Preis der ewigen Seligkeit findet, hingeben darf." "Der moderne Synergismus im Lichte der Schrift," Lehre und Wehre, XLIII, No. 5 (May 1897), 129-136; No. 6 (June 1897), 161-169; No. 7-8 (July and August 1897), 193-202; No. 9 (September 1897), 257-268; No. 10 (October 1897), 289-300; No. 11 (November 1897), 327-337; No. 12 (December 1897), 353-360, passim. "Aus Gnaden, hier gilt kein Verdienen!" Magazin für ev.-luth. Homiletik, XVIII, No. 1 (January 1894), 31-32.

⁵⁵Stoeckhardt, Roemerbrief, p. 300: "Gehorsam gegen die christliche Lehre und die rechte Gestalt der Lehre ist nichts Anderes, als Glaube. Der Glaube ist Gehorsam gegen das Evangelium und damit gegen Christum, gegen den Gott aller Gnade." "Der Glaube Quelle der Heiligung," Der Lutheraner, XLVI, No. 20 (September 23, 1890), 157-158; No. 21 (October 7, 1890), 165-166. "Wir ermahnen euch als

following Christ, the God of all grace. In other words, correct faith would show itself notably in good works.⁵⁶

Faith comes through preaching. The Gospel fulfills its purpose when it produces faith in Christian hearts through preaching.⁵⁷ The preaching of the Gospel is for all people, for the entire world and for all creatures.⁵⁸ In the fullest sense of the word, the revelation of the Gospel comes through preaching. Above everything else, preaching demonstrates the power of the Gospel, and in the Gospel salvation exists for all creatures. The Gospel, then must be preached to all creatures so that they may hear it and consequently believe it and be saved. Stoeckhardt is convinced that believers in the Old Testament centered their faith on the promised Christ, and through this faith in Christ you were made holy in the sight of God.⁵⁹ There is only one way of salvation for all people, which is revealed in all times through

Mithelfer, dasz ihr nicht vergeblich die Gnade Gottes empfaht," Magazin für ev. -luth. Homiletik, V, No. 3 (March 1881), 76-77.

⁵⁶Stoeckhardt, BGNT, p. 209: "Der recht Glaube erweist sich nothwendig in guten Werken."

⁵⁷Stoeckhardt, Petribrief, p. 200. "Der Glaube kommt aus der Predigt. In den gläubigen Christen ist das Evangelium zu seinem Zweck und Ziel gekommen." "Weissagung und Erfüllung," pp. 343f.

⁵⁸Stoeckhardt, Petribrief, pp. 162-163. Roemerbrief, p. 137.

⁵⁹Stoeckhardt, Iesaia, p. ix. Roemerbrief, p. 31. Petribrief, p. 49.

the Gospel to all people. Moses wrote about Christ.⁶⁰ David had evidence in the middle of the ages between Abraham and Christ.⁶¹ He brought the history of Israel to its high point and proclaimed salvation for all sinners in the one Savior, Jesus Christ. Isaiah, too, preached in his prophetic word that all who believed in the promise of God would be saved.⁶² Even before Christ's birth in the New Testament, Zacharias had a clear picture of Christ's person, ministry, and work just as he had the office of his own son, John, clearly in mind.⁶³

In other words, faith in any age means to have a grasp upon the person and work of Jesus Christ.⁶⁴ Unbelief, consequently, is against Christ, against the Word of God, and against the Gospel itself.⁶⁵ For faith holds fast to Christ and His Word. For when the person has a strong faith in Christ, the old evil foe has no power.

⁶⁰Stoeckhardt, Ausgewählte Psalmen, p. 73. Roemerbrief, p. 616.

⁶¹Stoeckhardt, Roemerbrief, p. 187.

⁶²Stoeckhardt, Iesaia, p. 74. "Weissagung und Erfüllung," p. 336.

⁶³Stoeckhardt, BGNT, p. 9.

⁶⁴Stoeckhardt, "Weissagung und Erfüllung," pp. 259, 43. Roemerbrief, p. 286.

⁶⁵Stoeckhardt, Petribrief, p. 226.

Strong faith is the trusting reception of the Gospel and is in itself the effect of the Gospel, which is another way of saying that it is the work and effect of God through the Gospel. As Isaiah's preaching did not return void, so the preaching of the Gospel never returns empty.⁶⁶ Even if most people harden their hearts against it and finally are damned, yet some few always believe the Gospel and will be saved. The elect will be won, will come to faith, become secure in their faith, and be saved. All of this depends upon the preaching of Jesus Christ. The Psalmist proclaims Christ and proclaims the benefit of the work of Christ.⁶⁷

Accordingly, any preacher must have the conviction that God has placed him into his office and that he can carry through his work well with the help of God.⁶⁸ This is what is known as "practical faith," or

⁶⁶Stoeckhardt, Iesaia, p. 74: "So wird also die Predigt des Iesaia, überhaupt das prophetische Wort und Zeugnis nicht ganz ohne Frucht bleiben. Wenn auch die Masse sich verstockt und verloren geht, so werden doch Etliche, die Uebrigen sich bekehren, der Predigt, der Verheissung Gottes glauben und gerettet werden. So ist es allewege. Die Predigt des Evangeliums kommt nie ganz leer wieder zurück. Wenn auch die Meisten sich dagegen verstocken und schliesslich verstockt und verdammt werden, so fallen doch immer Etliche dem Evangelium zu und werden gerettet. Die Auserwählten werden gewonnen, kommen zum Glauben, beharren im Glauben und werden selig."

⁶⁷Stoeckhardt, Ausgewählte Psalmen, p. 57. "Christus in der alttestamentlichen Weissagung," passim.

⁶⁸Stoeckhardt, Roemerbrief, p. 562.

faith in action. Such a conviction, however, can come from God alone.⁶⁹ For the preacher's job and the exegete's task is not to proclaim himself, but above all to proclaim God's Word and promise so that the people may set their hearts upon Him and His Word. This faith the preacher must encourage and protect. In this way believers are kept close in faith because Christ in the ministry preserves God's Word in the hearts of believers.⁷⁰

Our faith is the victory which conquers the world. The Lord will judge the world on the last day and rescue and forgive His people. The believers will not stand by silently and passively when they look at the Lord as He judges, but they will judge the world with Christ.⁷¹

⁶⁹Ibid. : "Solche Zuversicht aber ist von Gott." "Wie der Heilige Geist Gottes Wort in unsern Herzen lebendig macht," Magazin für ev. - luth. Homiletik, XVIII, No. 5 (May 1894), 129-135, passim.

⁷⁰Stoeckhardt, Iesaia, p. 106: "So werden die Gläubigen im Glauben erhalten, wenn Christus Gottes Wort in ihrem Herzen verwahrt."

⁷¹Ibid., p. 143: "Unser Glaube ist der Sieg, welcher die Welt überwindet. Und wenn der Herr an jenem Tag die Welt richten und verderben und damit sein Volk retten und erlösen wird, so werden die Gläubigen nicht nur schweigend und passiv dem zuschauen, was der Herr thut, sondern sie werden mit Christo die Welt richten. 1 Cor. 6:2."

CHAPTER IV

THE EXEGETE AND THE CHURCH

One of the basic concerns of Stoeckhardt as an exegete is his relationship to the true church. For the exegete is basically a forth-teller of God's Word to the people of God. Therefore an understanding of what the Church is essentially is basic to his understanding of his vocation. The ecclesiological views of Georg Stoeckhardt parallel those of Dr. C. F. W. Walther. Stoeckhardt supports Walther's views from Scripture. Together their views of the church have shaped both polity and practice in the Missouri Synod for more than a century.¹ Stoeckhardt believed that Lutheranism did not have to search for clarity on the doctrine of the Church.² The true doctrine of the essence of the Church originated in the Reformation and has since been a treasured possession of Lutheranism.³

The Church of the New Testament is, correctly understood, the

¹Walter Richard Bouman, "The Unity of the Church in 19th Century Confessional Lutheranism," (Unpublished Doctoral Dissertation, Heidelberg University, 1962), p. 322.

²C. F. W. Walther, Die Stimme unserer Kirche in der Frage von Kirche und Amt (Zwickau: Johannes Herrmann, 1911), Preface.

³Georg Stoeckhardt, "Vorwort," Die Ev. -Luth. Freikirche, I, No. 1-2 (July and August 1876), 1-5, passim.

kingdom of the Word and faith.⁴ This kingdom of Christ does not belong to the world; but it flourishes in the environment of political freedom when such freedom allows it to live according to its faith, based upon the Word of God.

This Church is made up of all believers; it is the great fellowship of blessed and forgiven sinners; it is the gathering from Israel and all heathen peoples determined by God Himself.⁵ God's gathering of the Church is foretold in the history of Abraham. The constituted factor of the Church is, for Stoeckhardt as well as for Walther, the faith of the Christian which unites him with Christ. The Church is in its "eigentlichsten und vollkommensten Sinne" the "Gesammtheit aller wahrhaft Glaubigen."⁶ It is communio sanctorum. By this Stoeckhardt understands the total number of those who "an Christum wahrhaftig glauben" who through faith are "geheiligt und Christo

⁴Georg Stoeckhardt, "Weissagung und Erfüllung," Lehre und Wehre, XXX, No. 7-8 (July and August 1884), 252. Die Biblische Geschichte des Alten Testaments (St. Louis: Concordia Publishing House, 1895), p. 398: "Ein Reich des Worts und des Glaubens." Hereafter cited as BGAT.

⁵Georg Stoeckhardt, Commentar ueber den Brief Pauli an die Roemer (St. Louis: Concordia Publishing House, 1907), p. 195. Hereafter cited as Roemerbrief. "Weissagung und Erfüllung," p. 252.

⁶Bouman, op. cit., p. 91. Georg Stoeckhardt, "Wir sind alle Glieder Eines Leibes," Magazin für ev. -luth. Homiletik, XIV, No. 1 (January 1890), 8-13.

einverleibt."⁷

The Church, in the sense in which Scripture uses it, is not an abstraction. It is a concrete term which means the entire Christendom on earth, the fellowship of all who believe in Jesus Christ.⁸

This Church has a definite origin. It is created by the Lord Himself through the working of the Holy Spirit.⁹ Therefore the task which belongs to the Church is His responsibility, which comes from God Himself. He works through the Church and uses it as His instrument to accomplish His will in and for the world.¹⁰ More specifically, the Holy Spirit lives in the hearts of Christians. He moves, guides, and rules Christian hearts and works through them.¹¹

⁷Walther, op. cit., p. 1. Georg Stoeckhardt, Kommentar ueber den Brief Pauli an die Epheser (St. Louis: Concordia Publishing House, 1910), p. 5. Hereafter cited as Epheserbrief.

⁸Stoeckhardt, Epheserbrief, p. 42: "Doch die Kirche im Sinn der Schrift ist kein Abstraktum, sondern ein Konkretum, die ganze Christenheit auf Erden, die Gemeinschaft aller gläubigen Christen."

⁹Stoeckhardt, Roemerbrief, p. 367: "Der Heilige Geist, der in den Herzen der Christen wohnt, ist aber nie müszig, sondern immer geschäftig und wirksam. Er treibt, führt und regiert die Christen." "Was lehrt der Epheserbrief von der Einen, heiligen christlichen Kirche?" Lehre und Wehre, XLVII, No. 4 (April 1901), 97-108; No. 5 (May 1901), 129-136; No. 7-8 (July and August 1901), 195-203; No. 10 (October 1901), 295-303; No. 11 (November 1901), 328-334; XLVIII, No. 2 (February 1902), 39-45; No. 3 (March 1902), 69-78; No. 4 (April 1902), 104-109, passim. Bouman, op. cit., p. 178.

¹⁰Bouman, op. cit., pp. 178-179.

¹¹Stoeckhardt, Roemerbrief, p. 367.

Therefore it is correct to say that we live in the fellowship of Christ and our lives are bound to God in Christ.¹² The other side of the coin is likewise true. In Christ God dwells among His people in this world.¹³ In every gathering in His name Christ is present among His people. Therefore Christ is the Head of the Church, which is identified as His body, the fullness of Him who fills in all,¹⁴ according to both natures.¹⁵ The Church is the gathering, the fellowship of believers of all the elect of the children of God upon earth.¹⁶

Membership in this fellowship depends upon the true confession that Jesus is the Christ, the true Messiah, the Son of the living God.¹⁷ The confession of Peter is the confession of all true disciples of the

¹²Ibid., p. 294: "Wir leben in der Gemeinschaft Christi, und so ist unser Leben mit Christo beschlossen in Gott." "Was lehrt der Epheserbrief von der Einen, heiligen, christlichen Kirche?" passim. "Das hohepriesterliche Gebet des Herrn," Magazin für ev.-luth. Homiletik, XX, No. 12 (December 1896), 382-384. Die Biblische Geschichte des Neuen Testaments (St. Louis: Concordia Publishing House, 1898), pp. 263, 272-273, 277-278. Hereafter cited as BGNT. Commentar ueber den Propheten Iesaia (St. Louis: Concordia Publishing House, 1902), p. 47. Hereafter cited as Iesaia.

¹³Stoeckhardt, Roemerbrief, pp. 367, 421. Epheserbrief, p. 84. Iesaia, p. 44.

¹⁴Stoeckhardt, Epheserbrief, p. 4.

¹⁵Stoeckhardt, BGNT, p. 267.

¹⁶Stoeckhardt, Epheserbrief, pp. 107, 110-111, 113, 173, 194, 196.

¹⁷Stoeckhardt, "Was lehrt der Epheserbrief von der Einen, heiligen, christlichen Kirche?" passim.

Lord.¹⁸ This confession divides believing Christians from the children of the world. For Christians only can believe and recognize that Jesus Christ is the Savior and Redeemer sent by God and that He is true God Himself, begotten by the Father in eternity. This is the purpose of the entire Gospel: to know Christ as the Son of God. Upon this rock the Church is built, says Luther. Walther likewise takes this rock to mean Christ Himself.¹⁹ From this he concludes that it is the relationship to Christ through faith on which membership in the Church depends. The Kingdom of God exists, then, in the hearts of believers.²⁰

Is the Church therefore visible or invisible? Stoeckhardt says that faith itself is invisible, but Christians are visible.²¹ Therefore depending on emphasis, the Church is both visible and invisible.²²

¹⁸Stoeckhardt, BGNT, pp. 142-144. Epheserbrief, p. 107. Ausgewählte Psalmen (St. Louis: Concordia Publishing House, 1915), p. 35.

¹⁹C. F. W. Walther, Die rechte Unterscheidung von Gesetz und Evangelium (St. Louis: Concordia Publishing House, 1901), p. 323. Hereafter cited as Gesetz und Evangelium.

²⁰Stoeckhardt, "Was lehrt der Epheserbrief von der Einen, heiligen, christlichen Kirche?" passim.

²¹Stoeckhardt, BGNT, pp. 210-212. "Von der Heiligung und Erhaltung im Glauben," Der Lutheraner, LV, No. 3 (February 7, 1899), pp. 23-25.

²²Stoeckhardt, "Was lehrt der Epheserbrief von der Einen, heiligen, christlichen Kirche?" passim. "Etwas von der Gemeinschaft

If the Church is regarded as essentially invisible, the common faith in Christ is the emphasis.²³ If the Church is regarded as essentially visible, baptism is the emphasis.²⁴

As far as Walther's view of the Church is concerned, one must remember that it developed against the background of the Stephanite reaction.²⁵ Bouman raises five questions concerning the adequacy of Walther's doctrine of the Church.²⁶ In any case, the conclusion is

der Heiligen," Der Lutheraner, XLIV, No. 17 (August 14, 1888), 131-132. Bouman, op. cit., p. 50.

²³Stoeckhardt, "Etwas von der Gemeinschaft der Heiligen," passim. Bouman, op. cit., pp. 148-149, 259.

²⁴Georg Stoeckhardt, "Die Taufe der Neu-Protestanten," Der Lutheraner, XXXV, No. 10 (May 15, 1879), 73-75; No. 11 (June 1, 1879), 81-83; No. 12 (June 15, 1879), 91-92; No. 13 (July 1, 1879), 97-98.

²⁵Bouman, op. cit., p. 86.

²⁶Ibid., pp. 90-91. "1) Might Walther's strong pietist period (Leipzig and later Stephan's influence) provide an explanation for his emphasis on the coetus vere credentium and the 'invisible' Church?

"2) Might not the same pietist period (in which 'non-Lutherans' were expelled from the group) and the exclusive Stephanite influence (from which, thought Sihler, Walther was 'vollkommen befreit') have led not so much to his characterization of the Lutheran Church as the 'true visible Church on earth' (that was typical of other confessional theologians, too) but to his insistence that any doctrinal difference was 'Kirchentrennend'?"

"3) Might not his extensive reading of Luther (1831-1832) have led him to seek support for his views more from Luther than from the Confessions or from the Scriptures?

"4) Might not the situation in which Walther found himself - the opposition of the laymen and the impossibility (at the time) of returning to Germany - have made him more ready to find what he

valid that Walther and Stoeckhardt both regarded the Church as essentially invisible.²⁷ In fact, Walther says that the Scriptures always speak of an invisible fellowship whenever they speak of the Church in an absolute sense.²⁸ For Walther visible groups are called "churches," a potiore parte, because "die unsichtbare Kirche darunter steckt." To support this view, Walther argues from the fact that hypocrites, heretics, and godless persons hold membership in visible church institutions, while "not becoming members of Christ." As evidence that the Church is invisible, Walther presupposes that the Church is spiritual, therefore invisible. Law and Gospel are essential to Walther's view of the Church, in the sense that the Gospel alone rescues men from damnation, calls them to faith, and incorporates them into Christ's body.²⁹ This faith is what actually constitutes the Church, which is

wanted to find and to teach what he had to teach on Church and ministry?

"5) Might not the suspicions of his congregation in St. Louis have required him to establish the type of congregational and synodical polity which eventually emerged from his ecclesiological principles?"

²⁷Ibid., p. 81.

²⁸Ibid., pp. 92, 94, 185, 195.

²⁹Georg Stoeckhardt, "Wie Christus seinen Jüngern den geistlichen Sinn und Verstand des Gesetzes aufdeckt," Magazin für ev.-luth. Homiletik, XXXI, No. 7 (July 1907), 203-209. "Gesetz und Evangelium nach ihren unterschiedlichen Wirkungen," Lehre und Wehre, XXXIII, No. 6 (June 1887), 154-160; No. 7-8 (July and August 1887), 191-205; No. 9 (September 1887), 241-249; No. 10 (October

thus invisible. Since God alone knows those who belong to the Church, II Timothy 2:19 is an important passage in support of this view of the Church as invisible.³⁰

Bouman concludes that Walther has an almost Platonic dualism.³¹ In fact, Bouman claims that Walther misunderstood the Book of Concord on this point.³²

The Book of Concord gives Luther's view that the Church is made up of believers who know the voice of their Shepherd. This picture from John 10 is very important in the work of Stoeckhardt as he views Jesus Christ.³³

Because real trust in the Good Shepherd is invisible, the kingdom

1887), 273-282. "Law and Gospel according to their Several Effects," translated from the German by Walter H. Bouman (Valparaiso: Valparaiso University Association, 1946), passim. Walther, Gesetz und Evangelium (St. Louis: Concordia Publishing House, 1901), passim.

³⁰Stoeckhardt, Roemerbrief, pp. 328, 399. "What does St. Paul Rom. 8, 28-30 teach concerning Election?" St. Louis Theological Monthly, I, No. 7 (November 1881), p. 123.

³¹Bouman, op. cit., p. 333.

³²Ibid., p. 193.

³³Stoeckhardt, BGNT, pp. 173-175. Roemerbrief, pp. 328, 399, 464. "What does St. Paul Rom. 8, 28-30 teach concerning Election?" St. Louis Theological Monthly, I, No. 7 (November 1881), p. 123. "Dasz wir den Willen des Hirten an seinen Schafen, den verlosnen Schafen, hinausföhren," Magazin für ev.-luth. Homiletik, XIII, No. 7-8 (July and August 1889), 217-225.

parables of the mustard seed,³⁴ the marriage feast,³⁵ the ten virgins,³⁶ the seed growing secretly,³⁷ the lost sheep,³⁸ the lost coin,³⁹ and the prodigal son⁴⁰ all demonstrate the activity of God as He creates and sustains faith in the hearts of believers. Paul's conversion likewise illustrates God's power to conceive and sustain faith, thus creating the true Church wherever God wills through His Word.

To be sure, a true visible Church does exist.⁴¹

³⁴Stoeckhardt, BGNT, pp. 61, 66-67. "Dasz es ein Eigenart des Reiches Gottes ist, dasz es wächst und zunimmt und durchdringt, nach auszen, wie nach ihnen," Magazin für ev. -luth. Homiletik, X, No. 9 (September 1886), 257-265.

³⁵Stoeckhardt, BGNT, pp. 242-244. Roemerbrief, p. 394. "Von den Verächten der königlichen Hochzeit," Magazin für ev. -luth. Homiletik, XXII, No. 10 (October 1898), 308.

³⁶Stoeckhardt, BGNT, pp. 257-258. Kommentar über den Ersten Brief Petri (St. Louis: Concordia Publishing House, 1912), p. 177. Hereafter cited as Petribrief.

³⁷Stoeckhardt, BGNT, pp. 66-67.

³⁸Ibid., pp. 198-200. Epheserbrief, p. 67.

³⁹Georg Stoeckhardt, "Dasz es des Herrn Wille ist, dasz wir mit allem Fleisz die einzelnen Seelen suchen und retten," Magazin für ev. -luth. Homiletik, XXII, No. 8-9 (August and September 1898), 261-272. "Predigtstudie über das Evangelium des dritten Sonntags nach Trinitatis," Magazin für ev. -luth. Homiletik, XVIII, No. 6 (June 1894), 161-168.

⁴⁰Georg Stoeckhardt, "Der verlorene Sohn," Magazin für ev. -luth. Homiletik, XX, No. 8-9 (August and September 1896), 282-285.

⁴¹Stoeckhardt, BGNT, pp. 358, 402-403. Roemerbrief, p. 29.

Der Name der wahren Kirche gehoert auch allen den sichtbaren Haufen von Menschen, bei welchen Gottes Wort rein gekehrt und die heiligen Sacramente nach Christi Einsetzung verwaltet werden.⁴²

Furthermore, the true Church confesses that Christ appeared in the flesh and that this Christ incarnate is the Son of God who appeared in the flesh.⁴³ Faith in Jesus Christ, the Son of God, makes the difference between a Christian and an unchristian person, as well as between a true prophet and a false prophet.⁴⁴

The congregation, that gathering of believers, is glorious in God's sight because the grace of Christ, His Spirit, and His gifts give it its true character.⁴⁵ The local congregation then becomes a "Partikularkirche."⁴⁶ For Walther the terms "congregation" and "church" can

⁴²Bouman, op. cit., p. 223.

⁴³Stoeckhardt, Roemerbrief, p. 353. Petribrief, p. 142. Lectures on the Three Letters of John, translated from the German class notes by H. W. Degner (Copyrighted, printed and distributed by the translator, 1963), p. 56.

⁴⁴Stoeckhardt, Roemerbrief, p. 353. Petribrief, p. 142.

⁴⁵Stoeckhardt, Iesaia, p. 44.

⁴⁶Georg Stoeckhardt, "Was soll eine christliche Gemeinde von sich selber halten?" Der Lutheraner, XLIV, No. 23 (November 6, 1888), 178-179; No. 24 (November 20, 1888), 186-187; No. 25 (December 4, 1888), 195-196. C. F. W. Walther, Die Evangelisch-Lutherische Kirche die Wahre sichtbare Kirche Gottes auf Erden (St. Louis: Concordia Publishing House, 1867), p. 150. Hereafter cited as Wahre Kirche.

often be used interchangeably.⁴⁷ To repeat, visible groups are called "churches" a potiore parti because "die unsichtbare Kirche darunter steht."⁴⁸ Therefore a visible group is called "church" by Walther only because the "real" invisible Church lies somewhere within it.⁴⁹ The Church is visible as the "Gesammtheit der Getauften und theilnehmenden am Tische des Herrn."⁵⁰ For Stoeckhardt, too, the Church of Christ is a planting of the Lord God Jehovah when he establishes a congregation and separates a people of God from the world. The congregation (the Church) is established upon Christ, the eternal rock. Within the congregation the Gospel flourishes, therefore the congregation is the Church.⁵¹ In another connection, Stoeckhardt views a local congregation as a part of the one flock under the one Shepherd.⁵² In the Old Testament the Church existed in Israel, for

⁴⁷C. F. W. Walther, Die rechte Gestalt einer vom Staate unabhaengigen Evangelisch-Lutherischen Ortsgemeinde (St. Louis: Concordia Publishing House, 1864), pp. 1, 15. Hereafter cited as Rechte Gestalt. Gesetz und Evangelium, p. 326.

⁴⁸Walther, Gesetz und Evangelium, p. 326.

⁴⁹Ibid. Stoeckhardt, "Was soll eine christliche Gemeinde von sich selber halten?" passim.

⁵⁰Bouman, op. cit., p. 62.

⁵¹Stoeckhardt, "Was lehrt der Epheserbrief von der Einen, heiligen, christlichen Kirche?" passim.

⁵²Stoeckhardt, Petribrief, p. 220: "Jede Ortsgemeinde ist ein Teil der einen Herde unter dem einen Hirten." Italics are

Isaiah speaks about "die Gemeinde Gottes."⁵³ Israel held its prerogative as long as it kept itself close to the living God, did God's will, and showed forth His law.⁵⁴ The true Israel today, says Stoeckhardt, holds fast to the promise of Immanuel, God in the flesh.⁵⁵ The Kingdom of God truly existed in the time of the Old Covenant within Israel.⁵⁶ Faithful Israel was the Church of God on earth and only one Church exists for all time.⁵⁷

The Jews had the Scriptures and the Word of God in the Scriptures ("und in der Schrift Gottes Wort").⁵⁸ They recognized that eternal life was the purpose of the Scriptures.⁵⁹ Stoeckhardt feels that the

Stoeckhardt's.

⁵³Stoeckhardt, Iesaia, pp. 45-46.

⁵⁴Stoeckhardt, Roemerbrief, p. 44.

⁵⁵Stoeckhardt, Iesaia, p. 139: "Das wahre Israel hält es mit dem Verheiszenen, dem Gott im Fleisch, Immanuel."

⁵⁶Ibid., p. 19: "Gottes Reich hatte ja wirklich in der Zeit des alten Bundes seine Stätte in Israel. Das gläubige Israel was die Kirche Gottes auf Erden."

⁵⁷Ibid., p. 20: "Und es gibt nur Eine Kirche, die zu allen Zeiten wesentlich dieselbe ist."

⁵⁸Stoeckhardt, BGNT, p. 49: "Die Juden hatten die Schrift und in der Schrift Gottes Wort."

⁵⁹Ibid.: "Die Bibel mache Niemanden selig, sind noch ärger, als die ungläubigen Juden. Nun aber zeugt die Schrift von Christo und knüpft das ewige Leben an die Verheisung von Christo." Vom Schriftstudium der Theologen, Lehre und Wehre, XXXI, No. 12

Scriptures are essential to the establishment of the true Church and that his contemporary Biblical scholars were separating knowledge of Scripture from the purpose of Scripture. The purpose of Scripture for the Church is to make people holy. The purpose of the Scriptures, even of the Old Testament, is to attach people to the eternal life through the promise of Christ. The Word always had and has today the express purpose of creating the people of God, the Church of all times.⁶⁰ Isaiah, too, was an instrument of God in proclaiming this Gospel of the forgiveness of sins in Jesus Christ.⁶¹ Today we have

(December 1885), 361-367, passim. "Von dem rechte Gebrauch der göttlichen Worts," Der Lutheraner, XLV, No. 1 (January 1, 1889), 2-4; No. 3 (January 29, 1889), 18-19; No. 4 (February 12, 1889), 27-28; No. 5 (February 26, 1889), 34-35, passim.

⁶⁰Stoeckhardt, Iesaia, p. vii. "Von dem rechten Gebrauch der göttlichen Worts," passim. "Vom Schriftstudium der Theologen," passim.

⁶¹Georg Stoeckhardt, "Weissagung und Erfüllung," Lehre und Wehre, XXX, No. 2 (February 1884), 42-49; No. 4 (April 1884), 121-128; No. 5 (May 1884), 161-170; No. 6 (June 1884), 193-200; No. 7-8 (July and August 1884), 252-259; No. 10 (October 1884), 335-344; No. 11 (November 1884), 375-380; XXXI, No. 7-8 (July and August 1885), 220-232; No. 9 (September 1885), 265-275, passim. "Christus in der alttestamentlichen Weissagung," Lehre und Wehre, XXXVI, No. 7 (July 1890), 209-217; No. 9 (September 1890), 278-286; No. 10 (October 1890), 317-325; No. 11 (November 1890), 354-360; XXXVII, No. 1 (January 1891), 5-12; No. 2 (February 1891), 37-45; No. 4 (April 1891), 97-107; No. 5 (May 1891), 137-145; No. 10 (October 1891), 295-303; No. 11 (November 1891), 328-332; No. 12 (December 1891), 365-372; XXXVIII, No. 1 (January 1892), 7-15; No. 3 (March 1892), 70-79; No. 5 (May 1892), 132-142; No. 6 (June 1892), 161-172, passim. "Die satisfactio vicaria nach Iesaia 53," Lehre und Wehre, LVI, No. 2 (February 1910), 49-55; No. 3 (March

the Gospel of the kingdom, and when we have this, we have enough.⁶² Christians dare not look for more evidence or miracles than those which the Gospel describes.⁶³ Through this Word the Holy Spirit calls men to faith and binds the believers together in unity.

Stoeckhardt minimizes the distinction between essential and non-essential teachings of Holy Scripture.⁶⁴ Some teachings are essential to salvation, but no one dare ask how much of Scripture one must believe and confess. This is the wrong question. When God has spoken, everything He says is essential, even though to our reason it may seem unimportant.⁶⁵ On this premise, Stoeckhardt rejects every

1910), 97-106; No. 4 (April 1910), 145-154; No. 5 (May 1910), 193-202; No. 6 (June 1910), 241-252, passim. Iesaia, Introduction, passim.

⁶²Stoeckhardt, BGNT, p. 54.

⁶³Ibid.

⁶⁴Georg Stoeckhardt, "Die Bibel das unfehlbare Gotteswort," Der Lutheraner, XLVIII, No. 17 (August 16, 1892), 133-134; No. 18 (August 30, 1892), 141-143; No. 19 (September 13, 1892), 149-151; No. 20 (September 27, 1892), 157-159; No. 21 (October 11, 1892), 166-167, passim.

⁶⁵Ibid. "Wer das Wort verachtet, der verderbet sich selbst," Magazin für ev. -luth. Homiletik, III, No. 6 (June 1879), 183-186. "Was sagt die Schrift von sich selbst?" Lehre und Wehre, XXXII, No. 6 (June 1886), 161-168; No. 7-8 (July and August 1886), 205-215; No. 9 (September 1886), 249-257; No. 10 (October 1886), 281-288; No. 11 (November 1886), 313-323; No. 12 (December 1886), 345-355, passim. "Zur Inspirationslehre und zum ersten Capitel der Bibel," Lehre und Wehre, XXXIX, No. 11-12 (November and December 1893), 325-333; passim. Walther, Gesetz und Evangelium, p. 82.

brotherly and churchly fellowship with those who do not accept the Confessions of the Lutheran Church in their entirety.⁶⁶ Lutheranism, in its confessional writings, teaches correctly all that Scripture teaches, and only what Scripture teaches.⁶⁷ Church unity and fellowship consists in total doctrinal consensus on the basis of the Lutheran Confessions. The Lutheran Church consists of all those who confess without reservation that the Lutheran Church Symbols reproduce the pure doctrine of the Word of God.⁶⁸ To retain this pure doctrine the Scriptures must be recognized as the sole source and norm. The Scriptures do not need human interpreters. As the basic principle of Lutheran hermeneutics Stoeckhardt holds to the rule: scripturam scriptura interpretatur.⁶⁹ The Lutheran Church is certain that its

⁶⁶Georg Stoeckhardt, "Thut von euch selbst hinaus, wer da böse ist," Der Lutheraner, XLV, No. 14 (July 2, 1889), 105-106; No. 15 (July 16, 1889), 114-115. "Gehet aus von ihnen, und fordert euch ab," Der Lutheraner, XLV, No. 17 (August 13, 1889), 129-130; No. 18 (August 27, 1889), 137-138. "Wo der Geist Gottes waltet, da entsteht auch Zwiespalt unter den Menschen," Magazin für ev. -luth. Homiletik, XVII, No. 5 (May 1893), 137-142. Walther, Wahre Kirche, p. 146.

⁶⁷Georg Stoeckhardt, "Vorwort," Die Ev. -Luth. Freikirche, I, No. 1-2 (July and August, 1876), 1-5. "Unsere Missourisynode ist eine wahrhafte evangelische-lutherische Gemeinschaft; denn sie schöpft alle ihre Lehren aus dem klaren Schriftwort," Verhandlungen der zweiunddreissigsten Jahreversammlung des Mittleren Districts (St. Louis: Concordia Publishing House, 1894), 10-64, passim.

⁶⁸Bouman, op. cit., p. 95.

⁶⁹Ibid.

Confessions contain the pure doctrines of God, that they conform in all points to the written Word of God, and that Lutheranism administers the Sacraments according to Christ's institution.⁷⁰ The Lutheran Church, therefore, is the true Church, and needs no reformation.⁷¹ For it possesses all the marks of the true visible Church as no other Gemeinschaft does. Therefore the Lutheran Symbols are "für alle Zeiten verbindlich."⁷²

The smallest truth of the Scripture is holy.⁷³ Any departure

⁷⁰Stoeckhardt, "Vorwort," Die Ev.-Luth. Freikirche, p. 3-4. "Die kirchliche Zustände des alten Vaterlands," Der Lutheraner, XLVII, No. 1 (January 6, 1891), 2-4; No. 2 (January 20, 1891), 9-10; No. 4 (February 17, 1891), 26-28; No. 5 (March 3, 1891), 33-35; No. 6 (March 17, 1891), 44-46; No. 7 (March 31, 1891), 51-53; No. 8 (April 14, 1891), 60-62; No. 10 (May 12, 1891), 76-77; No. 12 (June 9, 1891), 92-94; No. 23 (November 10, 1891), 179-181; No. 24 (November 24, 1891), 188-190; No. 25 (December 8, 1891), 195-197; XLVIII, No. 6 (March 15, 1892), 45-47; No. 7 (March 29, 1892), 53-55; No. 8 (April 12, 1892), 61-63, passim.

⁷¹Georg Stoeckhardt, "Dasz Luther den Menschen der Sünde, den Antichrist, offenbart und mit Gottes Wort und Geist gerichtet hat," Magazin für ev.-luth. Homiletik, XIX, No. 11 (November 1895), 321-328.

⁷²Stoeckhardt, "Unsere Missourisynode ist eine wahrhafte evangelisch-lutherische Gemeinschaft," passim. Bouman, op. cit., pp. 46, 216.

⁷³Stoeckhardt, "Die Bibel das unfehlbare Gotteswort," passim. "Wie kann und soll jeder einzelne Lutheraner dazu helfen, dasz seine Kirche die reine Lehre erhalten bleibe?" Der Lutheraner, XLIV, No. 1 (January 3, 1888), 2-4; No. 2 (January 17, 1888), 11-13; No. 3 (January 31, 1888), 19-20. "Eine ernst Warnung vor Rückfall," Magazin für ev.-luth. Homiletik, XVIII, No. 2 (February 1894),

from it is due to perversity. Other denominations have an unclear perception of the truth and therefore are without "Gemeinschaft mit unserer theuren Mutterkirche."⁷⁴ Is it any wonder that Stoeckhardt can claim very few actually come to true faith and believe: "Nur ein Rest wird sich bekehren und wird gerettet werden."⁷⁵

In other words, Stoeckhardt claims Lutheranism is the true visible Church.⁷⁶ This true visible Church exists where the Word is purely taught and the Sacraments are administered according to Christ's institution. Lutheranism, because of its confession, is not just the Church with the Scriptural confession, as if other churches were just as true in other ways, but Lutheranism is the true Church.⁷⁷

56-57. "Dasz Luther den Menschen der Sünde, etc." passim. Bouman, op. cit., p. 47.

⁷⁴Stoeckhardt, "Thut von euch selbst hinaus," passim. "Gehet aus von ihnen, und fordert euch ab," passim. "Die kirchlichen Zustände des alten Vaterlands," passim. "Das deutsche landes-kirchliche Lutherthum in Amerika," Der Lutheraner, XLVI, No. 11 (May 20, 1890), 85-87; No. 12 (June 3, 1890), 94-96, passim. Bouman, op. cit., p. 47.

⁷⁵Stoeckhardt, Iesaia, pp. 166, viii, 42. "Weissagung und Erfüllung," p. 162.

⁷⁶Stoeckhardt, "Unsere Missourisynode ist eine wahrhaft evangelisch-lutherische Gemeinschaft," passim. "Was lehrt der Epheserbrief von der Einen, heiligen, christlichen Kirche?" passim. Walther, Wahre Kirche, pp. 50-59, 152.

⁷⁷Stoeckhardt, "Was soll eine christliche Gemeinde von sich selber halten?" passim. Bouman, op. cit., pp. 224, 226-227.

Lutheranism, however, is not The Church, for other churches have members of the Church within them, and other denominations can claim the name "Church" as long as they adhere to the ecumenical creeds. Wherever the Word of God is and wherever people are baptized, part of the Body of Christ abides.⁷⁸ The Lutheran Church stands in the center of the true and essential Church, because in its confession the essential church has received its true expression.⁷⁹ In other denominations the reverse is true. Other denominations have the essential church present in them, but are in the essential church only to the extent that they have a Scriptural confession.⁸⁰ Since Lutheranism has a "pure" confession, Stoeckhardt was almost forced to conclude that Lutheranism was, in fact, the true Church.⁸¹ But he avoids this exact equation in part of his discussion when he

⁷⁸Stoeckhardt, "Was lehrt der Epheserbrief von der Einen, heiligen, christlichen Kirche?" passim.

⁷⁹Georg Stoeckhardt, "Welche grosze Gnade und Wohlthat Gottes es ist, dasz wir Glieder der heiligen christlichen Kirche sind," Magazin für ev. -luth. Homiletik, XXVIII, No. 5 (May 1904), 129-134.

⁸⁰Georg Stoeckhardt, "Was soll eine lutherische Gemeinde von Denjeniges verlangen, welche aus falschgläubigen Kirchengemeinschaften zu ihr kommen?" Der Lutheraner, XLIX, No. 19 (September 12, 1893), 145-146. "Die gegenwärtige Gestalt der protestantischen Kirche," Der Lutheraner, LX, No. 15 (July 19, 1904), 225-227.

⁸¹Stoeckhardt, "Was soll eine christliche Gemeinde von sich selber halten?" passim. "Warum wir nicht mit Falschgläubigen zusammenbeten," Der Lutheraner, LX, No. 12 (June 7, 1904), 182-183. Bouman, op. cit., pp. 157, 233.

recognizes that the identification of the communio sanctorum with the Lutheran Church militates against justification through faith.⁸² As long as Word and Sacraments are able to produce faith in the children of God in other denominations, they remain churches. The Scriptures are the common possession of all Christians in the sense that every Christian can use them to teach, warn, comfort, and encourage every other Christian.⁸³ The exegete's vocation is to derive the simple truths of Scripture so that the faith of believing Christians can be strengthened.⁸⁴ Thereby the exegete encourages the Church in its growth and true unity through pure doctrine.

The Church is present only where there is faith.⁸⁵ Members of the true Church have true faith in their hearts and confess Christ with their lips. Even though heathen belong to the external church, they have no real inheritance in the Kingdom of God. Only the person who has true faith and believes in his heart is a real member of the Body

⁸²Stoeckhardt, "Unsere Missourisynode ist eine wahrhaft evangelisch-lutherische Gemeinschaft," passim. Bouman, op. cit., p. 93.

⁸³Stoeckhardt, "Vom Schriftstudium der Theologen," passim. "Von dem rechten Gebrauch des göttlichen Worts," passim. "Wie kann und soll jeder einzelne Lutheraner dazu helfen, dass seine Kirche die reine Lehre erhalten bleibe?" passim.

⁸⁴Stoeckhardt, "Von dem rechten Gebrauch des göttlichen Worts," passim.

⁸⁵Stoeckhardt, Epheserbrief, pp. 179ff.

of Christ. A weak faith is enough for membership, but faith it must be. All believers belong in this one, holy Christian Church. This is a genuine fellowship. Faithful Christians are really and truly "eins und enig miteinander" and this real unity is a work of God.⁸⁶

This work of God in establishing the Church is accomplished through the power of the Gospel, and this Gospel is active through the words of Scripture.⁸⁷ The Church is present, therefore, only where faith is present. This Christian Church is described, according to the Scriptures, as the congregation of the saints or believers.⁸⁸ The Lutheran Confessions echo this description of the Church as the fellowship of the spirit of faith.

This faith comes through the preaching of the Word. All believers confess the one Lord into whom they have been baptized.⁸⁹ The marks

⁸⁶Ibid. *Stoeckhardt, BGNT, pp. 35-37. Epheserbrief, p. 182.*

⁸⁷Stoeckhardt, *Iesaia*, p. 74. *BGNT*, pp. 61-63, 90-91. "Was soll eine lutherische Gemeinde von Denjenige verlangen," passim. "Was lehrt der Epheserbrief von der Einen, heiligen, christlichen Kirche?" passim.

⁸⁸Stoeckhardt, *BGNT*, pp. 362-365. *Roemerbrief*, p. 219. *Petribrief*, p. 164. "Was lehrt der Epheserbrief von der Einen, heiligen, christlichen Kirche?" passim.

⁸⁹Stoeckhardt, *Roemerbrief*, pp. 286, 591.

of the Church are baptism,⁹⁰ and the Lord's Supper.⁹¹ The Lord's Supper, in itself, gives the certainty of the forgiveness of sins. The Sacrament serves for the strengthening of faith.⁹² Christ's words are clear and true.⁹³ The text of the institution is a clear text of Scripture, and the Sacrament is a mark of the unity of the Church.⁹⁴

This unity of the Church must be believed, not seen, for the true unity of the Church is an invisible unity.⁹⁵ It exists wherever there are true believers in Jesus Christ and nothing can destroy this unity.⁹⁶ The spiritual house is built upon Jesus Christ. As long as there are believers on earth who have faith in Christ, there will also be a congregation of believers. The faith that binds us to Christ is the same faith that unites the Christian Church. One faith constitutes the Christian Church in its outward manifestation or organization.

⁹⁰Stoeckhardt, BGNT, pp. 35-37. Epheserbrief, p. 182.

⁹¹Stoeckhardt, BGNT, pp. 264-267. Roemerbrief, p. 596.
 "Verhandlungen der sechsten Jahresversammlung der Synode der evang. -luth. Freikirche in Sachsen u. a. St. 1882," Der Lutheraner, XXXIX, No. 10 (May 15, 1883), 80.

⁹²Stoeckhardt, BGNT, p. 338.

⁹³Ibid., p. vii.

⁹⁴Ibid.

⁹⁵Walther, Wahre Kirche, pp. 10, 3ff. Gesetz und Evangelium, p. 326.

⁹⁶Stoeckhardt, Petribrief, pp. 85-86.

Neither does this true church depend upon size or numbers.⁹⁷

Jews and Gentiles are collected into one great family of God.⁹⁸

Believers in the Old Testament held to Christ through the promise and hoped in the promised Christ Himself. Because of their faith they belong in this unity, as well as those who have the clear revelation in Christ. Christ is the occasion, foundation, and goal of faith.⁹⁹ We are chosen through Christ in order to do the will of Christ and become one in Christ. Unity of faith and common confession of that faith are absolutely essential to the visible manifestation of unity, according to Walther.¹⁰⁰ Walther desires maximum confessional content.¹⁰¹ The invisible faith in Christ shows itself in the visible confession of the Church.¹⁰² Therefore the confession occupies a central place in the Church as an expression of faith and as a bearer of the Lehrnorm.¹⁰³ The unity of the Church is determined inwardly by faith, externally by

⁹⁷Stoeckhardt, Epheserbrief, p. 180.

⁹⁸Ibid., p. 77.

⁹⁹Ibid., p. 74.

¹⁰⁰Bouman, op. cit., p. 261.

¹⁰¹Ibid.

¹⁰²Stoeckhardt, "Was soll eine lutherische Gemeinde von Denjenigen verlangen, welche aus falschgläubigen Kirchengemeinschaften zu ihr kommen?" passim. Bouman, op. cit., p. 154.

¹⁰³Bouman, op. cit., p. 283.

confession. The bond of unity for the Gemeinde is the confession.¹⁰⁴

Walther describes the confession of the Church as that on the basis of which a church's purity is judged.¹⁰⁵

At this point it is important to remember that Stoeckhardt recognizes the value of existing Christian Symbols as referred to in the Augsburg Confession.¹⁰⁶ Article I of the Augustana is based on the decision of the Nicene Council. Article III appeals to the Apostles' Creed. Throughout the Augsburg Confession citations of ancient hymns, quotations of accepted and recognized fathers, and the condemnation of ancient heresies point up the positive authority which Stoeckhardt recognizes in the ancient confessions. But faith in Christ remained the decisive characteristic of membership in the Church.¹⁰⁷ The unity is invisible, both with regard to the common relationship of churches to one another. How close this view tends to make the universal church the civitas Platonica against which the Apology warned merits further investigation but lies outside the scope of this thesis.¹⁰⁸

¹⁰⁴Ibid., p. 67.

¹⁰⁵Ibid., pp. 210-211.

¹⁰⁶Ibid., p. 214.

¹⁰⁷Ibid., p. 339.

¹⁰⁸Ibid.

Stoeckhardt regards as one of the exegete's tasks demonstration of the validity of the accepted Lutheran Confessions. These Confessions limit exegetical caprice and arbitrary methodology.¹⁰⁹ Since the Lutheran Confessions state what the Bible teaches, there is no necessity of explaining away either the Bible or the Confessions.¹¹⁰ The true Church receives them both in their simple presentations. The exegete explains difficulties not on the basis of his own knowledge, but in order to underline the simple truths of Scripture and the confessions of the Church.¹¹¹ Stoeckhardt claims that he does not substitute church tradition for the written Word. Instead, Stoeckhardt feels that the Lutheran Confession is central in the Christian Church, because it is the true expression of the true Church's faith.¹¹² Luther presents "das wahre Unionsprinzip."¹¹³

Walther and Stoeckhardt feel that all Protestants are "Lutheran" historically and theologically in whatever "good" doctrine they possess. Churches may differ on confessional terminology, but all

¹⁰⁹Stoeckhardt, "Vorwort," Die Ev. -Luth. Freikirche, I, passim. Bouman, op. cit., p. 65.

¹¹⁰Stoeckhardt, "Vorwort," passim.

¹¹¹Ibid. "Vom Schriftstudium der Theologen," passim.

¹¹²Stoeckhardt, "Vorwort," passim.

¹¹³Ibid. "Thesen ueber Indifferentismus," Zweite Synodal-Bericht, Saechs Freikirche, 1878, passim.

Christians accept the substance of the Lutheran Confessions, since the Lutheran Confessions correctly state what Scripture teaches.¹¹⁴

Lutherans have the Scriptural Confession and therefore wherever other denominations have the Lutheran Scriptural viewpoint, there are present Lutheran Christians.

Stoeckhardt demands external unity resting on absolute doctrinal consensus as the condition for fellowship.¹¹⁵ This doctrinal consensus which the church must seek is to be found in the content of the Lutheran Confessions.¹¹⁶ The whole question as to what is specifically involved in "absolute doctrinal consensus" deserves more attention outside the scope of this thesis. Stoeckhardt therefore posits the strongest possible relationship between doctrinal consensus and the unity of the Church, but is not absolutely consistent as to how much consensus is necessary.¹¹⁷ At this point one must raise the question whether absolute doctrinal unity is either possible or necessary.¹¹⁸ On the one hand a confessing faith in Jesus Christ

¹¹⁴Stoeckhardt, Epheserbrief, p. 179.

¹¹⁵Stoeckhardt, "Was soll eine christliche Gemeinde von sich selber halten?" passim. "Warum wir nicht mit Falschgläubigen zusammenbeten," passim.

¹¹⁶Bouman, op. cit., p. 285.

¹¹⁷Ibid., p. 267.

¹¹⁸Ibid., p. 295.

is enough to make a member of the true Church, and on the other, agreement to the Lutheran Confessions is a basic requirement for fellowship between members of the true Church.¹¹⁹

In all of this Stoeckhardt seems to be of the opinion that the exegete's purpose is to preserve and protect the Scriptural bases for the doctrinal statements to which the Lutheran Church subscribes.¹²⁰ Although the Lutheran Church does not seek other churches to join it or take on its organizational form, it must ask them to confess the substance of the confessions.¹²¹ Any union attempt which either ignores the differences between denominations or glosses them over will eventually result in a worse controversy. The union of the Landeskirche is based on such doctrinal indifference.¹²² Since Lutheranism has the pure doctrine it must oppose all union attempts

¹¹⁹Stoeckhardt, "Unsere Missourisynode," passim.

¹²⁰Stoeckhardt, "Vorwort," p. 2-3.

¹²¹Bouman, op. cit., p. 157.

¹²²Stoeckhardt, "Wie der Teufel die Bibel auslegt," Die Ev. - Luth. Freikirche, I, No. 3 (September 1876), 21-23. "Gehet aus von Babel!" Die Ev. - Luth. Freikirche, I, No. 5 (November 1876), 40-44. "Die sächsische Landessynode," Die Ev. - Luth. Freikirche, I, No. 6 (December 1876), 49-52. "Der Conflict zwischen dem sächsischen Landesconsistorium und der 'confessionallen' Partie," Die Ev. - Luth. Freikirche, II, No. 8 (April 15, 1877), 66-68. Many more references could be cited here.

Magazin für ev. - luth. Homiletik, XXII, No. 8-9 (August and September 1898), 261-272. Bouman, op. cit., p. 270.

which would destroy the clear statements of Scripture.¹²³ Doctrinal compromise is impossible. Either the compromise fails or it produces a third denomination.¹²⁴ One cannot be zealous to support one's confession and support the Prussian union. Actually the union dissolves the meaning of confession and the confessional church.¹²⁵ If the union is permitted to destroy the Lutheran Church, then it will also destroy her mission in the Church catholic. Lutheranism's catholicity of pure doctrine, not her narrow-mindedness, forbids her from participating in this union of indifferentism.¹²⁶ The Lutheran Church confesses the pure apostolic faith; therefore it is truly catholic. The Word is the common possession of all Christians in the sense that every Christian can use it to teach, warn, comfort, and encourage every other Christian.¹²⁷ Whatever reformation was

¹²³Stoeckhardt, BGAT, p. 361: "Alle Unionisterei ist Gott ein Gruel."

¹²⁴Bouman, op. cit., p. 293.

¹²⁵Stoeckhardt, "Das landeskirchliche Lutherthum und die Concordien-Formel," Die Ev. -Luth. Freikirche, II, No. 13 (July 1, 1877), 105-110. "Ein letztes Wort an gewisse Lügengeister," Die Ev. -Luth. Freikirche, II, No. 13 (July 1, 1877), 110-111. Many references could be added.

¹²⁶Stoeckhardt, "Thesen Ueber Indifferentismus," passim.

¹²⁷Georg Stoeckhardt, "Dasz es des Herrn Wille ist, dasz wir mit allem Fleisz die einzelnen Seelen suchen und retten," Magazin für ev. -luth. Homiletik, XXII, No. 8-9 (August and September 1898), 261-272. Bouman, op. cit., p. 270.

needed in the church was accomplished in the work of Martin Luther, who restored the power of the Gospel.¹²⁸ Walther is the greatest student of Luther that has ever lived, and Stoeckhardt supports Walther's doctrine with his exegetical methodology.¹²⁹

In opposition to the true Church that protects the pure Word of

¹²⁸Stoeckhardt, "Vorwort," passim. Bouman, op. cit., p. 156.

¹²⁹Georg Stoeckhardt, "Auszug aus der in der Kreuz-Kirche gehaltenen Predigt," Der Lutheraner, XLIII, No. 3 (February 1, 1887), 23-24. Theodor Buenger, "St. Louis Seminary Reminiscences, 1879-1882," Concordia Historical Institute Quarterly, XIII, No. 4 (January 1941), 100. "Dr. C. F. W. Walther," Die Ev. -Luth. Freikirche, III, No. 6 (March 15, 1878), 48. "Hat Walther widerrufen?" Lehre und Wehre, LVII, No. 8 (August 1911), 383-384. "Walther als Christ und Gemeindeglied," Der Lutheraner, LXVII, No. 21 (October 17, 1911), 343-344.

Stoeckhardt himself was recognized by his peers as a leading Luther scholar. The St. Louis Pastoral Conference named Stoeckhardt as the Chefredacteur of the new publication of Johann Georg Walch's edition of Martin Luther's Saemmtliche Schriften. Georg Stoeckhardt, "Eine neue Auflage von Luthers Werken nach J. G. Walch," Der Lutheraner, XXXV, No. 22 (November 15, 1879), 171-172. "Einladung zur Subscription auf Luthers sämmtliche Werke," Der Lutheraner, XXXV, No. 22 (November 15, 1879), 176. In addition to his admitted revisions of the historical data included in the work, Stoeckhardt personally contributed the Vorwort to three volumes. "Vorwort," Catechetische Schriften, Vol. X of Dr. Martin Luther's Saemmtliche Schriften, edited by Dr. Joh. G. Walch (St. Louis: Lutherischer Concordia Verlag, 1885), v-vi. "Vorwort," Colloquia oder Tischreden, Vol. XXII of Dr. Martin Luther's Saemmtliche Schriften, edited by Dr. Joh. G. Walch (St. Louis: Lutherischer Concordia Verlag, 1887), n.p. "Vorwort," Reformations-Schriften, Vol. XVIII of Dr. Martin Luther's Saemmtliche Schriften, edited by Dr. Joh. Georg Walch (St. Louis: Lutherischer Concordia Verlag, 1888), v-viii. Furthermore, it is highly likely that he contributed many of the other forewords attributed to the editors in general.

God, the false church seeks to abridge and destroy pure teaching and pure doctrine.¹³⁰ The divisions in the Church occur when it separates itself from false teachers and they in turn assemble Gemeinden around themselves.¹³¹ The fault lies with the false teachers, for the Church, in separating itself, is only doing its duty in guarding against error. Every individual, according to Walther, "ist bei seiner Seligkeit verbunden" to flee a group which has a false confession when he recognizes it as such.¹³² If a person knows that there is error and remains in fellowship with such a group, this is deliberate sin and dissolves his own fellowship with Christ. By the same token, a person is bound to attach himself to "rechtgläubigen Gemeinden" where he finds them.¹³³ To be sure, Stoeckhardt protests against schism that is against the denial of church fellowship for any reason other than doctrinal difference.¹³⁴ He feels he is being consistent in urging separation from churches whose doctrines are contrary to the Bible, especially since he views the Reformation as such a separation from

¹³⁰Stoeckhardt, BGAT, p. 361. Bouman, op. cit., pp. 96-97.

¹³¹Bouman, op. cit., p. 66.

¹³²Ibid., p. 97.

¹³³Ibid.

¹³⁴Stoeckhardt, BGNT, pp. 154-157. Bouman, op. cit., p. 311.

the medieval church.¹³⁵ Stoeckhardt feels that the Lutheran Church can profess its pure doctrine only by maintaining its separate organizational existence.¹³⁶

Stoeckhardt feels that the Church based on the Augsburg Confession has a double gift. First, it possesses the Gospel in its most complete purity, as well as its most complete efficacy.¹³⁷ Justification through faith as the full appropriation of baptismal grace occupies the central position in evangelical doctrine. Second, the Lutheran Church has the Sacrament of the Altar "unvermittelt durch menschliche Lehren."¹³⁸ In Lutheranism there is the essential reception of that which Christ has given and continues to give, that is the full reality of His body and blood. The pure teaching of the Gospel and the pure administration of the Sacraments is of the utmost importance.¹³⁹

Purity of administering the means of grace is dependent upon the

¹³⁵Stoeckhardt, "Vorwort," passim. BGAT, pp. 148, 358. Roemerbrief, pp. 589, 642. Epheserbrief, p. 154.

¹³⁶Stoeckhardt, BGAT, pp. 130, 148. Roemerbrief, pp. 640-643. Bouman, op. cit., p. 361.

¹³⁷Bouman, op. cit., p. 307.

¹³⁸Ibid.

¹³⁹Stoeckhardt, "Unsere Missourisynode," passim. Bouman, op. cit., p. 344.

purity of teaching about Law and Gospel, the Lord's Supper, Baptism, and the Office of the Keys. Only where this teaching is pure can one be certain of personal salvation, but there, where it is pure, one can have this certainty.¹⁴⁰ From this point of view it becomes evident why the denominational confession or teaching is so important that it can even be considered constitutive for the denomination.

In other words, Stoeckhardt gives the orthodox answer of pure doctrine to the pietist question, How can I be sure of my salvation?¹⁴¹ By answering in this way he in effect reduces the Church.¹⁴² Only in Lutheranism can one have this certainty. In other denominations salvation is possible in varying degrees, depending on their more or less pure teaching about the means of grace.¹⁴³

Believers on earth have a three-fold work: to build the church, to pray, and to fight.¹⁴⁴ Christians correctly do the work of God when

¹⁴⁰Stoeckhardt, BGNT, pp. 143-144.

¹⁴¹Bouman, op. cit., p. 347.

¹⁴²Stoeckhardt, "Was lehrt der Epheserbrief von der Einen, heiligen, christlichen Kirche?" passim. "Unsere Missourisynode," passim. Bouman, op. cit., p. 139.

¹⁴³Stoeckhardt, "Unsere Missourisynode," passim. Bouman, op. cit., p. 345.

¹⁴⁴Stoeckhardt, BGAT, pp. 371-372. "Die sieben Sendschreiben der Offenbarung St. Johannis," Elfter Synodal-Bericht des Iowa-Districts, August 29-September 4, 1894, (St. Louis: Concordia Publishing House, 1894), pp. 9-59.

they receive the Word and proclaim it and pray that their work may proceed unhindered. From their prayer comes the power and authority for battle in which they are joined. The vocation of the rulers and teachers of the church is to stand on the walls of Zion to watch and to be alert so that no enemy can draw near and injure the people of God. So Stoeckhardt confesses his own idea of the purpose of exegesis. He must work to protect the glowing little light of faith with all diligence.¹⁴⁵

The work of preaching and unfolding the Word of God does not come with great success in the eyes of the world.¹⁴⁶ It is hidden from the eyes of men. But it is a blessed work and has, above all, God's command and promise. What proceeds even out of the mouths of children is stronger than the devil and hell.¹⁴⁷ For the mouths of

¹⁴⁵Stoeckhardt, "Weissagung und Erfüllung," p. 344. "Von dem Verkehr der Christen mit der Welt," Der Lutheraner, XLVI, No. 1 (January 1, 1890), 2-3; No. 2 (January 14, 1890), 10-11; No. 3 (January 28, 1890), 18-20. "Vorwort," Der Lutheraner, LII, No. 1 (January 14, 1896), 1-2. "Wie Christus, der Herr, an jenem Tage mit seinen Knechten rechnen wird," Magazin für ev.-luth. Homiletik, XXI, No. 11 (November 1897), 333-339. "Eine Gefahr für unsere lutherischen Christen," Der Lutheraner, LV, No. 6 (March 21, 1899), 55-56. "Von dem rechten Gebrauch der göttlichen Worts," passim. "Vom Schriftstudium der Theologen," passim.

¹⁴⁶Stoeckhardt, "Weissagung und Erfüllung," p. 344.

¹⁴⁷Stoeckhardt, Ausgewählte Psalmen, p. 40. "Einen grossen Kampf im Reich der Geister," Magazin für ev.-luth. Homiletik, XVII, No. 9 (September 1893), 286.

children testify to the name of the Lord, who is greater and mightier than all the enemies of the Church.

To illustrate God's providential care, Stoeckhardt comments upon the stilling of the tempest.¹⁴⁸ Christians in all times have seen in the image of the little storm-tossed boat the Church as it is beset by worldly enemies.

All things work out together for good to those who love God. By τὰ πάντα Stoeckhardt means what we expect and anticipate from God's hand, namely, all good things in anticipation of the future blessedness and holiness of heaven.¹⁴⁹ Even though the Church of God must suffer many things here at the hands of the world, the mighty God holds his hand over her.¹⁵⁰ In the day in which He will

¹⁴⁸Stoeckhardt, BGNT, pp. 69-72.

¹⁴⁹Stoeckhardt, Roemerbrief, p. 407.

¹⁵⁰Stoeckhardt, Iesaia, p. 147. Petribrief, p. 214. "Dasz unser himmlischer Vater das Weltregiment in seiner Hand hat," Magazin für ev. -luth. Homiletik, XII, No. 8-9 (August and September 1888), 234-241. "Siehe, der Hueter Israels schlaft noch schlummert nicht," Magazin für ev. -luth. Homiletik, XIII, No. 1 (January 1889), 1-7. "Wie der Heilige Geist Christum vor Feinden und Freunden verherrlicht," Magazin für ev. -luth. Homiletik, XVIII, No. 4 (April 1894), 124-125. "Jesus wandelt auf dem Meer," Magazin für ev. -luth. Homiletik, XX, No. 6 (June 1896), 188-191. "Dasz der Christen Leben und Sterben in der Hand des Herrn steht," Magazin für ev. -luth. Homiletik, XX, No. 10 (October 1896), 310-312. "Der Christen Schutz und Trutz wider die grausige Macht des Todes," Magazin für ev. -luth. Homiletik, XX, No. 10 (October 1896), 312-315. "Zwei Wahrheiten welche die Kirche im Kampf mit der Welt nicht vergessen darf: 1. Dasz Kirche und Welt unversöhnlich Gegner sind; 2. Dasz die Kirche

judge the world, the Lord of His Church will rescue believers from all evil and God's people will triumph.¹⁵¹

The purpose of Stoeckhardt's exegesis, then, is to guard the personal salvation of individual Lutheran Christians. He seeks to guarantee to the faithful the simple and clear truths of Scripture in order that their faith may be protected from the enemy. In other words, his ecclesiology was not a corporate idea, but a gathering of individuals. Therefore for Stoeckhardt the Church was not essential except as a means to an end and the framework in which the Sacraments were administered to individuals.

Kraft genug in sich hat, die Welt zu überwinden," Magazin für ev. - luth. Homiletik, XXVI, No. 5 (May 1902), 141-149. "Dasz Christen unablässig wider den bösen Feind auf ihrer Hut sein müssen," Magazin für ev. - luth. Homiletik, XXXII, No. 7 (July 1908), 193-199.

¹⁵¹Stoeckhardt, Iesaia, p. 147. "Von der Auferstehung der Todten," Der Lutheraner, XLVI, No. 8 (April 8, 1890), 61-62; No. 9 (April 22, 1890), 69-70. "Dieser Zeit Leiden ist der Herrlichkeit nicht werth, die an uns soll offenbaret werden," Magazin für ev. - luth. Homiletik, VIII, No. 7-8 (July and August 1884), 193-198. "Der Herr wird kommen mit groszer Kraft und Herrlichkeit," Magazin für ev. - luth. Homiletik, XV, No. 11 (December 1891), 353-360. "Von der Hoffnung der Christen," Magazin für ev. - luth. Homiletik, XVII, No. 11 (November 1893), 338-345. "Von dem Ende der Welt," Magazin für ev. - luth. Homiletik, XVII, No. 11 (November 1893), 349-351. "Wie der Heilige Geist Christum vor Feinden und Freunden verherrlicht," Magazin für ev. - luth. Homiletik, XVIII, No. 4 (April 1894), 124-125. "Die Belchrung des Herrn über die Auferstehung der Todten," Magazin für ev. - luth. Homiletik, XX, No. 11 (November 1896), 344-346. "Von der Freunde und dem Ruhm der gerechtfertigten Christen," Magazin für ev. - luth. Homiletik, XXXIII, No. 1 (January 1909), 1-7.

CHAPTER V

CONCLUSION

The purpose of this paper has been to penetrate into Stoeckhardt's major exegetical works and significant sermons in order to determine what some of his hermeneutical presuppositions were and how they affected his exegetical methodology.

The details of the historical introduction underlined Stoeckhardt's zeal for the Scriptures as the pure Word of God and traced what other men had done. We saw how his determination to uphold the truth of God forced him to resist the evils of the Landeskirche as he saw them. His conservative and protective attitude toward the Scriptures made him an appreciated exponent of the Missouri Synod's position during the trying days of the Gnadenwahllehrstreit.

During the time of his pastorate at Holy Cross Church and his long service as professor of Old and New Testament exegesis at Concordia Seminary he implanted this same protective attitude in his students. Throughout his life Stoeckhardt remained pastoral. For he realized that the purpose of the Scriptures was to keep a Christian close to his Savior, not to import theological learning for its own sake.

These pastoral and conservative concerns were built upon a simple and straightforward view of Scripture. The Bible is the inspired word of God for Stoeckhardt. For him this means that God

speaks about Himself in truthful statements valid as they are in every age. These statements can come under varying circumstances and be illustrated by various historical situations. Since truths about God can be stated in words, the words of Scripture are particularly precious. The exegete must operate with the text as he receives it and must labor to make the simple truths of the Scriptures even more clear to his readers or listeners.

The Lutheran Confessions are the pure statement of pure doctrine from the inspired Scriptures. The heart and core of the Scriptures is Jesus Christ and the salvation which God has provided in Him alone. People of all time are saved or lost by their attitude toward Jesus Christ. The believers of the Old Testament looked forward to the future Christ and the believers of the New Testament looked back to the Christ who has fulfilled the prophecies.

Since God does not change either in his purpose or in Himself, the simple truths of Scripture can not change either. Therefore Stoeckhardt prefers the simple fulfillment of prophecy as these fulfillments are pointed out by the one God of inspiration in the New Testament. He necessarily rejects any exegetical methodology which, in his opinion, would lead to a confused or double meaning within Scripture and thus darken any believer's clear hold upon the truth of God in Christ or in the Scriptures.

Since God does not change, one of the Christian's strong supports

for his faith is the fact that God has called him from eternity. The many articles which Stoeckhardt wrote on the theme of predestination underline his pastoral concerns with bold strokes.

The Church receives God's gifts in the Word and Sacraments. The Church's primary business and vocation is to protect and maintain the clear message of the Word of God. The exegete is to examine and handle the Scriptures in such a way that the remnant which has true faith can be strengthened and the message proclaimed more clearly so that more men may hear and possibly believe. The Church, then, is strong when the individuals which make up the Church are strong in their faith.

Thus this investigation has borne out the estimate of Stoeckhardt as a conservative exegete who is interested in setting forth the plain truths of Scripture which have become the particular heritage of the Lutheran Church.

The material in this volume is largely preparatory. The wealth of material that is gathered and indexed bears out the monolithic view of this man. Much future work remains to be done, in order that the Lutheran Church--Missouri Synod may see more clearly the influence which this man had and so better evaluate itself and its work.

We look forward to the day when Stoeckhardt's thesis will become available, his correspondence with Walther come to light, and additional exegetical labors be published. Even if future work had to be

limited to the material at hand, certain topics suggest themselves for immediate study:

1. Did Stoeckhardt correctly assess the work of the German theologians of his day?
2. Is Stoeckhardt's labor in the Gnadenwahllehrestreit only the result of prior conclusions, or was he forced into a mold by the circumstances in the Landeskirche and the Synodical Conference?
3. What are the implications of Stoeckhardt's view of the Church?
4. Is Stoeckhardt's presentation of the work of the Holy Spirit adequate?
5. Are there other alternatives between typological interpretation as Stoeckhardt saw it and the simple propositional truths of Scripture as Stoeckhardt presented them?
6. Where does the real efficacy of the Sacraments lie, in Stoeckhardt's opinion?
7. Is cooperation between denominations possible and/or desirable within the framework of Stoeckhardt's presentations?
8. To what extent has Stoeckhardt's view that no part of Scripture dare be denied without penalty influenced the Missouri Synod as it evaluated itself and looked at other denominations?
9. Does Stoeckhardt idealize Martin Luther and, by his selection of quotations, present this complex man in an uncomplicated way?
10. Are Stoeckhardt's interpretations of the parables consistent?

This thesis was limited to a study of Stoeckhardt's commentaries, major periodical articles, and sermons. However, the chronological bibliography which is appended, together with the appendices listing the uses of Bible passages in his commentaries, and the list of citations of commentators should prove helpful to future researchers.

Whatever the future brings in additional material or further investigation into the heritage left by this man, his mark of conservative attitude and clear presentation of simple Scripture truths will continue to influence the Lutheran Church--Missouri Synod for many years to come.

APPENDIX A

LETTERS AND ABSCHIEDSREDE

The following pages comprise two letters written by Dr. C. F. W. Walther and a summary of a farewell address which Georg Stoeckhardt delivered in 1894.

The first two-page letter is addressed to Pastor Theodor Ruhland in Niederplanitz, Saxony, and is dated May 23, 1878. Following the Xeroxed original are two pages of transcription which correspond line by line to the original. This letter is important in that it reveals Dr. Walther's desire to call Georg Stoeckhardt to the faculty of Concordia Seminary, outlines the circumstances which prevented the call, and shows how Dr. Walther felt about the comparative merits of Stoeckhardt and Francis Pieper.

The second letter of four German pages is a transcription in another hand (Niermann) of a letter written by Dr. C. F. W. Walther to Pastor J. A. Ottesen, dated August 30, 1878. Following the Xeroxed material are five pages of transcription. The section of particular interest in this letter is the paragraph in which Dr. Walther expresses his joy in being able to call Stoeckhardt to the pastorate of Holy Cross Church, St. Louis, so that he could also teach at Concordia Seminary.

The Abschiedsrede by Stoeckhardt which concludes this appendix underlines his desire to conserve pure doctrine.

Professor C. F. W. Walther.

Ans. P. Kiefler.

St. Louis, Mo. Jan 23. Mar: 1878.

Meine Herren! Freund & Bruder!

Abgeschieden befindet sich Herr Liebig'sche Tischarten von 2. J. 46,
2. Jahre, als ich gegen Abend mit der D. Tischart in der
Klosterklosterkirche auf der Tischart; in welcher die Aufschrift
des Einrichters für die Tischart zu lesen ist. Die Tischart
wurde von der Tischart gefertigt. Die Tischart war
für mich eine Tischart, indem ich dieselbe in
Klosterkirche, Klosterkirche, Klosterkirche nicht
mit der Tischart, 2. Jahre vor allem Tischart, weil
man nicht nur die Tischart in der Tischart finden
kann, in der Tischart Tischart Tischart Tischart, Tischart
man vor allem Tischart, mit der Tischart Tischart Tischart
dieser Tischart gefertigt ist, in der Tischart Tischart
Tischart in der Tischart, Tischart Tischart, man nicht
für die Tischart von Tischart in der Tischart Tischart,
aber die Tischart von Tischart Tischart Tischart,
Tischart Tischart, Tischart Tischart. Die Tischart
wurde von der Tischart Tischart, der Tischart Tischart
Mund Tischart 2. Jahre nicht gefertigt, sondern auf
die Tischart Tischart Tischart Tischart in der Tischart,

die besten zu bringen. Es ist zu erwarten die Arbeit will,
gerne u. ein junger Mann gewillt zu werden, der aus der
Exercitien Studienst. obgleich er noch Erlaubnis gegeben
war, ein Lehrling der Wissenschaft geworden ist. Dines Haus
ist Franz Pieper. Es herrscht in diesem Hause eine fast
unbekannte, aber so allen theilnehmenden, gewisser
durch Dr. Dreyer, Lic. Frensch u. Gernsack, u. d. d. d. d.
alles so glücklich gegangen ist.

Vorhanden sein in dem in der Zeit mit
dem sehr vielen Vorfällen nur wichtig sein
wollen.

Die Flieger bei der P. Flare von 14 Tagen
hinaus u. die neuen Preise. Selbstes Capone in
bezug der Kunst in der Aufzucht der
ob neuen Anlagen abgesetzt wird, ist
ein Beweis, ob H. bei der Aufzucht
gegenüber der Arbeit geht.

Der Herr für die Flare. Die Flare. Die Flare. Die Flare.

Handwritten signature
E. F. P. P. P.

An Ruhland

Concordia Seminar

ST. LOUIS, Mo.,

Professor C. F. W. Walther

St. Louis, Mo. den 23. Mai 1878

Mein theurer Freund u. Bruder!

Vorgestern erhielt ich Ihr liebes Schreiben vom 2. d. M., u. zwar, als ich gegen Abend aus der Sitzung unserer Delegatensynode nach Hause kam; in welcher die Ausstellung der Candidaten für die neu zu gründende Professur unserer Concordia geschehen war. Diese Sitzung war für mich eine sehr schmerzliche, indem in derselben beschlossen wurde, unseren theuren Stöckhardt nicht mit aufzustellen, u. zwar vor allem darum, weil man nicht nur auf die mancherlei Irrthümer hinwies, welche in seinem catechetischen Werke sich finden, sondern vor allem darum, weil noch kein öffentliche Widerrufung dieser Irrthümer geschehen sei, ja, Stöckhardt diese seine Schrift in der „Freikirche“ selbst citiert habe, zwar nicht zur Bestätigung von etwas in derselben Irrigem, aber doch ohne Warnung vor den sonst darin befindlichen Irrthümern, ohne Retractation. Diese Gründe waren nun freilich so stark, dass sie mir endlich den Mund stopften u. mir nicht gestatteten, ferner auf die Einschreibung des theuren Stöckhardt in die Can-

Page 2

didatenliste zu dringen. So ist denn gestern die Wahl vollzogen u. ein junger Mann gewählt worden, der auf der Concordia studiert hat u., obgleich er von Wisconsin gesandt war, ein Liebling der Missourier geworden ist. Sein Name ist Franz Pieper. Es herrscht in unserer Synode eine fast unüberwindliche Scheu vor allem Deutschländischen, gewarnt durch Dr. Seyfarth, Lic. Preusz u. Baumstark, mit welchen allen es so unglücklich gegangen ist.

Vorstehendes habe ich Ihnen in groszer Eile mitten unter sehr vielen Geschäften nur vorläufig schreiben wollen.

An Hoerger hat Dr. Sihler vor 14 Tagen geschrieben u. ihn wegen seiner falschen Lehren in betreff der Kirche (Kenosis?) u. der Adiaphora gestraft. Ob noch eine Delegation abgesendet wird, hängt nun davon ab, ob H. sich dieser Bestrafung gegenüber tractabel zeigt.

Der HErr sei mit Ihnen. Den th. Stöckhardt grüszend

Ihr

ergebenster

C. F. W. Walther.

Uficon

Mit.

mit. H. Louis, Mo. Jan 30. Aug. 1878.

Lebensgefährtin u. geliebtesten Freund u. Bruder
in dem Himmel!

καίτοι.

Als ich vor mir saß, Tag um Tag, zu meinem 80sten
Geburtsjahr in Brunswick, Mo., zu dem ich, fand ich unter 24
Briefen (incl. einen Postkarte) mit Briefen aus dem
Ihren Land vom 19. d. M. vor, wofür ich ein Tag darauf auf das
wunderschöne Geschenk auf dem Tisch folgte.

Ich kann nicht sagen, wie sehr mich dieses überausseht. Ich bedürfte
einige Zeit, mich recht von meinem Überwaffnung zu erholen, son-
st müßte ich einkaufen kommen, dann das Rezept zu machen.

Daß Du sich in unserer Gemeinshaft wohl gefühlt habest, wie Du schon
sagst, ist mir zu lesen sehr tröstlich gewesen. Ich habe geglaubt, daß
Du in den ersten Tagen noch sehr gelangweilt worden seiest. Daß Du da-
für die volle Zeit gedauert habest, die Du mir geschenkt habest. Du bist
immer ein ganz froher Mensch geblieben, so wie ich mit Dir bin,
daß diese meine Worte, die ich dir zu den letzten Tagen deines
Lebens übergeben habe, immer noch gültig sind. Ich will dir
auch noch einmal das Alter, welches auf die Befragung, daß
auch unser christlich-gemeinlicher Glaube dem Volke gelehrt
wird, wie Erasmus sagt, „interdum plena luce resulget,
quandoque vero sit et varias ^{est} glorie, decrementa et incre-
menta obtinet.“ Daß du so bist, habe ich mir schon 70
Jahre lang mit dir geteilt; da ich ab aber nicht selbst erfahren, wie
bald die Leiden und Trübsalzeit werden ist. Ich bin bloß ein
Leidender der Zeit, auch ohne die vielen von solchen Menschen, abfallen,
wie es doch mir schon, wie ich davon zu wissen. Am meisten

vielleicht ist uns finstern an der Lethen der Lutherschen Schriften. Der
Geist der Reformation auf. Noch in dieser Lage hat ich den Aus-
spruch Luthers vom Jahr 1538, also 20 Jahre nach Beginn seiner
Leb.: "Ich habe Sorgen, das Luthers seinen gepfunden, sed nunc sequi-
tur sectae." Dieses unangenehme Gefühl hat mich zu
einem gewissen Trost. Zu diesem Trostmittel, dem wir uns Gott
aufrichtend wendet, gefordert auf Ihr Liebesbrief. Nicht davon, weil
Sie nach demselben mich so werth achten, sondern weil ich davon
wisse, daß Sie nach dem Gottes Gnade in der besten Liebe stehen.
Obgleich Gott mich mit Ihnen darin waltan möchte bis zu meinem
Ende zu führen! Wenn ein Geist, wie Luthers, in seiner gewis-
sen Philippica sagen konnte: "Nec undique religionem tolle,
aut usquequaque conserva!" ist Ihnen da etwas von uns
Luthers zu viel gefordert, daß auf uns unser allerseitigste
christliche Religion usquequaque conservamus. in. auf dem Punkt
über dem ich nicht geirrt haben?

Sie schreiben, daß meine Gesandte soll mir bisweilen sagen Sie.
nun, wie herzlich dankbar Sie mit Ihnen korrespondieren. Ich
mich sein. Sicherlich muß ich Ihnen versichern, daß dasjenige,
was Sie durch mich empfangen haben, nicht von mir selbst,
daß es das ist, was dankbar ist, in. daß Sie mich an-
sprechen bereit mit so vielen Danken Ihre Liebe über-
schüttet haben, daß Sie mich unwürdiger empfangen haben.
drücken wollen. Was, was will ich Ihnen? Wenn Sie nicht
immer danken, daß ich viel empfangen. wenig oder nicht
geben konnte. Dennoch ist Ihnen Ihr. der wertvolle Dank
Koren in. Preis kostbarer Gesandte mit meinem Dank an.
die beiden Collegien sind in der That dankbar, wie
sie aber nur ein Dankschreiben, wie Thorwaldsen, schaffen konnte. Es
hat mir nur leid, daß ein so großer Gewinn nicht nur ein
wunderbarer Erfolg, mit dem die Dankschreiben zu
Danksagen gesandt ist. in. von dem ich nie hören

Photographien sah, hervorgehoben hat, sondern mit seinem Gemüth
gab auf die beiden bereits besprochenen ungeschicklichen Gestalten des
fränkischen Altkönigs und den Blick der Schriftsteller wieder woge-
nistet. Von diesen vier Büchern die Handreichung in dieser
Zusammenfassung ist bescheiden, denn unser genialster
Künstler haben fast ausnahmslos ihre Kunst ver-
loren das Fränkische verfallen. Klingt das unser Dichter
sag er seinem Gedicht: die Götter Götterland, "sein
Lied göttlich verkündet: da ist noch die seine Welt zu
geben, aus der Kinder die besten Götterland seligen. Der
Pflaster noch gegeben, seine Werke aus dem Tabelland! Auf,
da unser Handreichung noch glänzte, wie ganz anders, anders
war es da! da man ihnen Längst noch bekränzte, Hand
Amassia! - In dem Welt, wo bist du? Alles wieder, solches
Lied malter der Natur!... Der Gottland zeigt sich in einem
Blick; auf von jenen Lebenswesen Blick blieb der Alten nur
zuwinkt. Wurzeln die einen die einen, wenn er die mit dieser
Lobpreisung befalligt. Aber sie zeigen uns, abgenommen und
Anderes, wie tief unser Volk gefallen ist, dessen Geistesherrn
so schreiben sie. Man es dafür seine wenigen Jüngerungen
darbringen konnte. So schreibliche Jünger Herr Zeit haben die
Handreichung, Gott sei Lob! nicht aufzugeben.

Es wird die, die ich, für mich, zu lösen, daß ich
sichere christliche Gemeinde die. Handreichung zu Pastor Brohm's
Nachfolger erwählt hat. Und ich sei froh, daß wir da
die, wie wir zuversichtlich hoffen, einen vorzüglichen Uni-
versitätslehrer in = Aufzogen erhalten; aus seinen aus,
gegenwärtigen Kenntnissen der orientalischen Sprachen wird
so unsern Aufstehen zu geben können.

Das ist nicht zum Schluß zu kommen. Handreichung Montag beginnt
mit einer Handreichung, daß noch einigen Handreichung von
unsern Tugenden.

Ich befinde mich in der Gnade, dem Lichte, dem Troste u.
dem Frieden des heiligen Geistes und Ihrer ganzen
so wohlwollenden Liebe u. wüßte Ihnen ein Danks! von
ganzer Seele zu

Ihr

viribus senescens

L. F. W. Maltzer.

An Pastor J. A. Ottesen

Utica

Wis.

St. Louis, Mo. den 30. Aug. 1878

Hochverehrter u. geliebter(s) Freund u. Bruder

in dem HErrn!

Xrīps!

Als ich vor ein paar Tagen von einer Reise zu meinem Sohn Ferdinand in Brunswick, Mo., zurückkehrte, fand ich neben 27 Briefen (incl. eine Postkarte) mit Freuden auch ein Brieflein Ihrer Hand vom 19. d. M. vor, welchem einen Tag darnach auch das verheissene Geschenk auf dem Fusze folgte.

Ich kann nicht sagen, wie sehr mich beides Überrascht hat. Es bedurfte einige Zeit, mich erst von meiner Überraschung zu erholen, ehe ich mich hinsetzen konnte, Ihnen das Recepisse zu melden.

Dasz Sie sich in unserer Gemeinschaft wohl gefühlt haben, wie Sie schreiben, ist mir zu lesen sehr tröstlich gewesen. Ich habe gefürchtet, dasz Sie vielmehr durch mich sehr gelangweilt worden sind u. dasz Sie daher die edle Zeit gedauert habe, die Sie mir geopfert haben. Bin ich immer ein gar trockner Geselle gewesen, so fühle ich mit Schrecken, dasz diese meine Dürre, da ich nun die zweite Hälfte der sechziger Jahre überschritten habe, immer mehr zunimmt. Es wirkt dies übrigens nicht allein das Alter, sondern auch die

Erfahrung, dasz auch unsere deutsch-americanische Kirche dem Monde gleich ist, daher sie, wie Gerhard sagt, „interdum plena luce refulget, quandoque vero sitet et varias "pháseis", decrementa et incrementa obtinet." Dasz dem so ist, habe ich nun schon 40 Jahre lang mit Eifer gelehrt; da ich es aber nun selbst erfahre, wie bald die Blüthen einer Heimsuchungszeit welken u. im bloszen Lufthauch der Zeit, auch ohne Eintritt von heftigen Stürmen, abfallen, nun wird es mir schwer, mich darein zu schicken. Am meisten

Page 2

richte ich mich hierbei an der Lektüre der Lutherischen Schriften u. der Geschichte der Reformation auf. Noch in diesen Tagen las ich den Ausspruch Luthers vom Jahre 1538, also 20 Jahre nach Beginn seines Werkes: „Ich habe Sorge, das Beste sei nun geschehen, sed nun sequetur sectae." Dieses melancholische Geständnisz gereichte mir zu einem gewissen Trost. Zu diesen Trostmitteln, durch welche mich Gott aufrecht erhält, gehört auch Ihr lieber Brief. Nicht darum, weil Sie nach demselben mich so werth achten, sondern weil ich daraus ersehe, dasz Sie noch durch Gottes Gnade in der ersten Liebe stehen. O dasz Gott mich mit Ihnen darin erhalten möchte bis zu meinem letzten Hauche! Wenn ein Heide, wie Cicero, in seiner zweiten Philippica sagen konnte: „Aut undique religionem tolle, aut usquequaque conserva!" ist's denn da etwa von uns Christen zu viel gefordert, dasz auch wir unsere allerheiligste

christliche Religion usquequaque conserviren u. auch den Punkt
über dem "i" nicht preisgeben?

Sie schreiben, dasz neue Geschenk soll mir bisweilen sagen
können, wie herzlich dankbar Sie mit Ihren norwegischen Brüdern
mir seien. Hierauf musz ich Ihnen erwiedern (! erwidern), dasz
dasjenige, was Sie durch mich empfangen haben, nicht von mir haben,
dasz es daher keines Dankes werth ist, u. dasz Sie mich au-
szerdem bereits mit sovielen Beweisen Ihrer Liebe über-
schüttet haben, dasz sie mich unwürdigen Empfänger er-
drücken wollen. Doch, was will ich thun? Mein Los ist bisher
immer gewesen, dasz ich viel empfang u. wenig oder nichts
geben konnte. So nehme ich denn Ihr u. der verehrten Brüder
Koren u. Preus kostbares Geschenk mit innigem Danke an.
Die beiden Allegorien sind in der That Meisterstücke, wie
sie eben nur ein Meister, wie Thorwaldsen, schaffen konnte. Es
thut mir nur leid, dasz ein so brotzer Genius nicht nur jene
wunderbaren Schöpfungen, mit denen die Kathedrale zu
Kopenhagen geschmückt ist u. von denen ich eine schöne

Page 3

Photographie habe, hervorgezaubert hat, sondern mit seiner Himmels-
gabe auch die bezaubernde Schönheit der mythologischen Gestalten des
heidnischen Alterthums dem Auge der Christenheit wieder vorge-
führt hat. Doch dürfen wir Deutschen Sie Skandinavien in dieser

Beziehung nicht beschämen wollen, denn unsere genialsten Künstler haben fast ausnahmslos durch ihre Kunst lediglich das Heidenthum verherrlicht. Sing doch unser Schiller sogar in seinem Gedicht: „Die Götter Griechenlands“, seine Taufe gänzlich verleugnend: „da ihr noch die schöne Welt regieret, an der Freude leichtem Gängelband selige Geschlechter noch geführt, schöne Wesen aus dem Fabelland! Ach, da euer Wonnedienst noch glänzte, wie ganz anders, anders war es da! da man deine Tempel noch bekränzte, Venus Amathusia! - Schöne Welt, wo bist du? Kehre wieder, holdes Blüthenalter der Natur! ... Keine Gottheit zeigt sich meinem Blick; ach von jenem lebenwarmen Blick blieb der Schatten nur zurück.“ Verzeihen Sie einem Deutschen, wenn er Sie mit diesen Blasphemien behelligt. Aber sie zeigen mehr, als irgend etwas Anderes, wie tief unser Volk gefallen ist, dessen Geistesherrn so schreiben u. denen es dafür seine ewigen Huldigungen darbringen konnte. So scheusliche Zeichen Ihrer Zeit haben Sie Skandinavien, Gott sei Lob! nicht aufzuweisen.

Es wird Sie, denke ich, freuen, zu hören, dass unsere hiesige Distriktsgemeinde Lic. Stöckhardt zu Pastor Brohm's Nachfolger erwählt hat. Dem HErrn sei Preis, dass wir dadurch, wie wir zuversichtlich hoffen, einen vorzüglichen Universitätsprediger u. Seelsorger erhalten; auch seine aus-

gezeichnete Kenntniss der orientalischen Sprachen wird
so unserer Anstalt zu gute kommen.

Doch ich musz zum Schlusse eilen. Nächsten Montag beginnt e
ein neues Studienjahr, das noch einige Vorbereitung von
meiner Seite erheischt.

Page 4

Es befiehlt Sie der Gnade, dem Beistand, dem Troste u.
dem Segen des treuen Gottes sammt Ihrem ganzen
Hochwerthen Hause u. ruft Ihnen ein _____ ! von
ganzem Herzen zu

Ihr

viribus senescens

C. F. W. Walther.

57022

Professor G. Stoeckhardts Abschiedsrede
an die Abiturientenklasse
im Juni des Jahres
1 8 9 4

Sie haben jetzt Ihr Triennium absolviert, und auf die Zeit der Vorbereitung folgt nun die Zeit der ernstesten Arbeit. Denn in dieser Zeit des Unglaubens und Abfalls, in dieser Zeit voller Gefahren und Versuchungen, der Gemeinde Gottes vorstehen, die Gemeinde Christi nicht nur zu weiden, sondern auch leiten, schuetzen und bewahren, das ist ein ernstes, schwieriges Werk.

Gerade Sie sind vor andern Jahrgaengen schon in Ihrer Studienzeit an den Ernst des Lebens gemahnt worden. Sie haben zwei Ihrer Lehrer mit zu Grabe getragen, die unerwartet mitten aus der Arbeit herausgerissen und in den ewigen Ruhestand versetzt worden sind. Es hat Gott gefallen, die Arbeit eines andern teuren Lehrers fuer geraume Zeit zu unterbrechen. Das alles erinnerte uns, und musste auch Sie daran erinnern, dass unser Geschick, unsere Zeit in Gottes Haenden steht, dass unsere Tage gezaehlt sind, erinnern an den Ernst des Lebens und des Todes, an Rechenschaft und Ewigkeit.

So nehmen auch Sie diesen ernstesten Gedanken: "Mitten wir im Leben sind mit dem Tod umfassen" mit in Ihr Amtsleben hinein, und nutzen Sie jeden Tag, jeden gesunden Tag, den Gott Ihnen schenkt, dazu aus, Frucht zu schaffen, Frucht, die da bleibt.

Gottlob! Die Theologie, die Sie hier gelernt haben, die von Anfang an hier heimisch ist, die Gott aus eitel Gnade und Barmherzigkeit dieser unsrer Anstalt als gute Beilage anvertraut hat, braucht solche ernste Erwaegungen nicht zu scheuen. Die ist einzig und allein darauf berechnet, unsterbliche Menschen-seelen in das ewige Leben hinueberzuretten.

Und wenn Sie nun diese Theologie in Ihrem Amte verwerten und der Herde, die Ihnen befohlen wird, Alten und Jungen, das lautere Gotteswort recht teilen, so ist das Aussaat fuer die Ewigkeit. Dann koennen Sie jederzeit, wenn es Gott gefaellt, Rechenschaft ablegen.

So segne Gott Ihre Arbeit. Und wenn es auch eine ernste, schwere Arbeit ist, so gebe er Ihnen doch dazu guten, getrosteten Mut; einen freudigen, gewissen Geist, und gebe Ihnen wie uns allen dermaleinst auch Anteil an der Freudeernte der Ewigkeit. "

APPENDIX B

LEBENSLAUF

The following two pages chart the teaching career of Georg Stoeckhardt at Concordia Seminary, St. Louis. Sources for this were the available catalogues and year books of Concordia Seminary, together with the initial work of compilation by W. H. T. Dau.

This chart and arrangement should make clear that Georg Stoeckhardt ordinarily was on an annual four-course program. Each year he taught two courses in Old Testament exegesis and two courses in New Testament exegesis. As far as the records are concerned, he had prepared six courses of study in the Old Testament: the Book of Genesis, divided into two halves; selected Psalms; selections from Isaiah; selections from the Prophets; and Messianic prophecies. In the New Testament Stoeckhardt programmed courses in the Gospels of Luke and John. Of the Pauline Epistles, he chose to lecture on the epistle to the Romans, to the Ephesians, to the Phillipians, to the Colossians, on both epistles to the Thessalonians, and the first epistle to Timothy. In addition, he lectured on the epistle to the Hebrews, the two epistles of St. Peter, and the three epistles of John.

During the academic year 1900-1901 Stoeckhardt was unable to teach his classes because of his severe illness. His proposed courses, however, are included in the chart.

Year Exact details for the years 1878-1893 are not available at this time.

1878-81 Lecturer in Hebrew Exegesis.

1881 Elected Hilfsprofessor (part-time) in Old Testament and New Testament Exegesis.

1881-87 Hilfsprofessor in Old Testament and New Testament Exegesis.

1887 Elected Professor of Exegesis to succeed Professor Schaller in May, 1887.

1887-93 Professor of Exegesis.

	<u>Jun.</u> <u>Gen.</u>	<u>Middle and Seniors</u>				<u>Juniors</u> <u>Luke John</u>	<u>Middle and Seniors (Combined)</u>									
		Ps.	Is.	Proph.	Mess.		Rom.	Eph.	Phil.	Col.	Thess.	ITim.	Heb.	IPet.	IIPet.	I,II,III John
	$\frac{1}{2}$ $\frac{1}{2}$				Proph.											
1893-94	X	X				X	X									
1894-95	X		X			X		X	X		X					
1895-96	X	X				X	X									
1896-97	X			X		X								X	X	X
1897-98	X	X				X	X									
1898-99	X		X			X		X	X			X				
1899-00	X	X				X	X									
1900-01	X				X	X		X								
1901-02	X	X				X	X									
1902-03	X		X			X								X	X	X

(Stoeckhardt did not finish this academic year.
He died suddenly on January 9, 1913.)

(Stoeckhardt did not teach because of illness.)

Year	Jun.		Middle and Seniors				Juniors		Middle and Seniors (Combined)									
	Gen.		Ps.	Is.	Proph.	Mess.	Luke	John	Rom.	Eph.	Phil.	Col.	Thess.	I Tim.	Heb.	I Pet.	II Pet.	I, II, III John
	$\frac{1}{2}$	$\frac{1}{2}$				Proph.												
1903-04	X		X				X		X									
1904-05		X		X				X		X	X	X						
1905-06	X		X				X		X									
1906-07		X		X				X								X	X	X
1907-08	X		X				X		X									
1908-09		X				X		X			X	X			X			
1909-10	X		X				X		X									
1910-11		X		X				X								X		I John (only)
1911-12	X		X				X		X									
1912-13		X		X				X		X								

(Stoeckhardt did not finish this academic year.
He died suddenly on January 9, 1913.)

APPENDIX C

THE CITATION OF BIBLE PASSAGES

The following pages comprise a list of Bible passages which Georg Stoeckhardt cites in his major commentaries. The page numbers which occur in parenthesis refer to cases where he alludes to a passage instead of quoting or citing the reference.

The following abbreviations are used:

<u>APs.</u>	<u>Ausgewählte Psalmen.</u>
<u>BGAT.</u>	<u>Die biblische Geschichte des Alten Testaments.</u>
<u>BGNT.</u>	<u>Die biblische Geschichte des Neuen Testaments.</u>
<u>E.</u>	<u>Kommentar ueber den Brief Pauli an die Epheser.</u>
<u>Is.</u>	<u>Commentar ueber den Propheten Iesaia.</u>
<u>IPet.</u>	<u>Kommentar über den Ersten Brief Petri.</u>
<u>R.</u>	<u>Commentar ueber den Brief Pauli an die Roemer.</u>

GENESIS

1:1-25	<u>BGAT.</u> , 1-2.
1:22	<u>E.</u> , 34.
1:26-2:7	<u>BGAT.</u> , 2-3.
1:26	<u>Is.</u> , 68.
1:27	<u>E.</u> , 217.
	<u>BGNT.</u> , 214.
1:28	<u>APs.</u> , 42.
	<u>E.</u> , 34.
2:8-25	<u>BGAT.</u> , 3-4.
2:9	<u>R.</u> , 608.
2:17	<u>R.</u> , 237, 243.
2:23	<u>E.</u> , 245, 246.
2:24	<u>BGNT.</u> , 214.
	<u>E.</u> , 245, 246.
3:1-13	<u>BGAT.</u> , 4-6.
3:14-24	<u>BGAT.</u> , 6-7.
3:15	<u>APs.</u> , 20, 61.
	<u>Is.</u> , 86.
	<u>IPet.</u> , 175.
	<u>R.</u> , 180, 183, 643.
3:17	<u>R.</u> , 374.
3:19	<u>R.</u> , 237.

GENESIS (cont.)

4:1	<u>APs.</u> , 28.
4:1-16	<u>BGAT.</u> , 7-8.
4:17-26	<u>BGAT.</u> , 8-9.
4:26	<u>IPet.</u> , 157.
5	<u>BGAT.</u> , 9-10.
	<u>R.</u> , 244.
5:29	<u>IPet.</u> , 157.
6	<u>BGAT.</u> , 10-11.
6:3	<u>IPet.</u> , 156.
7	<u>BGAT.</u> , 11-12.
7:1	<u>IPet.</u> , 159.
7:17-18	<u>IPet.</u> , 178.
8	<u>BGAT.</u> , 12-13.
8:21	<u>Is.</u> , 150.
9:1-17	<u>BGAT.</u> , 13-14.
9:3	<u>R.</u> , 608.
9:6a	<u>R.</u> , 581.
9:18-29	<u>BGAT.</u> , 14-15.
9:26	<u>R.</u> , 420.
10:11	<u>BGAT.</u> , 15-16.
12	<u>BGAT.</u> , 17-18.

GENESIS (cont.)

12:2	<u>E.</u> , 35.
12:3	<u>R.</u> , 199, 464.
12:7	<u>R.</u> , 196.
13	<u>BGAT.</u> , 18.
13:14-15	<u>R.</u> , 196.
14	<u>BGAT.</u> , 19-20.
15	<u>BGAT.</u> , 20-21.
15:5	<u>APs.</u> , 11.
	<u>R.</u> , 199, 203-204, 464.
15:6	<u>R.</u> , 22, 138, 176, 179, 180, 202, 277.
15:18	<u>R.</u> , 196.
16	<u>BGAT.</u> , 21-22.
16:13	<u>BGAT.</u> , 21.
17	<u>BGAT.</u> , 22-23.
	<u>R.</u> , 205, 207.
17:5	<u>R.</u> , 196, 199, 464.
17:6	<u>R.</u> , 203.
17:8	<u>R.</u> , 196.
17:11	<u>R.</u> , 191.
17:14	<u>BGAT.</u> , 72.
17:16	<u>R.</u> , 205.

GENESIS (cont.)

17:17	<u>R.</u> , 204, 206.
18:1-15	<u>BGAT.</u> , 23-24.
18:10	<u>R.</u> , 425.
18:12	<u>IPet.</u> , 128.
18:14	<u>R.</u> , 425.
18:16-33	<u>BGAT.</u> , 24-25.
18:19	<u>R.</u> , 397.
18:25	<u>R.</u> , 118.
18:33	<u>BGAT.</u> , 21.
19:1-22	<u>BGAT.</u> , 25-26.
19:1	<u>BGAT.</u> , 23.
19:23-38	<u>BGAT.</u> , 26-27.
19:24	<u>BGAT.</u> , 23.
20	<u>BGAT.</u> , 27-28.
21:1-14	<u>BGAT.</u> , 28-29.
21:10	<u>IPet.</u> , 129.
21:12	<u>R.</u> , 424.
21:14-34	<u>BGAT.</u> , 29-30.
22	<u>BGAT.</u> , 30-31.
22:16	<u>R.</u> , 407.
22:17	<u>R.</u> , 464.
22:18	<u>BGAT.</u> , 17.

GENESIS (cont.)

23	<u>BGAT.</u> , 31-32.
24:1-28	<u>BGAT.</u> , 32-33.
24:29-67	<u>BGAT.</u> , 33-34.
25:1-18	<u>BGAT.</u> , 34-35.
25:19-34	<u>BGAT.</u> , 35-36.
25:21 ff.	<u>R.</u> , 428.
26	<u>BGAT.</u> , 36.
27:1-29	<u>BGAT.</u> , 37-38.
27:30-46	<u>BGAT.</u> , 38.
28	<u>BGAT.</u> , 39.
29:1-30	<u>BGAT.</u> , 40.
29:30-31	<u>R.</u> , 430.
29:31-30:24	<u>BGAT.</u> , 41-42.
30:25-43	<u>BGAT.</u> , 42-43.
31:1-21	<u>BGAT.</u> , 43.
31:22-55	<u>BGAT.</u> , 44.
32:1-22	<u>BGAT.</u> , 44-45.
32:23-32	<u>BGAT.</u> , 45-46.
32:29	<u>BGAT.</u> , 21.
	<u>R.</u> , 418.
33	<u>BGAT.</u> , 46-48.
34	<u>BGAT.</u> , 48-49.

GENESIS (cont.)

35	<u>BGAT.</u> , 49-50.
35:6	<u>BGAT.</u> , 49.
36	<u>BGAT.</u> , 50.
37	<u>BGAT.</u> , 50-51.
38	<u>BGAT.</u> , 51.
39	<u>BGAT.</u> , 52.
40	<u>BGAT.</u> , 52-53.
41:1-36	<u>BGAT.</u> , 53-54.
41:37-57	<u>BGAT.</u> , 54-55.
42:1-24	<u>BGAT.</u> , 55-56.
42:18	<u>E.</u> , 220.
42:25-43:10	<u>BGAT.</u> , 56-57.
43:11-34	<u>BGAT.</u> , 57-58.
44	<u>BGAT.</u> , 58-59.
44:16	<u>R.</u> , 133.
44:17	<u>R.</u> , 112.
45	<u>BGAT.</u> , 59-60.
45:8	<u>Is.</u> , 113.
46	<u>BGAT.</u> , 60-61.
46:3	<u>APs.</u> , 39.
47	<u>BGAT.</u> , 61-62.
47:9	<u>IPet.</u> , 19.

GENESIS (cont.)

47:28-48:22	<u>BGAT.</u> , 62-63.
49:1-12	<u>BGAT.</u> , 63-64.
49:10	<u>APs.</u> , 53.
	<u>R.</u> , 539.
49:13-33	<u>BGAT.</u> , 64-65.
50	<u>BGAT.</u> , 65-66.

EXODUS

1	<u>BGAT.</u> , 67.
2	<u>BGAT.</u> , 68-69.
3	<u>BGAT.</u> , 69-70.
3:6	<u>BGAT.</u> , 21.
3:9-10	<u>Is.</u> , 117.
3:14	<u>E.</u> , 14.
4:1-17	<u>BGAT.</u> , 70-71.
4:18-31	<u>BGAT.</u> , 71-72.
4:22-23	<u>R.</u> , 418.
4:22	<u>Is.</u> , 1.
5	<u>BGAT.</u> , 72-73.
5:6	<u>R.</u> , 436.
6:1-27	<u>BGAT.</u> , 73-74.
6:5-6	<u>Is.</u> , 117.
6:28-7:25	<u>BGAT.</u> , 74-75.

EXODUS (cont.)

7:13-14	<u>R.</u> , 438.
7:22	<u>R.</u> , 438.
8:1-19	<u>BGAT.</u> , 75.
8:15	<u>R.</u> , 438.
8:20-9:7	<u>BGAT.</u> , 76.
8:28	<u>Is.</u> , 72.
	<u>R.</u> , 438.
9	<u>R.</u> , 445.
9:7	<u>R.</u> , 438.
9:8-35	<u>BGAT.</u> , 76-77.
9:12	<u>R.</u> , 438.
9:15	<u>R.</u> , 436.
9:16	<u>R.</u> , 435.
9:17	<u>R.</u> , 436.
9:34-35	<u>R.</u> , 438.
10:1-20	<u>BGAT.</u> , 77-78.
10:1	<u>R.</u> , 438.
10:20	<u>Is.</u> , 72.
	<u>R.</u> , 438.
10:21-11:10	<u>BGAT.</u> , 78-79.
10:27	<u>R.</u> , 438.
11:10	<u>R.</u> , 438.

EXODUS (cont.)

12:1-28	<u>BGAT.</u> , 79-80.
12:29-51	<u>BGAT.</u> , 80-81.
12:46	<u>BGNT.</u> , 309-310.
13	<u>BGAT.</u> , 81-82.
13:1-16	<u>BGNT.</u> , 248.
13:1-2	<u>BGAT.</u> , 190.
13:2	<u>BGNT.</u> , 13.
13:13	<u>BGNT.</u> , 13.
13:15	<u>BGNT.</u> , 13.
14:1-18	<u>BGAT.</u> , 82-83.
14:8	<u>R.</u> , 438.
14:19-31	<u>BGAT.</u> , 83-84.
15:1-21	<u>BGAT.</u> , 84.
15:1-18	<u>Is.</u> , 164.
15:17	<u>Is.</u> , 155.
15:22-16:12	<u>BGAT.</u> , 84-85.
16:13-36	<u>BGAT.</u> , 85-86.
17	<u>BGAT.</u> , 86-87.
18	<u>BGAT.</u> , 87-88.
18:10	<u>R.</u> , 420.
19	<u>BGAT.</u> , 88-89.
23:7	<u>IPet.</u> , 95.

EXODUS (cont.)

19:5-6	<u>IPet.</u> , 94, 95.
19:5	<u>IPet.</u> , 97.
	<u>R.</u> , 418.
19:6	<u>IPet.</u> , 95, 96.
19:22	<u>IPet.</u> , 87.
20	<u>BGAT.</u> , 89-90.
20:6	<u>E.</u> , 248.
20:12	<u>E.</u> , 248.
21:1-11	<u>BGAT.</u> , 90-91.
21:12-27	<u>BGAT.</u> , 91-92.
21:14	<u>APs.</u> , 17.
21:17	<u>BGNT.</u> , 133.
21:24	<u>BGNT.</u> , 94.
21:28-22:1	<u>BGAT.</u> , 92-93.
22:2-15	<u>BGAT.</u> , 93-94.
22:2	<u>BGNT.</u> , 156.
22:3	<u>BGAT.</u> , 90.
22:15	<u>APs.</u> , 77.
22:16-31	<u>BGAT.</u> , 94-95.
23:1-19	<u>BGAT.</u> , 95-96.
23:2	<u>BGNT.</u> , 102.
23:7	<u>R.</u> , 134.

EXODUS (cont.)

23:17	<u>BGNT.</u> , 19.
23:20-33	<u>BGAT.</u> , 96.
23:32	<u>BGAT.</u> , 164.
24	<u>BGAT.</u> , 97.
	<u>IPet.</u> , 23.
25:1-22	<u>BGAT.</u> , 97-98.
25:17	<u>R.</u> , 145.
25:18-22	<u>R.</u> , 145.
25:22	<u>R.</u> , 149.
25:23-40	<u>BGAT.</u> , 99.
26:1-14	<u>BGAT.</u> , 99-100.
26:15-37	<u>BGAT.</u> , 100-101.
27	<u>BGAT.</u> , 101.
28:1-12	<u>BGAT.</u> , 102.
28:13-30	<u>BGAT.</u> , 102-103.
28:31-43	<u>BGAT.</u> , 103-104.
29:1-21	<u>BGAT.</u> , 104-105.
29:22-46	<u>BGAT.</u> , 105-106.
29:42	<u>R.</u> , 146.
30:1-16	<u>BGAT.</u> , 106-107.
30:17-38	<u>BGAT.</u> , 107-108.
31	<u>BGAT.</u> , 108.

EXODUS (cont.)

31:7	<u>R.</u> , 145.
32:1-14	<u>BGAT.</u> , 109.
32:15-35	<u>BGAT.</u> , 110.
32:32	<u>Is.</u> , 42.
	<u>R.</u> , 417.
32:34	<u>BGAT.</u> , 21.
33	<u>BGAT.</u> , 111.
33:18-19	<u>R.</u> , 433.
33:20	<u>Is.</u> , 66.
34:1-17	<u>BGAT.</u> , 112-113.
34:12	<u>BGAT.</u> , 164.
34:16	<u>BGAT.</u> , 287.
34:18-35	<u>BGAT.</u> , 113-114.
35-40	<u>BGAT.</u> , 114.
35:12	<u>R.</u> , 145.
37:6	<u>R.</u> , 145.
37:7-9	<u>R.</u> , 145.
38:8	<u>BGAT.</u> , 107, 190.
40:34	<u>R.</u> , 149.

LEVITICUS

1	<u>BGAT.</u> , 114-115.
2	<u>BGAT.</u> , 115.

LEVITICUS (cont.)

2:13	<u>BGNT.</u> , 153.
3	<u>BGAT.</u> , 116.
3:23	<u>BGNT.</u> , 334.
4	<u>BGAT.</u> , 116-117.
4:26	<u>R.</u> , 146.
4:31	<u>R.</u> , 146.
4:35	<u>R.</u> , 146, 147.
5	<u>BGAT.</u> , 117.
5:6	<u>R.</u> , 146.
5:13	<u>R.</u> , 147.
5:18	<u>R.</u> , 147.
6:17ff.	<u>BGAT.</u> , 116.
7:15	<u>BGAT.</u> , 116.
7:18	<u>R.</u> , 178.
7:30ff.	<u>BGAT.</u> , 116.
8	<u>BGAT.</u> , 104.
10:1-3	<u>BGAT.</u> , 119.
10:3	<u>IPet.</u> , 87.
11:44	<u>IPet.</u> , 58.
12:2ff.	<u>BGNT.</u> , 13.
14:10ff.	<u>BGNT.</u> , 106.
14:20	<u>IPet.</u> , 122.

LEVITICUS (cont.)

16	<u>IPet.</u> , 23.
16:1-19	<u>BGAT.</u> , 117-118.
16:2	<u>R.</u> , 145, 149.
16:9-10	<u>BGAT.</u> , 119.
16:13-15	<u>R.</u> , 145.
16:20-34	<u>BGAT.</u> , 118-119.
16:21	<u>R.</u> , 146.
16:30	<u>R.</u> , 147.
17	<u>BGAT.</u> , 119-120.
17:3-4	<u>R.</u> , 178.
17:8ff.	<u>BGAT.</u> , 174.
17:11	<u>R.</u> , 147.
18:5	<u>R.</u> , 325, 482.
19:2	<u>IPet.</u> , 58.
	<u>R.</u> , 326.
19:18	<u>BGNT.</u> , 94, 179, 247.
19:34	<u>BGNT.</u> , 247.
20:9	<u>BGNT.</u> , 133.
20:10	<u>BGNT.</u> , 163.
20:26	<u>IPet.</u> , 58.
21:17	<u>IPet.</u> , 87.
21:21	<u>IPet.</u> , 87.

LEVITICUS (cont.)

21:23ff.	<u>IPet.</u> , 87.
22:19ff.	<u>IPet.</u> , 62.
24:16	<u>BGNT.</u> , 291.
25:23ff.	<u>BGAT.</u> , 304-305.
25:39	<u>BGAT.</u> , 90.
	<u>BGNT.</u> , 156.
25:45	<u>BGNT.</u> , 156.
26	<u>Is.</u> , 7.
26:3-22	<u>BGAT.</u> , 120-121.
26:23-46	<u>BGAT.</u> , 121-122.
26:31	<u>Is.</u> , 150.
26:33ff.	<u>Is.</u> , 117.
27:1ff.	<u>BGAT.</u> , 190.

NUMBERS

1-10	<u>BGAT.</u> , 122.
6:23ff.	<u>E.</u> , 34.
7:89	<u>R.</u> , 145.
8:13ff.	<u>BGNT.</u> , 13.
9:17	<u>BGAT.</u> , 122.
9:18	<u>BGAT.</u> , 122.
10:11-36	<u>BGAT.</u> , 122-123.
11:1-15	<u>BGAT.</u> , 123-124.

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11:16-35	<u>BGAT.</u> , 124-125.
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12:8	<u>BGAT.</u> , 111.
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12:12	<u>R.</u> , 565.
12:17	<u>R.</u> , 434.
13	<u>BGAT.</u> , 126-127.
14:1-25	<u>BGAT.</u> , 127-128.
14:2	<u>BGAT.</u> , 128.
14:21	<u>Is.</u> , 65.
14:26-45	<u>BGAT.</u> , 128-129.
14:30	<u>BGAT.</u> , 126.
14:37ff.	<u>BGNT.</u> , 248.
15:19-21	<u>R.</u> , 521.
15:32-16:14	<u>BGAT.</u> , 129.
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16:36-17:13	<u>BGAT.</u> , 130-131.
18	<u>BGAT.</u> , 131.
18:15	<u>BGAT.</u> , 190.
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19	<u>BGAT.</u> , 131-132.
20:1-21	<u>BGAT.</u> , 132-133.

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20:22-21:9	<u>BGAT.</u> , 134.
21:10-22:1	<u>BGAT.</u> , 135.
22:2-20	<u>BGAT.</u> , 135-136.
22:21-40	<u>BGAT.</u> , 136-137.
23	<u>BGAT.</u> , 138.
24	<u>BGAT.</u> , 139.
24:4	<u>R.</u> , 111.
24:9	<u>APs.</u> , 68.
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31:16	<u>BGAT.</u> , 139.
32	<u>BGAT.</u> , 141.
34	<u>BGAT.</u> , 141.
35	<u>BGAT.</u> , 141-142.
36:8ff.	<u>BGAT.</u> , 304-305.

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2	<u>BGAT.</u> , 143.
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4:8	<u>R.</u> , 330.
4:15ff.	<u>R.</u> , 58. 248.
4:20	<u>IPet.</u> , 221.
4:37	<u>E.</u> , 39. 147-148.
5	<u>BGAT.</u> , 145-146.
5:16	<u>E.</u> , 248.
6	<u>BGAT.</u> , 146.
6:1	<u>R.</u> , 484.
6:4-9	<u>BGNT.</u> , 248.
6:5	<u>BGNT.</u> , 179, 247.
6:8	<u>BGNT.</u> , 248.
6:13	<u>BGNT.</u> , 27.
6:16	<u>BGNT.</u> , 26.
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7	<u>BGAT.</u> , 147.
7:6	<u>IPet.</u> , 94, 96, 97.
8-11	<u>BGAT.</u> , 147.
8:3	<u>BGNT.</u> , 26.
9:26	<u>IPet.</u> , 221. 148-149.
9:29	<u>IPet.</u> , 221.
10:16	<u>BGAT.</u> , 23.

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10:16	<u>R.</u> , 110.
10:17	<u>Is.</u> , 120.
11:13-21	<u>BGNT.</u> , 248.
12:18	<u>APs.</u> , 72.
13	<u>BGAT.</u> , 147-148.
14:1	<u>Is.</u> , 1.
14:2	<u>E.</u> , 39.
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14:21	<u>IPet.</u> , 96.
14:24ff.	<u>BGNT.</u> , 33.
16:2-3	<u>BGNT.</u> , 294.
16:11	<u>APs.</u> , 72.
16:16	<u>BGNT.</u> , 19.
17:6	<u>BGNT.</u> , 290.
17:8-20	<u>BGAT.</u> , 148-149.
17:8	<u>R.</u> , 484.
17:11	<u>IPet.</u> , 98.
17:12	<u>APs.</u> , 17.
17:14ff.	<u>Is.</u> , 24.
18:9-22	<u>BGAT.</u> , 148-149.
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18:18ff.	<u>R.</u> , 565. 152-153.
18:22	<u>APs.</u> , 17.
21:22ff.	<u>BGNT.</u> , 309.
22:18	<u>IPet.</u> , 122.
23:25	<u>BGNT.</u> , 84.
24:1	<u>BGNT.</u> , 215.
25:1	<u>R.</u> , 133.
25:5ff.	<u>BGAT.</u> , 203. 154.
26:19	<u>IPet.</u> , 96.
27	<u>BGAT.</u> , 163.
27:16	<u>BGNT.</u> , 133.
27:26	<u>R.</u> , 325, 482. 155.
28-29	<u>BGAT.</u> , 150.
28:1-35	<u>BGAT.</u> , 149-150. 156.
28:9	<u>IPet.</u> , 96.
28:36-68	<u>BGAT.</u> , 150. 157.
29:3	<u>R.</u> , 512.
30	<u>BGAT.</u> , 150-151.
30:6	<u>R.</u> , 110. 158.
30:11-14	<u>R.</u> , 483, 484. 159.
31	<u>BGAT.</u> , 151-152.
32	<u>Is.</u> , 1, 7. 160-161.

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32:1-27	<u>BGAT.</u> , 152-153.
32:6	<u>Is.</u> , 1. 162.
32:12	<u>R.</u> , 500. 163.
32:18	<u>APs.</u> , 29. 163-164.
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32:20	<u>Is.</u> , 1. 122.
32:28-52	<u>BGAT.</u> , 153-154.
32:35	<u>R.</u> , 575. 166-167.
32:39	<u>R.</u> , 200. 167-168.
32:43	<u>R.</u> , 622. 168.
33	<u>BGAT.</u> , 154-155.
33:2	<u>BGAT.</u> , 89. 170.
34	<u>BGAT.</u> , 155-156, 156.

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3	<u>BGAT.</u> , 158. 174.
4	<u>BGAT.</u> , 158-159.
5	<u>BGAT.</u> , 159-160.
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7	<u>BGAT.</u> , 161-162.
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8:24-35	<u>BGAT.</u> , 163.
9	<u>BGAT.</u> , 163-164.
10:1-15	<u>BGAT.</u> , 164-165.
10:16-43	<u>BGAT.</u> , 165.
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21	<u>BGAT.</u> , 172-173.
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15	<u>BGAT.</u> , 193-194.
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20:26-48	<u>BGAT.</u> , 200.
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11	<u>BGAT.</u> , 217-218.

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17:1-30	<u>BGAT.</u> , 225-226.
17:31-58	<u>BGAT.</u> , 226.
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19	<u>BGAT.</u> , 228-229.
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20:3	<u>E.</u> , 227.
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25:18-44	<u>BGAT.</u> , 235-236.
26	<u>BGAT.</u> , 236-237.
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28	<u>BGAT.</u> , 238-239.
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31	<u>BGAT.</u> , 240-241.

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2:18-3:1	<u>BGAT.</u> , 243.
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3:22-39	<u>BGAT.</u> , 244-245.
4	<u>BGAT.</u> , 245.
5	<u>BGAT.</u> , 246.
6	<u>BGAT.</u> , 246-247.
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7:1-16	<u>BGAT.</u> , 247-248.
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22:21-51	<u>BGAT.</u> , 268-269.
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19	<u>BGAT.</u> , 301-302.
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5	<u>BGNT.</u> , 82.
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13	<u>BGAT.</u> , 328-329.
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18:1	<u>BGAT.</u> , 309.
19	<u>BGAT.</u> , 308-309.
20:1-30	<u>BGAT.</u> , 309-310.
21	<u>BGAT.</u> , 321-322.
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3:8ff.	<u>Is.</u> , 57.

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3:8	<u>Is.</u> , 31-32.
3:8b	<u>Is.</u> , 32.
3:9	<u>Is.</u> , 32-33.
3:10-11	<u>Is.</u> , 33-34.
3:10a	<u>Is.</u> , 33.
3:10	<u>Is.</u> , 35.
3:12	<u>Is.</u> , 34.
3:13-15	<u>Is.</u> , 131.
3:13	<u>Is.</u> , 34-35.
3:14-15	<u>Is.</u> , 35-36.
3:14	<u>Is.</u> , 47.
3:15	<u>Is.</u> , 35, 36, 151.
3:16-4:1	<u>Is.</u> , 36-40, 40.
3:16-17	<u>Is.</u> , 36-37.
3:16b	<u>Is.</u> , 37.
3:18-23	<u>Is.</u> , 37-39.
3:20	<u>Is.</u> , 37.
3:24	<u>Is.</u> , 39.
3:25-4:1	<u>Is.</u> , 40.
4:2-6	<u>Is.</u> , 40-46, 45.
4:2-3	<u>Is.</u> , 43, 139, 157.
4:2	<u>Is.</u> , 40-42, 43, 148.

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4:3	<u>Is.</u> , 42-43, 43, 159.
4:4	<u>Is.</u> , 43-44.
4:5-6	<u>Is.</u> , 44-45, 104.
4:5b	<u>Is.</u> , 44.
5	<u>APs.</u> , 2.
	<u>Is.</u> , 46-62, 62, 73.
5:1-7	<u>BGNT.</u> , 190.
	<u>Is.</u> , 46-50, 50.
5:1-4	<u>Is.</u> , 69.
5:1-2	<u>Is.</u> , 46-48.
5:1ff.	<u>BGNT.</u> , 241.
5:3-4	<u>Is.</u> , 48.
5:5-6	<u>Is.</u> , 49-50.
5:6	<u>Is.</u> , 93.
5:7	<u>Is.</u> , 50.
5:8-23	<u>Is.</u> , 50-57, 57.
5:8ff.	<u>Is.</u> , 132.
5:8	<u>Is.</u> , 50.
5:9-10	<u>Is.</u> , 51, 57.
5:11-12	<u>Is.</u> , 51-52.
5:11	<u>R.</u> , 471.
5:13-18	<u>Is.</u> , 57.

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5:13	<u>Is.</u> , 52, 159.
5:14	<u>Is.</u> , 52-53, 128.
5:15-16	<u>Is.</u> , 53-54.
5:17	<u>Is.</u> , 54.
5:18-19	<u>Is.</u> , 54-56.
5:19	<u>Is.</u> , 55.
5:20	<u>Is.</u> , 56.
5:21	<u>Is.</u> , 56-57.
5:22-23	<u>Is.</u> , 57.
5:23	<u>R.</u> , 133.
5:24-30	<u>Is.</u> , 57-62, 62.
5:24	<u>Is.</u> , 57-59.
5:25	<u>Is.</u> , 59, 165.
5:26-30	<u>Is.</u> , 61.
5:26ff.	<u>Is.</u> , 92, 93.
5:26	<u>Is.</u> , 59.
5:27	<u>Is.</u> , 59-60.
5:28	<u>Is.</u> , 60.
5:29	<u>Is.</u> , 60.
5:30	<u>Is.</u> , 60-61, 109.
6	<u>Is.</u> , 62-76, 76.
6:1-7	<u>Is.</u> , 62-68.

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6:1	<u>Is.</u> , X, XI, 62-63.
6:2	<u>Is.</u> , 63-64.
6:3	<u>Is.</u> , 64-65.
6:4	<u>Is.</u> , 65-66.
6:5	<u>Is.</u> , 66.
6:6-7	<u>Is.</u> , 66-67.
6:6	<u>Is.</u> , 63.
6:8-13	<u>Is.</u> , 68-76.
6:8	<u>Is.</u> , 68-69.
6:9-10	<u>BGNT.</u> , 61, 253.
	<u>Is.</u> , 69-73, 71, 74.
6:9f.	(<u>BGNT.</u> , 407.)
6:9	<u>E.</u> , 220.
	<u>Is.</u> , 70.
6:10	<u>R.</u> , 512.
6:11-13	<u>Is.</u> , 73-76.
6:11ff.	<u>Is.</u> , 74.
6:12	<u>Is.</u> , 159.
6:13	<u>Is.</u> , 106, 115.
7-12	<u>Is.</u> , XII, 76, 77-168.
7	<u>BGAT.</u> , 333.
	<u>Is.</u> , 76, 77-97, 95, 96, 97, 101, 148.

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7:1-9	<u>Is.</u> , 77-80, 80.
7:1	<u>Is.</u> , X, XI, 77. 94.
7:2	<u>Is.</u> , 77-78.
7:3-9	<u>Is.</u> , 80.
7:3	<u>Is.</u> , III, 78.
7:4	<u>Is.</u> , 78-79.
7:5-7	<u>Is.</u> , 79.
7:7-9	<u>Is.</u> , 90.
7:8-9	<u>Is.</u> , 79-80.
7:10-25	<u>Is.</u> , 80-97, 97.
7:10-11	<u>Is.</u> , 80-82. 99.
7:12-13	<u>Is.</u> , 95. 122-124.
7:12	<u>Is.</u> , 82.
7:13	<u>Is.</u> , 82-83. 122-124.
7:14-15	<u>Is.</u> , 95. 100.
7:14	(<u>BGAT.</u> , 333.)
	<u>BGNT.</u> , 5.
	<u>Is.</u> , 83-39, 85, 87, 88, 102, 118, 148. 99, 100-101, 102.
7:15	<u>Is.</u> , 89-90, 90. 101-102, 102, 124.
	<u>R.</u> , 421.
7:16-25	<u>Is.</u> , 92, 94. 101.

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7:16ff.	<u>Is.</u> , 96.
7:16	<u>Is.</u> , 89, 90, 91, 94.
7:16b	<u>Is.</u> , 93.
7:17	<u>Is.</u> , 91.
7:18-19	<u>Is.</u> , 91-92.
7:20	<u>Is.</u> , 92.
7:21-22	<u>Is.</u> , 92.
7:23-25	<u>Is.</u> , 92.
8-9:6	<u>Is.</u> , 97-124.
8	<u>Is.</u> , 98.
8:1-4	<u>Is.</u> , 97-99, 99.
8:1-2	<u>Is.</u> , 97-98.
8:3	<u>Is.</u> , III.
8:5-9:6	<u>Is.</u> , 99-124, 123-124.
8:5-7	<u>Is.</u> , 99-100.
8:5ff.	<u>Is.</u> , 125.
8:6	<u>Is.</u> , 99, 100.
8:7	<u>Is.</u> , 99.
8:8	<u>Is.</u> , 99, 100-101, 102.
8:9-10	<u>Is.</u> , 101-102, 102, 124.
8:9	<u>E.</u> , 220.
	<u>Is.</u> , 101.

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8:10	<u>Is.</u> , 101.
8:11-12	<u>Is.</u> , 102-104.
8:11 ff.	<u>IPet.</u> , 136.
8:12	<u>Is.</u> , 103.
8:13-15	<u>Is.</u> , 104-105.
	<u>R.</u> , 473.
8:13	<u>Is.</u> , 103.
8:14-15	<u>BGNT.</u> , 15.
8:14	<u>BGAT.</u> , 333.
	<u>BGNT.</u> , 242.
	<u>IPet.</u> , 91, 92.
8:16	<u>Is.</u> , 105-106, 106, 108, 148.
	<u>IPet.</u> , 83.
8:17-18	<u>Is.</u> , 106-107, 107.
8:18	<u>Is.</u> , 148.
8:19-22	<u>Is.</u> , 110, 113.
8:19	<u>Is.</u> , 107-108, 109.
8:20-22	<u>Is.</u> , 113.
8:20	<u>APs.</u> , 58.
	<u>Is.</u> , 108.
8:21-22	<u>Is.</u> , 108-110, 109, 110, 111.
8:21	<u>Is.</u> , 109, 111.

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8:22

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8:23-9:6-11

Is., 123. 121-123, 122, 123.

8:23

BGAT., 334.BGNT., 163.Is., 134.

8:23 H. A G.

Is., 110-114, 110, 111, 113, 114.

9 7:28-4 H.

Is., 86, 95. 131, 134.

9:1ff. H. G.

Is., 143.

9:1 4:1 H.

BGAT., 334. 126.BGNT., 50, 163.E., 233. 126.R., 517.

9:1 H. 9:2 G.

Is., 114, 117.

9:2ff.

E., 177.

9:2 H. 9:3 G.

Is., 114-115, 117, 118.

9:2b H. G.

Is., 116.

9:3

BGAT., 184.

9:3 H.

Is., 115-118, 116, 117, 118, 143.

9:4 H.

Is., 118, 156.

9:5 1:16 H.

APs., 28. 28.Is., 87, 88, 139.

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9:5	<u>R.</u> , 421, 465.
9:5 H.	<u>Is.</u> , 118, 118-121, 123, 149.
9:6 H.	<u>Is.</u> , 117, 121-123, 122, 123.
9:6	<u>Is.</u> , 143.
9:7-12	<u>Is.</u> , 124-168.
9:7-12:6 H.	<u>Is.</u> , 134.
9:8-12:6 G.	<u>Is.</u> , 125.
9:7-10:4 H.	<u>Is.</u> , 124-131, 131, 134.
9:8-10:4 G.	<u>Is.</u> , 125, 126.
9:7-11 H.	<u>Is.</u> , 124-127, 126.
9:8-12 G.	<u>Is.</u> , 125.
9:7 H.	<u>Is.</u> , 125, 126.
9:8 G.	<u>Is.</u> , 125.
9:8 H.	<u>Is.</u> , 125.
9:9 G.	<u>Is.</u> , 125, 126.
9:10-11 H.	<u>Is.</u> , 125, 126.
9:11-12 G.	<u>Is.</u> , 125, 126.
9:11	<u>Is.</u> , 4, 165.
9:11 H.	<u>Is.</u> , 126.
9:12 G.	<u>Is.</u> , 127-128.
9:12-16 H.	<u>Is.</u> , 127-128.
9:13-17 G.	<u>Is.</u> , 127-128.

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9:12 H.	<u>Is.</u> , 128. 131.
9:13 G.	<u>Is.</u> , 131.
9:13 H.	<u>Is.</u> , 128.
9:14 G.	<u>Is.</u> , 130, 165.
9:14 H.	<u>Is.</u> , 127. 147, 146, 147, 162.
9:15 G.	<u>Is.</u> , 131-132, 132.
9:15 H.	<u>Is.</u> , 128.
9:16 G.	<u>Is.</u> , 137.
9:16 H.	<u>Is.</u> , 128, 129.
9:17 G.	<u>Is.</u> , 132.
9:16	<u>Is.</u> , 165. 138, 133.
9:17-20 H.	<u>Is.</u> , 128-130.
9:18-21 G.	<u>Is.</u> , 133, 134.
9:17ff.	<u>Is.</u> , 138.
9:17 H.	<u>Is.</u> , 129. 139, 145, 164.
9:18 G.	<u>Is.</u> , 135-136.
9:18b-20a H.	<u>Is.</u> , 129. 137, 137.
9:19b-21a G.	<u>Is.</u> , 137-138, 139, 146, 164.
9:18 H.	<u>Is.</u> , 129.
9:19 G.	<u>Is.</u> , 145.
9:20	<u>Is.</u> , 165.
10	<u>Is.</u> , 161, 162. 157.

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10:1-4	<u>Is.</u> , 130-131.
10:2	<u>Is.</u> , 151.
10:3	<u>Is.</u> , 130.
10:4	<u>Is.</u> , 130, 165.
10:5-34	<u>Is.</u> , 131-147, 146, 147, 162.
10:5-6	<u>Is.</u> , 131-132, 132.
10:5b	<u>Is.</u> , 132.
10:5	<u>Is.</u> , 137.
10:6	<u>Is.</u> , 132, 135.
10:7	<u>Is.</u> , 132.
10:8-11	<u>Is.</u> , 133-135, 135.
10:9	<u>Is.</u> , 133.
10:10-11	<u>Is.</u> , 133, 134.
10:11-12	<u>R.</u> , 545.
10:12	<u>Is.</u> , 135, 139, 145, 164.
10:13-14	<u>Is.</u> , 135-136.
10:15	<u>Is.</u> , 136-137, 137.
10:16-19	<u>Is.</u> , 137-138, 139, 146, 164.
10:28-32	<u>R.</u> , 465.
10:16ff.	<u>Is.</u> , 145.
10:18	<u>Is.</u> , 138.
10:19	<u>Is.</u> , 138, 141, 157.

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10:20-21	<u>Is.</u> , 138-139.
10:20ff.	<u>Is.</u> , 135.
10:21-22a	<u>Is.</u> , 140.
10:21	<u>Is.</u> , 120, 141, 159. <u>R.</u> , 465.
10:22-23	<u>Is.</u> , 140. <u>R.</u> , 465.
10:22a	<u>Is.</u> , 140.
10:22	<u>Is.</u> , 159. <u>R.</u> , 517.
10:23	<u>Is.</u> , 140, 141, 146.
10:24-27	<u>Is.</u> , 143.
10:24	<u>Is.</u> , 139, 140-141, 145, 161.
10:25-26	<u>Is.</u> , 141-142, 146.
10:25	<u>Is.</u> , 162, 164.
10:26-27	<u>Is.</u> , 162.
10:27	<u>Is.</u> , 142-143, 161.
10:28-34	<u>Is.</u> , 164.
10:28-32	<u>Is.</u> , 143-145.
10:33-34	<u>Is.</u> , 145-146, 146.
11	<u>Is.</u> , 86, 147, 162, 164, 165.
11:1-10	<u>Is.</u> , 147-158.

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11:1ff.	<u>APs.</u> , 18.
11:1	<u>BGNT.</u> , 18.
11:2	<u>Is.</u> , 41, 147-148, 150, 162.
11:2	<u>E.</u> , 100.
11:3	<u>Is.</u> , 149-150, 150.
11:3	<u>Is.</u> , 150-151, 150, 151, 154, 155, 158.
11:4-5	<u>Is.</u> , 151-152.
11:4	<u>Is.</u> , 155.
11:6-8	<u>Is.</u> , 152-154, 154, 155, 156.
11:8a	<u>Is.</u> , 153.
11:9	<u>Is.</u> , 154-156, 155.
11:10	<u>Is.</u> , 156-158, 159, 160.
11:11-16	<u>R.</u> , 622.
11:11-12	<u>Is.</u> , 158-162.
11:11	<u>Is.</u> , 158-160, 159.
11:11	<u>Is.</u> , 158.
11:12	<u>Is.</u> , 159.
11:13-14	<u>Is.</u> , 160-161.
11:15-16	<u>Is.</u> , 161-162.
11:16	<u>Is.</u> , 161.
12	<u>Is.</u> , 99, 164, 165.

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12:1-6	<u>Is.</u> , 162-166.
12:1-3	<u>Is.</u> , 162-163.
12:1	<u>Is.</u> , 163.
12:2-3	<u>Is.</u> , 163.
12:2	<u>Is.</u> , 163.
12:4-6	<u>Is.</u> , 163-166, 164.
13-23	<u>Is.</u> , XII, 138.
13:6	<u>Is.</u> , 26.
13:9	<u>Is.</u> , 26.
13:14	<u>APs.</u> , 58.
14:28	<u>Is.</u> , X, XI.
19:25	<u>Is.</u> , 159.
20:1	<u>Is.</u> , XI.
24-27	<u>Is.</u> , XII.
24:2	<u>Is.</u> , 127.
26:15	<u>Is.</u> , 115.
26:19	<u>BGNT.</u> , 322.
	<u>E.</u> , 233.
27:2ff.	<u>Is.</u> , 47.
27:9	<u>R.</u> , 546.
28-33	<u>Is.</u> , XII.
28:5	<u>Is.</u> , 41, 43.

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28:16	<u>IPet.</u> , 83, 89.
28:26	<u>R.</u> , 473, 490.
29:9-12	<u>R.</u> , 425.
29:9ff.	<u>R.</u> , 511.
29:13	<u>R.</u> , 512.
29:16	<u>BGNT.</u> , 134.
33:17-24	<u>R.</u> , 453.
33:17	<u>IPet.</u> , 46.
33:24	<u>IPet.</u> , 46.
34-35	<u>Is.</u> , XII.
35:2	<u>APs.</u> , 42.
35:5-6	<u>BGNT.</u> , 111.
35:10	<u>IPet.</u> , 46.
36-39	<u>R.</u> , 280.
36	<u>Is.</u> , III, XII.
36:1	<u>Is.</u> , 144.
38:9	<u>Is.</u> , XI.
38:13	<u>APs.</u> , 74.
40-66	<u>APs.</u> , 68.
40:1 ff.	<u>Is.</u> , XI, XII.
	<u>Is.</u> , 117.

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40:2	<u>Is.</u> , 43.
40:3-5	<u>BGNT.</u> , 22.
40:3	<u>BGNT.</u> , 21.
40:6	<u>IPet.</u> , 74.
40:8	<u>IPet.</u> , 74.
40:13	<u>R.</u> , 552.
40:26-28	<u>BGAT.</u> , 1-2.
40:26	<u>R.</u> , 201.
40:28	<u>R.</u> , 53.
41:4	<u>R.</u> , 201.
41:8ff.	<u>E.</u> , 39.
42:1 ff.	<u>BGNT.</u> , 85.
42:7	<u>BGNT.</u> , 142.
43:10	<u>IPet.</u> , 95.
43:20	<u>IPet.</u> , 95.
43:21	<u>E.</u> , 81.
	<u>IPet.</u> , 98.
44:1-2	<u>IPet.</u> , 95.
44:3	<u>BGNT.</u> , 162.
44:6	<u>Is.</u> , 112.
44:20	<u>R.</u> , 61.
45:4ff.	<u>IPet.</u> , 95.

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45:9	<u>R.</u> , 453. 67, 122, 143.
45:22	<u>R.</u> , 598. 119.
45:23	<u>R.</u> , 598. 495.
45:24-25	<u>R.</u> , 598. 253.
45:24	<u>R.</u> , 135. 496, 502, 517.
45:24b	<u>R.</u> , 598. 73.
45:25	<u>R.</u> , 135. 148.
48:13	<u>R.</u> , 201. 55.
50:6	<u>BGNT.</u> , 300.
50:7-9	<u>R.</u> , 408.
50:8	<u>R.</u> , 134.
52:2	<u>BGNT.</u> , 18.
52:5	<u>R.</u> , 106. 23.
52:7	<u>E.</u> , 256. 28, 95.
	<u>R.</u> , 493. 21, 124.
52:10	<u>Is.</u> , 32.
52:11 ff.	<u>BGAT.</u> , 358.
52:13	<u>IPet.</u> , 45.
52:14	<u>APs.</u> , 63.
52:15	<u>IPet.</u> , 23. 157.
53:11	<u>R.</u> , 631.
53	<u>APs.</u> , 57. 80, 302.

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53	<u>Is.</u> , 16, 67, 122, 143.
	<u>IPet.</u> , 45, 119.
	<u>R.</u> , 34, 495.
53:1	<u>BGNT.</u> , 253.
	<u>R.</u> , 495, 496, 502, 517.
53:1a	<u>IPet.</u> , 175.
53:2	<u>Is.</u> , 41, 148.
53:4	<u>BGNT.</u> , 55.
	<u>IPet.</u> , 121.
	<u>R.</u> , 151.
53:5	<u>APs.</u> , 69.
	<u>BGNT.</u> , 302.
	<u>IPet.</u> , 123.
53:6	<u>BGNT.</u> , 28, 55.
	<u>IPet.</u> , 121, 124.
	<u>R.</u> , 151.
53:8	<u>Is.</u> , 143.
53:9	<u>IPet.</u> , 119.
53:10	<u>APs.</u> , 73.
	<u>Is.</u> , 148, 157.
53:11	<u>R.</u> , 134.
53:12	<u>BGNT.</u> , 280, 302.

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53:12	<u>IPet.</u> , 121.
56:7	<u>BGNT.</u> , 238.
57:13	<u>Is.</u> , 155.
57:15	<u>APs.</u> , 63.
58:8	<u>APs.</u> , 58.
58:11	<u>BGNT.</u> , 162.
59:7-8	<u>R.</u> , 125, 126.
59:16-19	<u>E.</u> , 253.
59:17-19	<u>R.</u> , 545.
59:20-21	<u>R.</u> , 545.
59:20	<u>R.</u> , 546.
59:21b	<u>R.</u> , 546.
60:1	<u>E.</u> , 233.
60:2	<u>Is.</u> , 114.
60:18-21	<u>IPet.</u> , 46.
61	<u>BGNT.</u> , 81.
61:1-2	<u>BGNT.</u> , 111.
61:1	<u>BGNT.</u> , 24.
	<u>IPet.</u> , 201.
61:2	<u>BGNT.</u> , 82.
62:2	<u>R.</u> , 280.
64:7	<u>R.</u> , 453.

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65:1-2	<u>R.</u> , 501.
65:1a	<u>R.</u> , 501.
65:9	<u>E.</u> , 40.
65:15	<u>E.</u> , 40.
65:17-23	<u>IPet.</u> , 46.
65:17ff.	<u>Is.</u> , 153.
65:22	<u>E.</u> , 40.
	<u>Is.</u> , 153.
65:25	<u>Is.</u> , 153, 154.
66:12-14	<u>IPet.</u> , 46.
66:22ff.	<u>Is.</u> , 153.
66:24	<u>Is.</u> , 130.

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1:5	<u>R.</u> , 397
2:5	<u>R.</u> , 56.
2:11	<u>APs.</u> , 77.
2:21	<u>Is.</u> , 47.
3:10	<u>R.</u> , 61.
4:16	<u>Is.</u> , 6.
5:10	<u>Is.</u> , 47.
5:12ff.	<u>Is.</u> , 55.
7:11	<u>BGNT.</u> , 238.

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2:13-22	<u>BGNT.</u> , 77-79.
2:13	<u>BGNT.</u> , 77.
2:15	<u>BGNT.</u> , 77.
2:21	<u>E.</u> , 58, 109.
2:23-3:12	<u>BGNT.</u> , 83-85.
2:27	<u>BGNT.</u> , 84.
3:2	<u>BGNT.</u> , 85.
3:4-5	<u>BGNT.</u> , 85.
3:13-18	<u>BGNT.</u> , 86-88.
3:13	<u>BGNT.</u> , 86.
3:14	<u>BGNT.</u> , 56, 86.
3:17	<u>BGNT.</u> , 87.
3:20-35	<u>BGNT.</u> , 58-61.
3:20	<u>BGNT.</u> , 58.
3:21	<u>BGNT.</u> , 60.
3:22	<u>BGNT.</u> , 58.
4:1-20	<u>BGNT.</u> , 61-63.
4:12	<u>Is.</u> , 74.
4:21-23	<u>BGNT.</u> , 90-91.
4:26-32	<u>BGNT.</u> , 66-67.
4:31	<u>R.</u> , 202.
4:35-41	<u>BGNT.</u> , 70-72.

MARK (cont.)

4:35	<u>BGNT.</u> , 69.
4:39	<u>BGNT.</u> , 71.
5:1-20	<u>BGNT.</u> , 72-74.
5:20	<u>BGNT.</u> , 137.
	<u>IPet.</u> , 163.
5:21-43	<u>BGNT.</u> , 79-81.
6:1-6	<u>BGNT.</u> , 81-83.
6:1	<u>BGNT.</u> , 81.
6:2-3	<u>BGNT.</u> , 82.
6:3	<u>BGNT.</u> , 20.
6:6	<u>BGNT.</u> , 83.
6:7-13	<u>BGNT.</u> , 115-118.
6:8	<u>BGNT.</u> , 116.
6:12-13	<u>BGNT.</u> , 122.
6:14-29	<u>BGNT.</u> , 120-122.
6:25	<u>E.</u> , 99.
6:30-44	<u>BGNT.</u> , 122-125.
6:30-32	<u>BGNT.</u> , 122.
6:33	<u>BGNT.</u> , 123.
6:34	<u>BGNT.</u> , 123.
6:35-36	<u>BGNT.</u> , 123.
6:37	<u>BGNT.</u> , 123.

MARK (cont.)

6:38	<u>BGNT.</u> , 123.
6:40	<u>BGNT.</u> , 124.
6:42	<u>BGNT.</u> , 124.
6:45-52	<u>BGNT.</u> , 125-127.
6:48	<u>BGNT.</u> , 125, 126.
6:52	<u>BGNT.</u> , 126-127.
	<u>Is.</u> , 71.
6:53-7:23	<u>BGNT.</u> , 132-135.
7:4	<u>R.</u> , 284.
7:22	<u>R.</u> , 65.
7:24-30	<u>BGNT.</u> , 135-137.
7:24	<u>BGNT.</u> , 133, 136.
7:25	<u>R.</u> , 462.
7:26	<u>BGNT.</u> , 135.
7:27	<u>BGNT.</u> , 136.
7:30	<u>BGNT.</u> , 137.
7:31-37	<u>BGNT.</u> , 137-138.
7:36	<u>IPet.</u> , 164.
8:1-9	<u>BGNT.</u> , 139-140.
8:1	<u>BGNT.</u> , 139.
8:2-3	<u>BGNT.</u> , 139.
8:10-21	<u>BGNT.</u> , 140-142.

MARK (cont.)

8:10	<u>BGNT.</u> , 140.
8:12	<u>BGNT.</u> , 141.
8:17-18	<u>BGNT.</u> , 141.
8:22-26	<u>BGNT.</u> , 142.
8:27-30	<u>BGNT.</u> , 142-144.
8:31-9:1	<u>BGNT.</u> , 145-146.
8:35	<u>IPet.</u> , 40.
8:38	<u>BGNT.</u> , 146.
9:1	<u>R.</u> , 460.
9:2-13	<u>BGNT.</u> , 146-149.
9:3	<u>BGNT.</u> , 147.
9:7	<u>APs.</u> , 28.
9:14-32	<u>BGNT.</u> , 149-152.
9:24	<u>BGNT.</u> , 5.
9:30	<u>BGNT.</u> , 158.
	<u>E.</u> , 99.
9:33-37	<u>BGNT.</u> , 152-154.
9:33-34	<u>BGNT.</u> , 152.
9:35	<u>BGNT.</u> , 152.
9:36	<u>BGNT.</u> , 152.
9:37	<u>BGNT.</u> , 152.
9:38-41	<u>BGNT.</u> , 157.

MARK (cont.)

9:41-50	<u>BGNT.</u> , 152-154.
9:41	<u>IPet.</u> , 212.
9:43-48	<u>BGNT.</u> , 153.
9:49	<u>BGNT.</u> , 153.
9:50	<u>BGNT.</u> , 90-91, 154.
10:1-16	<u>BGNT.</u> , 214-216.
10:1	<u>BGNT.</u> , 214.
10:6	<u>R.</u> , 52.
10:10-12	<u>BGNT.</u> , 215.
10:17-31	<u>BGNT.</u> , 216-218.
10:19	<u>R.</u> , 584.
10:21	<u>BGNT.</u> , 217.
10:22	<u>BGNT.</u> , 217.
10:24	<u>BGNT.</u> , 217.
10:30	<u>BGNT.</u> , 218.
10:32-45	<u>BGNT.</u> , 228-230.
10:32	<u>BGNT.</u> , 229.
10:35	<u>BGNT.</u> , 229.
10:37	<u>E.</u> , 99.
10:45	<u>R.</u> , 143.
10:46-52	<u>BGNT.</u> , 230-231.
10:50	<u>R.</u> , 517.

MARK (cont.)

11:1-11	<u>BGNT.</u> , 235-237.
11:11	<u>BGNT.</u> , 237. 267.
11:12-19	<u>BGNT.</u> , 237-239.
11:20-33	<u>BGNT.</u> , 239-240.
11:22	<u>R.</u> , 139. 283-286.
12:1-12	<u>BGNT.</u> , 241-242.
12:13-37	<u>BGNT.</u> , 245-247.
12:14	<u>R.</u> , 71.
12:32-34	<u>BGNT.</u> , 247. 290.
12:38-44	<u>BGNT.</u> , 248-251.
12:41-44	<u>BGNT.</u> , 251. 297.
13	<u>BGNT.</u> , 253-257.
13:10	<u>IPet.</u> , 162. 7-300.
13:11	<u>BGNT.</u> , 254. 303.
13:19	<u>BGNT.</u> , 255.
	<u>R.</u> , 52. 303-306.
13:20	<u>E.</u> , 40. 301-303.
13:22	<u>R.</u> , 435. 303-306.
13:32	<u>BGNT.</u> , 256. 309.
14:1-2	<u>BGNT.</u> , 261-264.
14:3-9	<u>BGNT.</u> , 233-255.
14:9	<u>IPet.</u> , 162. 4-312.

MARK (cont.)

14:10-16	<u>BGNT.</u> , 261-264.
14:17-25	<u>BGNT.</u> , 264-267.
14:26-31	<u>BGNT.</u> , 279-281.
14:32-42	<u>BGNT.</u> , 281-283.
14:43-52	<u>BGNT.</u> , 283-286.
14:53-54	<u>BGNT.</u> , 287-290.
14:55-65	<u>BGNT.</u> , 290-291.
14:62	<u>E.</u> , 106.
14:66-72	<u>BGNT.</u> , 287-290.
	(<u>IPet.</u> , 225.)
15:1-5	<u>BGNT.</u> , 294-297.
15:1	<u>R.</u> , 193.
15:6-19	<u>BGNT.</u> , 297-300.
15:20-23	<u>BGNT.</u> , 301-303.
15:21	<u>R.</u> , 640.
15:24	<u>BGNT.</u> , 303-306.
15:25-28	<u>BGNT.</u> , 301-303.
15:29-32	<u>BGNT.</u> , 303-306.
15:33-41	<u>BGNT.</u> , 306-309.
15:33-34	<u>APs.</u> , 59.
15:40	<u>BGNT.</u> , 33, 40.
15:42-47	<u>BGNT.</u> , 309-312.

MARK (cont.)

16:1-8	<u>BGNT.</u> , 312-315.
16:1	<u>BGNT.</u> , 312.
16:9-11	<u>BGNT.</u> , 315-318.
16:12-13	<u>BGNT.</u> , 318-321.
16:13	<u>BGNT.</u> , 321.
16:14	<u>BGNT.</u> , 321-324.
16:15-18	<u>BGNT.</u> , 327-330.
16:15	<u>IPet.</u> , 162, 163, 166.
16:16	<u>R.</u> , 286.
16:19-20	<u>BGNT.</u> , 330-332.
16:20	<u>IPet.</u> , 161.

LUKE

1:5-25	<u>BGNT.</u> , 3-5.
1:6	<u>R.</u> , 252.
1:16	<u>R.</u> , 421.
1:17	<u>E.</u> , 54.
1:26-38	<u>BGNT.</u> , 5-6.
1:28	<u>E.</u> , 51.
1:35	<u>Is.</u> , 88.
1:39-56	<u>BGNT.</u> , 6-8.
1:46-55	<u>BGAT.</u> , 84.
1:57-80	<u>BGNT.</u> , 8-9.

LUKE (cont.)

1:59	<u>R.</u> , 243.
1:67-79	<u>BGAT.</u> , 84.
1:68	<u>IPet.</u> , 27.
	<u>R.</u> , 420.
1:71	<u>Is.</u> , 117.
1:74	<u>Is.</u> , 117.
1:75	<u>E.</u> , 217.
1:77	<u>Is.</u> , 117.
2:1-14	<u>BGNT.</u> , 9-11.
2:1	<u>R.</u> , 498.
2:15-20	<u>BGNT.</u> , 11-12.
2:21-24	<u>BGNT.</u> , 130.
2:25-40	<u>BGNT.</u> , 14-15.
2:34	<u>Is.</u> , 105.
2:35	<u>R.</u> , 253.
2:40	<u>BGNT.</u> , 18.
2:41-52	<u>BGNT.</u> , 19-20.
3:1-18	<u>R.</u> , 21-23.
3:1-2	<u>BGNT.</u> , 21.
3:2	<u>R.</u> , 496.
3:3	<u>BGNT.</u> , 22.
3:5-6	<u>BGNT.</u> , 22.

LUKE (cont.)

3:10-14	<u>BGNT.</u> , 22.
3:16	<u>R.</u> , 462.
3:21-22	<u>BGNT.</u> , 23.
3:21	<u>BGNT.</u> , 23, 24.
	<u>R.</u> , 540.
3:23-38	<u>BGNT.</u> , 11.
3:23	<u>BGNT.</u> , 21.
4:1-13	<u>BGNT.</u> , 25-27.
4:2	<u>BGNT.</u> , 25.
4:13	<u>BGNT.</u> , 27, 282.
4:14-30	<u>BGNT.</u> , 81-83.
4:14	<u>BGNT.</u> , 50-52.
4:25-26	<u>BGAT.</u> , 299.
4:31-41	<u>BGNT.</u> , 52-53.
4:38	<u>BGNT.</u> , 53.
4:39	<u>BGNT.</u> , 53.
4:42-44	<u>BGNT.</u> , 54-56.
4:43	<u>IPet.</u> , 161.
5:1-11	<u>BGNT.</u> , 56-58.
5:12-16	<u>BGNT.</u> , 105-106.
5:12	<u>BGNT.</u> , 105.
5:17-26	<u>BGNT.</u> , 74-76.

LUKE (cont.)

5:17	<u>BGNT.</u> , 74.
5:22	<u>R.</u> , 56.
5:27-39	<u>BGNT.</u> , 77-79.
5:29	<u>BGNT.</u> , 77.
5:33	<u>BGNT.</u> , 78.
5:36	<u>BGNT.</u> , 78.
5:39	<u>BGNT.</u> , 79.
6:1-11	<u>BGNT.</u> , 83-85.
6:1	<u>BGNT.</u> , 83.
6:6	<u>BGNT.</u> , 85.
6:7	<u>E.</u> , 228.
6:8-9	<u>BGNT.</u> , 85.
6:11	<u>BGNT.</u> , 85.
6:12-16	<u>BGNT.</u> , 86-88.
6:13	<u>E.</u> , 38.
6:15	<u>BGNT.</u> , 33.
6:17-26	<u>BGNT.</u> , 88-90.
6:17-20	<u>BGNT.</u> , 88.
6:20	<u>BGNT.</u> , 89.
6:25-26	<u>BGNT.</u> , 90.
6:27-36	<u>BGNT.</u> , 94-96.
6:35	<u>BGNT.</u> , 94, 95.

LUKE (cont.)

6:36-42	<u>BGNT.</u> , 100-102.
6:36	<u>BGNT.</u> , 100.
6:37	<u>BGNT.</u> , 100.
6:38	<u>BGNT.</u> , 101.
6:39	<u>BGNT.</u> , 101.
6:40	<u>BGNT.</u> , 101.
	<u>R.</u> , 458.
6:41-42	(<u>R.</u> , 71.)
6:43-49	<u>BGNT.</u> , 102-105.
7:1-10	<u>BGNT.</u> , 106-108.
7:3-5	<u>BGNT.</u> , 107.
7:3	<u>BGNT.</u> , 107.
	<u>IPet.</u> , 178.
7:6-7	<u>BGNT.</u> , 107.
7:11-17	<u>BGNT.</u> , 109-110.
7:12	<u>R.</u> , 191.
7:16	<u>R.</u> , 435.
7:17	<u>BGNT.</u> , 110.
7:18-35	<u>BGNT.</u> , 110-113.
7:18	<u>BGNT.</u> , 110.
7:29-30	<u>BGNT.</u> , 112.
7:29	<u>R.</u> , 135.

LUKE (cont.)

7:30	<u>IPet.</u> , 66.
7:35	<u>R.</u> , 135.
7:36-8:3	<u>BGNT.</u> , 113-115.
8:1	<u>IPet.</u> , 161.
8:4-18	<u>BGNT.</u> , 61-63.
8:10	<u>Is.</u> , 74.
	<u>R.</u> , 544.
8:13	<u>E.</u> , 86.
8:16-17	<u>BGNT.</u> , 90-91.
8:18	<u>BGNT.</u> , 63.
8:19-21	<u>BGNT.</u> , 58-61.
8:22-25	<u>BGNT.</u> , 70-72.
8:23	<u>BGNT.</u> , 70.
8:26-39	<u>BGNT.</u> , 72-74.
8:27	<u>BGNT.</u> , 72.
8:31	<u>BGNT.</u> , 73.
	<u>E.</u> , 193.
	<u>IPet.</u> , 154.
8:39	<u>IPet.</u> , 164.
8:40-56	<u>BGNT.</u> , 79-81.
9:1-6	<u>BGNT.</u> , 115-118.
9:10-17	<u>BGNT.</u> , 122-125.

LUKE (cont.)

9:10	<u>BGNT.</u> , 122.
9:11	<u>IPet.</u> , 162. 170, 176.
9:18-21	<u>BGNT.</u> , 142-144.
9:22-27	<u>BGNT.</u> , 145-146.
9:24	<u>IPet.</u> , 40. 177-178.
9:27	<u>R.</u> , 460. 175.
9:28-36	<u>BGNT.</u> , 146-149.
9:29	<u>BGNT.</u> , 147.
9:31	<u>BGNT.</u> , 147.
9:32	<u>BGNT.</u> , 147.
9:33	<u>BGNT.</u> , 148.
9:37-45	<u>BGNT.</u> , 149-152.
9:42	<u>BGNT.</u> , 150.
9:43	<u>BGNT.</u> , 150.
10:25-37	<u>R.</u> , 53, 421. 181.
9:46-48	<u>BGNT.</u> , 152-154.
9:47	<u>BGNT.</u> , 152.
9:49-50	<u>BGNT.</u> , 157.
9:51-18:30	<u>BGNT.</u> , VI, 175.
9:51-56	<u>BGNT.</u> , 175-176.
9:51	<u>BGNT.</u> , 175, 191.
9:54ff.	<u>BGAT.</u> , 311. 184.

LUKE (cont.)

9:54ff.	<u>BGNT.</u> , 87.
9:57-62	<u>BGNT.</u> , 69-70, 176.
9:59	<u>BGNT.</u> , 69.
9:60	<u>BGNT.</u> , 70. 58-61.
10:1-24	<u>BGNT.</u> , 177-178.
10:1	<u>BGNT.</u> , 175.
10:2-16	<u>BGNT.</u> , 177. 100.
10:5-6	<u>BGNT.</u> , 117. 71.
10:7	<u>BGNT.</u> , 117. 186.
10:8	<u>BGNT.</u> , 117.
10:9	<u>E.</u> , 144. 154.
	<u>IPet.</u> , 162. 127, 128.
10:11	<u>E.</u> , 144. 154.
10:21	<u>BGNT.</u> , 178.
10:25-37	<u>BGNT.</u> , 179-181.
10:28	<u>E.</u> , 220. 185-186.
11:30	<u>R.</u> , 325. 129, 130.
10:29	<u>R.</u> , 135. 186.
10:38-42	<u>BGNT.</u> , 181-183. 120, 188.
10:38	<u>BGNT.</u> , 175. 187.
10:42	<u>E.</u> , 38. VII, 98-100, 188.
11:1-13	<u>BGNT.</u> , 183-184.

LUKE (cont.)

11:5-8	<u>BGNT.</u> , 183.
11:13	<u>BGNT.</u> , 102.
11:14	<u>BGNT.</u> , 59.
11:14-36	<u>BGNT.</u> , VII, 58-61.
11:21 ff.	<u>APs.</u> , 22. 117-139.
11:27-28	<u>BGNT.</u> , 61.
11:33-36	<u>BGNT.</u> , 98-100.
11:33	<u>BGNT.</u> , 90-91.
11:37-54	<u>BGNT.</u> , 184-186.
11:37f.	<u>BGNT.</u> , 249.
11:39	<u>BGNT.</u> , 184.
12:1-3	<u>R.</u> , 65. 118-120, 188.
11:40	<u>BGNT.</u> , 184.
11:41	<u>BGNT.</u> , 184.
11:46ff.	<u>BGNT.</u> , 185. 142.
11:49-51	<u>BGNT.</u> , 185-186.
11:50	<u>E.</u> , 41. 189-191.
11:52	<u>BGNT.</u> , 186.
12:1-12	<u>BGNT.</u> , VII, 118-120, 188.
12:13-21	<u>BGNT.</u> , 186-187.
12:22-34	<u>BGNT.</u> , VII, 98-100, 188.
12:23	<u>BGAT.</u> , 287.

LUKE (cont.)

12:24	<u>R.</u> , 206.
12:32	<u>BGNT.</u> , 188.
12:33-34	<u>BGNT.</u> , 188.
12:33	<u>BGNT.</u> , 188.
12:35-48	<u>BGNT.</u> , 187-189.
12:35ff.	<u>BGNT.</u> , 188.
12:35	<u>IPet.</u> , 55.
12:37-40	<u>BGNT.</u> , 188.
12:42	<u>BGNT.</u> , 189.
12:47-48	<u>IPet.</u> , 177.
12:47	<u>E.</u> , 202.
12:49-53	<u>BGNT.</u> , 118-120, 188.
12:49	<u>BGNT.</u> , 118.
12:50	<u>BGNT.</u> , 118.
12:54-57	<u>BGNT.</u> , 140-142.
12:58-59	<u>BGNT.</u> , 91-93.
13:1-17	<u>BGNT.</u> , 189-191.
13:6f.	<u>BGNT.</u> , 238.
13:18-21	<u>BGNT.</u> , 66-67.
13:22-35	<u>BGNT.</u> , 191-193.
13:22	<u>BGNT.</u> , 175, 191.
13:33	<u>BGNT.</u> , 175.

LUKE (cont.)

14:1-14	<u>BGNT.</u> , 193-195.
14:7	<u>E.</u> , 38.
14:15-35	<u>BGNT.</u> , 195-198.
14:17b	(<u>IPet.</u> , 175.)
14:26	<u>IPet.</u> , 40.
	<u>R.</u> , 430.
14:34-35	<u>BGNT.</u> , 90-91.
15:1-10	<u>BGNT.</u> , 198-200.
15:10	<u>E.</u> , 67.
15:11-33	<u>BGNT.</u> , 200-202.
16:1-13	<u>BGNT.</u> , 203-205.
16:1	<u>R.</u> , 202.
16:8	<u>E.</u> , 229.
16:14-31	<u>BGNT.</u> , 205-208.
16:14	<u>APs.</u> , 63.
16:15	<u>R.</u> , 135.
16:16	<u>BGNT.</u> , 111.
	<u>IPet.</u> , 161.
16:18	<u>R.</u> , 558.
16:19ff.	<u>BGNT.</u> , 205.
16:22	<u>IPet.</u> , 154.
16:23	<u>IPet.</u> , 154.

LUKE (cont.)

16:26	<u>E.</u> , 258. 232-233, 258
17:1-19	<u>BGNT.</u> , 208-210.
17:11	<u>BGNT.</u> , 175. 237.
17:20-37	<u>BGNT.</u> , 210-212.
17:26-27	<u>IPet.</u> , 174.
17:26ff.	<u>IPet.</u> , 172.
17:30	<u>R.</u> , 50. 237-239.
17:31	<u>BGNT.</u> , 255. 240.
17:32-33	<u>BGAT.</u> , 26-27. 242.
18:1-14	<u>BGNT.</u> , 212-214.
18:7-8	<u>E.</u> , 40. 245-247.
18:14	<u>R.</u> , 61, 135. 237.
18:15-17	<u>BGNT.</u> , 214-216.
18:18-30	<u>BGNT.</u> , 216-218.
18:18	<u>BGNT.</u> , 216. 251.
18:20	<u>R.</u> , 584. 253-257.
18:30	<u>BGNT.</u> , 218.
18:31-34	<u>BGNT.</u> , 228-230.
18:31-33	<u>APs.</u> , 45. 55.
18:31b	(<u>APs.</u> , 45.)
18:35-19:10	<u>BGNT.</u> , 230-231.
19:10	<u>APs.</u> , 45. 56.

LUKE (cont.)

19:11-27	<u>BGNT.</u> , 232-233, 258.
19:20	<u>R.</u> , 618.
19:28-44	<u>BGNT.</u> , 235-237.
19:37	<u>BGNT.</u> , 235, 236.
19:42	<u>R.</u> , 499. 261-261.
19:44	<u>R.</u> , 499. 262.
19:45-48	<u>BGNT.</u> , 237-239.
20:1-8	<u>BGNT.</u> , 239-240.
20:9-19	<u>BGNT.</u> , 241-242. 262.
20:16	<u>BGNT.</u> , 242. 261.
20:20-44	<u>BGNT.</u> , 245-247.
20:20	<u>BGNT.</u> , 245-247.
20:36	<u>BGNT.</u> , 246.
20:38	<u>BGNT.</u> , 246.
20:45-21:4	<u>BGNT.</u> , 248-251.
21	<u>BGNT.</u> , 253-257.
21:14-15	<u>BGNT.</u> , 254. 290.
21:20	<u>BGNT.</u> , 255.
21:24	<u>BGNT.</u> , 255. 291.
	<u>R.</u> , 538.
21:25-26	<u>BGNT.</u> , 256. 297.
21:28	<u>BGNT.</u> , 256.

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21:28	<u>Is.</u> , 143.
	<u>R.</u> , 142.
21:34	<u>BGNT.</u> , 256.
21:36	<u>IPet.</u> , 205.
22:1-14	<u>BGNT.</u> , 261-264.
22:3	<u>BGNT.</u> , 262.
22:15-23	<u>BGNT.</u> , 264-267.
22:22	<u>R.</u> , 32.
22:24-30	<u>BGNT.</u> , 261-264, 262.
22:31-38	<u>BGNT.</u> , 279-281.
22:31	<u>BGNT.</u> , 279.
22:32	<u>BGNT.</u> , 279.
22:33	<u>BGNT.</u> , 279.
22:35-38	<u>BGNT.</u> , 281.
22:39-46	<u>BGNT.</u> , 281-283.
22:47-53	<u>BGNT.</u> , 283-286.
22:54-62	<u>BGNT.</u> , 287-290.
	(<u>IPet.</u> , 225.)
22:63-71	<u>BGNT.</u> , 290-291.
22:69	<u>E.</u> , 106.
23:1-12	<u>BGNT.</u> , 294-297.
23:7	<u>E.</u> , 117.

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23:13-25	<u>BGNT.</u> , 297-300.
23:26-34	<u>BGNT.</u> , 301-303.
23:27	<u>BGNT.</u> , 307.
23:31	<u>IPet.</u> , 217.
23:34-37	<u>BGNT.</u> , 303-306.
23:35	<u>APs.</u> , 63, 69.
23:38	<u>BGNT.</u> , 301-303.
23:39-43	<u>BGNT.</u> , 303-306.
23:43	<u>IPet.</u> , 154.
23:44-49	<u>BGNT.</u> , 306-309.
23:50-56	<u>BGNT.</u> , 309-312.
23:50	<u>R.</u> , 225.
23:54	<u>E.</u> , 234.
24:1-11	<u>BGNT.</u> , 312-315.
24:12	<u>BGNT.</u> , 315-318.
24:13-35	<u>BGNT.</u> , 318-321.
24:27	(<u>APs.</u> , 53.)
	<u>R.</u> , 138.
24:36-43	<u>BGNT.</u> , 321-324.
24:38	<u>R.</u> , 56.
24:44-49	<u>BGNT.</u> , 327-330.
24:46-47	<u>R.</u> , 138.

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- 24:46 IPet., 163.
 24:49 E., 78.
 24:50-53 BGNT., 330-332.

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- 1:1-18 BGNT., 1-3.
 1:1-3 BGAT., 1.
 1:1 IPet., 64.
 1:12-25 R., 421, 422.
 1:4ff. IPet., 99.
 1:11 BGNT., 16.
 1:13 APs., 29.
 1:14 APs., 55.
 1:16 IPet., 142.
 1:17 R., 31, 353.
 1:18 BGAT., 90.
 1:18 R., 419.
 1:19-34 BGNT., 27-29.
 1:21 APs., 19.
 1:29 BGNT., 301.
 1:29 IPet., 62.
 1:29 (IPet., 122.)
 1:29 R., 151.

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1:32	<u>Is.</u> , 149.
1:35-51	<u>BGNT.</u> , 29-31.
1:36	<u>R.</u> , 151.
1:45-46	<u>BGNT.</u> , 87.
1:45	<u>BGNT.</u> , 87, 122.
1:51	<u>BGAT.</u> , 39.
2:1-11	<u>BGNT.</u> , 31-33.
2:12-25	<u>BGNT.</u> , 33-35.
2:19ff.	<u>BGNT.</u> , 290.
3:1-21	<u>BGNT.</u> , 35-37.
3:3	<u>IPet.</u> , 27.
3:22	<u>R.</u> , 290.
3:6	<u>R.</u> , 358.
3:13	<u>APs.</u> , 45.
3:26	<u>BGNT.</u> , 267.
3:15-16	<u>BGAT.</u> , 134.
3:16	<u>R.</u> , 186, 382, 407.
3:22-36	<u>BGNT.</u> , 37-39.
4:1-26	<u>BGNT.</u> , 39-41.
4:2	<u>BGNT.</u> , 37.
4:24	<u>IPet.</u> , 144.
6:1-13	<u>R.</u> , 33, 122-125.

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4:25	<u>APs.</u> , 19.
4:27-42	<u>BGNT.</u> , 41-43.
4:36	<u>R.</u> , 41.
4:37	<u>BGNT.</u> , 355.
4:37b	<u>BGNT.</u> , 42.
4:43-54	<u>BGNT.</u> , 43-45.
5:1-18	<u>BGNT.</u> , 45-47.
5:4	<u>R.</u> , 224.
5:18	<u>R.</u> , 407.
5:19-47	<u>BGNT.</u> , 48-49.
5:21	<u>IPet.</u> , 145.
5:22	<u>Is.</u> , 119.
	<u>R.</u> , 99, 598.
5:25	<u>E.</u> , 114.
5:26	<u>APs.</u> , 30.
5:27	<u>BGNT.</u> , 259.
5:28-29	<u>BGNT.</u> , 259.
5:29	<u>BGNT.</u> , 194.
	<u>R.</u> , 77.
5:39	(<u>APs.</u> , 53.)
5:40	<u>BGNT.</u> , 168.
6:1-13	<u>BGNT.</u> , 122-125.

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6:14-21	<u>BGNT.</u> , 125-127.
6:14-15	<u>BGNT.</u> , 125.
6:21	<u>BGNT.</u> , 127.
6:22-51	<u>BGNT.</u> , 127-129.
6:35	<u>BGNT.</u> , 130.
6:51-71	<u>BGNT.</u> , 129-132.
6:51	<u>BGNT.</u> , 129.
6:53-58	<u>BGNT.</u> , 129.
6:59	<u>BGNT.</u> , 128.
7:1-24	<u>BGNT.</u> , 158-160.
7:1-2	<u>BGNT.</u> , 158.
7:17	<u>BGNT.</u> , 159.
7:19	<u>BGNT.</u> , 159.
7:25-52	<u>BGNT.</u> , 160-163.
7:35	<u>IPet.</u> , 19.
7:37	<u>BGNT.</u> , 161.
7:38	<u>BGNT.</u> , 161. 169-172.
7:53-8:11	<u>BGNT.</u> , 163-165.
8:1	<u>BGNT.</u> , 182.
8:12-29	<u>BGNT.</u> , 165-167.
8:12	<u>BGNT.</u> , 165. 175.
8:20	<u>BGNT.</u> , 166.

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8:21-24	<u>BGNT.</u> , 166.
8:25	<u>BGNT.</u> , 166.
8:26	<u>BGNT.</u> , 166.
8:28	<u>BGNT.</u> , 167.
8:30-59	<u>BGNT.</u> , 167-170.
8:31	<u>BGNT.</u> , 167.
8:33	<u>BGNT.</u> , 167.
8:34-40	<u>BGNT.</u> , 168.
8:42	<u>BGNT.</u> , 168.
8:43-47	<u>BGNT.</u> , 169.
8:43	<u>BGNT.</u> , 168.
8:44	<u>BGNT.</u> , 73.
	<u>R.</u> , 88.
8:51	<u>BGNT.</u> , 169.
8:56	<u>BGNT.</u> , 169.
8:58	<u>BGNT.</u> , 170.
9	<u>BGNT.</u> , 142, 169-172.
9:18	<u>R.</u> , 538.
9:39	<u>BGNT.</u> , 172.
9:41	<u>BGNT.</u> , 172.
10:1-21	<u>BGNT.</u> , 173-175.
10:1-10	<u>BGNT.</u> , 173.

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10:4	<u>R.</u> , 398.
10:9	<u>BGNT.</u> , 173.
10:10	<u>R.</u> , 464.
10:11	<u>BGNT.</u> , 173-174.
10:14	<u>R.</u> , 328.
10:16	<u>BGNT.</u> , 174.
	<u>R.</u> , 525.
10:18	<u>BGNT.</u> , 308.
10:22-42	<u>BGNT.</u> , 221-223.
10:27-29	<u>Is.</u> , 107.
10:27	<u>BGNT.</u> , 222.
	<u>R.</u> , 328.
10:28	<u>BGNT.</u> , 222.
10:29	<u>BGNT.</u> , 222.
	<u>Is.</u> , 106.
10:30	<u>BGNT.</u> , 222.
10:36	<u>R.</u> , 352.
10:40	<u>BGNT.</u> , 221.
11:1-44	<u>BGNT.</u> , 223-226.
11:1	<u>BGNT.</u> , 182.
11:45-57	<u>BGNT.</u> , 226-228.
11:52	<u>E.</u> , 66.

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11:55	<u>IPet.</u> , 70.
12:1-11	<u>BGNT.</u> , 233-235.
12:12-19	<u>BGNT.</u> , 235-237.
12:13	<u>BGNT.</u> , 236.
12:14	<u>APs.</u> , 6.
12:17	<u>BGNT.</u> , 235, 236.
12:18	<u>R.</u> , 419.
12:20-50	<u>BGNT.</u> , 251-253.
12:23	<u>BGNT.</u> , 31.
12:24	<u>Is.</u> , 148.
12:31	<u>E.</u> , 116.
12:32	<u>Is.</u> , 148.
12:36	<u>E.</u> , 229.
12:37-43	<u>BGNT.</u> , 252.
12:37-41	<u>Is.</u> , 75.
12:41	<u>Is.</u> , 67.
12:43	<u>R.</u> , 45, 141.
12:44-50	<u>BGNT.</u> , 253.
12:48	<u>R.</u> , 100.
13:1-20	<u>BGNT.</u> , 261-264.
13:2	<u>BGNT.</u> , 262.
13:18	<u>BGNT.</u> , 88.

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13:21-35	<u>BGNT.</u> , 264-267.
13:23-26	<u>BGNT.</u> , 266.
13:27	<u>BGNT.</u> , 266.
13:28-35	<u>BGNT.</u> , 266.
13:36-38	<u>BGNT.</u> , 279-281.
13:36-37	<u>BGNT.</u> , 279.
14-16	<u>BGNT.</u> , 268.
14:1-14	<u>BGNT.</u> , 268-270.
14:1-3	<u>BGNT.</u> , 268.
14:4-7	<u>BGNT.</u> , 269.
14:8-11	<u>BGNT.</u> , 269.
14:12-14	<u>BGNT.</u> , 269-270.
14:15-31	<u>BGNT.</u> , 270-272.
14:15-24	<u>BGNT.</u> , 270-271.
14:21	<u>R.</u> , 618.
14:23	<u>E.</u> , 192.
14:24-33	<u>R.</u> , 361.
14:25-31	<u>BGNT.</u> , 271-272.
14:30	<u>E.</u> , 116.
15:1-17	<u>BGNT.</u> , 272-273.
15:1-10	<u>BGNT.</u> , 272-273.
15:3	<u>BGNT.</u> , 263.

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15:11-17	<u>BGNT.</u> , 273.
15:16	<u>E.</u> , 40.
15:18-16:11	<u>BGNT.</u> , 273-275.
15:18-25	<u>BGNT.</u> , 274.
15:19	<u>E.</u> , 40.
	<u>R.</u> , 409.
15:26-27	<u>BGNT.</u> , 274-275.
16:1-4	<u>BGNT.</u> , 274.
16:5-11	<u>BGNT.</u> , 274-275.
16:11	<u>E.</u> , 116.
16:12-33	<u>BGNT.</u> , 275-277.
16:12-16	<u>BGNT.</u> , 275.
16:16	<u>E.</u> , 192.
16:17-28	<u>BGNT.</u> , 275-276.
16:18-19	<u>BGNT.</u> , 276.
16:22	<u>E.</u> , 192.
16:29-33	<u>BGNT.</u> , 276-277.
17	<u>BGNT.</u> , 277-278.
17:1-5	<u>BGNT.</u> , 277.
17:1	<u>BGNT.</u> , 31.
17:6-19	<u>BGNT.</u> , 277-278.
17:7	<u>E.</u> , 241.

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17:10	<u>E.</u> , 74. 315-318.
17:11	<u>R.</u> , 618.
17:12	<u>BGNT.</u> , 285. 324.
17:13	<u>BGNT.</u> , 277.
17:20-26	<u>BGNT.</u> , 278.
17:24	<u>E.</u> , 41. 422.
18:30-31	<u>IPet.</u> , 63. 74.
18:31	<u>R.</u> , 388. 325-327.
<u>ACT</u> 17:25	<u>R.</u> , 328.
18:1-2	<u>BGNT.</u> , 281-283.
18:3-11	<u>BGNT.</u> , 283-286.
18:12-27	<u>BGNT.</u> , 287-290.
18:25-27	(<u>IPet.</u> , 225.)
18:28-38	<u>BGNT.</u> , 294-297.
18:39-19:16	<u>BGNT.</u> , 297-300.
19:16-22	<u>BGNT.</u> , 301-303.
19:23-27	<u>BGNT.</u> , 303-306.
19:23	<u>APs.</u> , 69. 33.
19:28-30	<u>BGNT.</u> , 306-309.
19:31-42	<u>BGNT.</u> , 309-312.
19:31	<u>BGNT.</u> , 261.
20:1-2	<u>BGNT.</u> , 312-315.

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20:2-18	<u>BGNT.</u> , 315-318.
20:17	<u>APs.</u> , 71.
20:19-31	<u>BGNT.</u> , 321-324.
20:21	<u>R.</u> , 493.
20:25	<u>R.</u> , 246.
20:28	<u>R.</u> , 421, 422.
20:30-31	<u>BGNT.</u> , 324.
21	<u>BGNT.</u> , 325-327.

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	<u>IPet.</u> , 8.
1-12	<u>BGNT.</u> , 369.
1:1-12	<u>BGNT.</u> , 330-332.
1:3	<u>IPet.</u> , 162.
1:4	<u>E.</u> , 78.
	<u>R.</u> , 200.
1:12-26	<u>BGNT.</u> , 332-333.
1:18	<u>BGNT.</u> , 293.
1:21-22	<u>R.</u> , 29.
1:25	<u>BGNT.</u> , 293.
2	<u>APs.</u> , 20.
2:1-13	<u>BGNT.</u> , 333-335.
2:10	<u>R.</u> , 2.
2:14-41	<u>BGNT.</u> , 335-337.

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2:22-24	<u>IPet.</u> , 52.
2:23	<u>IPet.</u> , 21, 22, 63.
	<u>R.</u> , 32, 396.
2:24	<u>APs.</u> , 81.
2:25	<u>IPet.</u> , 42.
2:25-28	<u>APs.</u> , 81.
2:29ff.	<u>APs.</u> , 81.
2:32-33	<u>IPet.</u> , 51.
2:33	<u>E.</u> , 78, 188.
2:36	<u>APs.</u> , 26-27.
	<u>IPet.</u> , 66.
	<u>R.</u> , 32.
2:41	(<u>BGAT.</u> , 150-151.)
	<u>R.</u> , 285, 286.
2:42-47	<u>BGNT.</u> , 337-340.
3	<u>BGNT.</u> , 340-342.
3:13-21	<u>IPet.</u> , 52.
3:17	<u>BGNT.</u> , 303.
3:20	<u>IPet.</u> , 212.
3:21	<u>E.</u> , 62, 63.
	<u>IPet.</u> , 42, 44.
3:22	<u>APs.</u> , 33, 42.

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3:26	<u>E.</u> , 35.
	<u>IPet.</u> , 25.
4	<u>BGNT.</u> , 342-344.
4:11-12	<u>IPet.</u> , 52. 51-354.
4:11	<u>IPet.</u> , 83.
4:12	<u>BGNT.</u> , 13.
4:19	<u>IPet.</u> , 112.
	<u>R.</u> , 582. 68
4:24-26	(<u>APs.</u> , 21.)
4:25ff.	<u>APs.</u> , 19.
4:25	<u>APs.</u> , 18.
4:27-28	<u>IPet.</u> , 63.
4:32	<u>BGNT.</u> , 338.
4:36	<u>BGNT.</u> , 361.
5:1-16	<u>BGNT.</u> , 344-346.
5:17-42	<u>BGNT.</u> , 346-349.
5:29	<u>BGAT.</u> , 67.
5:30	<u>IPet.</u> , 122. 206
5:31	<u>APs.</u> , 27.
5:41	<u>IPet.</u> , 211. 5-358
6:1-7	<u>BGNT.</u> , 349-351.
6:2	<u>E.</u> , 38.

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6:5	<u>E.</u> , 38.
6:7	<u>IPet.</u> , 23.
	<u>R.</u> , 569, 630.
6:8-7:60	<u>BGNT.</u> , 351-354.
7:2	<u>E.</u> , 100.
7:3	<u>BGAT.</u> , 17.
7:8	<u>R.</u> , 542.
7:22	<u>BGAT.</u> , 68.
7:25	<u>BGAT.</u> , 68.
7:37	<u>APs.</u> , 33.
7:38	<u>IPet.</u> , 208.
	<u>R.</u> , 111.
7:44	<u>BGAT.</u> , 98.
7:53	<u>BGAT.</u> , 89. 167, 190.
8:1-25	<u>BGNT.</u> , 354-356.
8:5	<u>IPet.</u> , 163.
8:16	<u>R.</u> , 284.
8:25	<u>IPet.</u> , 51, 200.
8:26ff.	<u>E.</u> , 67.
8:26-40	<u>BGNT.</u> , 356-358.
8:40	<u>IPet.</u> , 51, 200.
9:1ff.	<u>R.</u> , 29.

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9:1-9	<u>BGNT.</u> , 358-359.
9:10-31	<u>BGNT.</u> , 359-361.
9:15	<u>E.</u> , 160.
9:20ff.	<u>R.</u> , 629.
9:20	<u>IPet.</u> , 163.
9:32-43	<u>BGNT.</u> , 361-362.
9:39	<u>IPet.</u> , 122.
9:42	<u>IPet.</u> , 54.
10	<u>BGNT.</u> , 362-365.
10:34	<u>IPet.</u> , 59.
10:38	<u>BGNT.</u> , 24.
	<u>Is.</u> , 150.
10:39-43	<u>IPet.</u> , 52.
10:42	<u>IPet.</u> , 164, 167, 190.
	<u>R.</u> , 32, 99, 397.
10:43	<u>IPet.</u> , 164.
10:45	<u>R.</u> , 219.
11	<u>BGNT.</u> , 365-367.
11:3ff.	<u>E.</u> , 67.
11:17	<u>IPet.</u> , 54.
11:19	<u>R.</u> , 2.
11:20	<u>R.</u> , 3.

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11:26	<u>IPet.</u> , 215.
11:29	<u>R.</u> , 32. 19, 26, 33.
11:30	<u>IPet.</u> , 219.
12	<u>BGNT.</u> , 367-369.
12:24	<u>R.</u> , 630.
13	<u>BGNT.</u> , 369-372.
13:21	<u>R.</u> , 448.
13:1-3	<u>R.</u> , 567.
13:16-41	<u>APs.</u> , 31.
13:16-21	<u>APs.</u> , 32. 72-374.
13:22	<u>APs.</u> , 32.
13:23	<u>R.</u> , 435. 200.
13:23	<u>APs.</u> , 32, 33.
13:24-25	<u>APs.</u> , 32.
13:26	<u>APs.</u> , 32, 33.
13:27-29	<u>APs.</u> , 32. 74-377.
13:27	<u>APs.</u> , 32.
13:28	<u>R.</u> , 478. 19.
13:30-31	<u>APs.</u> , 33.
13:32-33	<u>APs.</u> , 31. 28.
13:32	<u>APs.</u> , 32. 75.
13:34	<u>IPet.</u> , 51, 200.

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13:32	<u>R.</u> , 30.
13:33	<u>APs.</u> , 19, 26, 33.
13:34-37	<u>APs.</u> , 33.
13:35-37	<u>APs.</u> , 81.
13:38-41	<u>APs.</u> , 34.
13:38-39	<u>R.</u> , 135.
13:42ff.	<u>R.</u> , 501.
13:46	<u>R.</u> , 44.
13:48	<u>Is.</u> , 42.
14	<u>BGNT.</u> , 372-374.
14:2	<u>IPet.</u> , 102.
14:21	<u>IPet.</u> , 51, 200.
14:23	<u>IPet.</u> , 219.
15	<u>E.</u> , 158.
	<u>R.</u> , 2.
15:1-35	<u>BGNT.</u> , 374-377.
15:2	<u>IPet.</u> , 219.
15:4	<u>IPet.</u> , 219.
15:9	<u>APs.</u> , 75.
	<u>IPet.</u> , 25, 28.
15:12	<u>BGNT.</u> , 375.
15:14	<u>IPet.</u> , 109.

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15:21	<u>IPet.</u> , 163.
15:22	<u>BGNT.</u> , 375.
15:25	<u>BGNT.</u> , 375.
15:36-16:40	<u>BGNT.</u> , 377-380.
17	<u>BGNT.</u> , 381-383.
17:4	<u>E.</u> , 72.
17:5	<u>R.</u> , 644.
17:7	<u>IPet.</u> , 137.
17:26	<u>BGAT.</u> , 3.
	<u>E.</u> , 16.
	<u>R.</u> , 32.
17:28	<u>E.</u> , 98.
17:30-31	<u>APs.</u> , 20.
17:31	<u>IPet.</u> , 59.
	<u>R.</u> , 32, 99.
18	<u>BGNT.</u> , 383-386.
18:1 ff.	<u>R.</u> , 3, 638.
18:15	<u>E.</u> , 98.
18:18 ff.	<u>E.</u> , 27.
	<u>R.</u> , 638.
18:24 ff.	<u>R.</u> , 638.
19:1 ff.	<u>E.</u> , 27.

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19:1-20	<u>BGNT.</u> , 386-389.
19:5	<u>R.</u> , 284.
19:8ff.	<u>E.</u> , 27.
19:8	<u>IPet.</u> , 162.
19:9-10	<u>R.</u> , 17.
19:13	<u>IPet.</u> , 163.
19:20	<u>R.</u> , 630.
19:21-40	<u>BGNT.</u> , 389-391.
19:21	<u>R.</u> , 6, 17, 41.
19:24	<u>E.</u> , p. 27.
20	<u>BGNT.</u> , 392-393.
	<u>R.</u> , 6.
20:1-3	<u>R.</u> , 17.
20:2-3	<u>R.</u> , 6.
20:4	<u>R.</u> , 254, 644.
20:6	<u>BGNT.</u> , 392.
20:11	<u>R.</u> , 542.
20:13	<u>BGNT.</u> , 392.
20:17ff.	<u>E.</u> , 27.
20:25	<u>IPet.</u> , 161.
20:27	<u>R.</u> , 17.
20:28	<u>E.</u> , 107, 198, 241.
	<u>Is.</u> , 16, 118.

ACTS (cont.)

20:28	<u>IPet.</u> , 102, 144, 219.
20:27-28:27	<u>R.</u> , 143, 421, 422.
20:32	<u>E.</u> , 102, 241.
20:34-35	<u>E.</u> , 222.
21:1-39	<u>BGNT.</u> , 394-395.
21:4	<u>R.</u> , 567.
21:8	<u>E.</u> , 198.
21:9-11	<u>R.</u> , 567.
21:17ff.	<u>R.</u> , 635.
21:40-22:29	<u>BGNT.</u> , 396-397.
22:3	<u>BGNT.</u> , 348.
	<u>R.</u> , 476.
22:5	<u>R.</u> , 254.
22:9	<u>BGNT.</u> , 358.
22:13ff.	<u>BGNT.</u> , 360.
22:16	<u>BGNT.</u> , 360.
22:20	<u>IPet.</u> , 220.
22:21	<u>R.</u> , 29, 629.
22:30-23:35	<u>BGNT.</u> , 397-399.
23:11	<u>E.</u> , 29.
23:35	<u>E.</u> , 28.
24:1-26	<u>BGNT.</u> , 399-401.

ACTS (cont.)

24:23	<u>E.</u> , 28.
24:27-25:27	<u>BGNT.</u> , 401-402.
26	<u>BGNT.</u> , 402-403.
26:3	<u>E.</u> , 98.
26:5	<u>R.</u> , 396.
26:7	<u>R.</u> , 476.
26:9	<u>BGNT.</u> , 358.
26:14	<u>BGNT.</u> , 358.
26:17	<u>R.</u> , 29.
26:18	<u>BGNT.</u> , 402.
	<u>E.</u> , 102, 157, 241.
	<u>IPet.</u> , 124.
26:22	<u>E.</u> , 153.
	<u>R.</u> , 31.
26:28	<u>IPet.</u> , 215.
27	<u>BGNT.</u> , 403-406.
27:23	<u>R.</u> , 38.
27:35	<u>R.</u> , 596.
27:43	<u>R.</u> , 451.
27:44	<u>R.</u> , 542.
28	<u>BGNT.</u> , 406-408.
28:14	<u>R.</u> , 542.

ACTS (cont.)

28:17ff.

28:23

28:25-27

28:30-31

28:31

ROMANS

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1:1-5

1:1-2

1:1ff.

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1:3-5

1:3-4

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R., 4.R., 138.Is., 75.E., 28.IPet., 8.IPet., 161.E., 7, 138.IPet., 13, 14.R., 271-281.E., 118.E., 7, 230.R., 646.IPet., 42.R., 29-31, 527.R., 646.E., 18.R., 43, 421.R., 566, 647.R., 31-35.IPet., 143.R., 352, 353, 420.APs., 26.

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1:6-7

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1:8-15

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1:8ff.

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BGNT., 314.IPet., 24.R., 46, 494, 560, 627.R., 35-37.IPet., 227.R., 390.E., 17, 18.R., 137, 421, 487, 623, 649.E., 20.R., 624.R., 37-39.E., 97.IPet., 175.R., 3, 498.E., 99.E., 99.R., 39-40.R., 646.R., 635.R., 40-43.R., 632.R., 35.

ROMANS (cont.)

1:16-17	<u>R.</u> , 43-48, 159, 197, 254, 281, 421, 471.
1:16	<u>R.</u> , 77, 217, 555.
1:17	<u>R.</u> , 129, 137, 154, 171, 213, 274.
1:18-3:20	<u>R.</u> , 81.
1:18-20	<u>R.</u> , 48-54.
1:18	<u>IPet.</u> , 177, 202.
	<u>R.</u> , 55, 548.
1:19-32	<u>R.</u> , 421.
1:19	<u>R.</u> , 487.
1:20	<u>APs.</u> , 8, 9.
1:21-23	<u>R.</u> , 54-58.
1:21	<u>R.</u> , 103.
1:23	<u>R.</u> , 57.
1:24-27	<u>R.</u> , 58-63.
1:25	<u>IPet.</u> , 27.
	<u>R.</u> , 420.
1:26	<u>R.</u> , 311.
1:28-32	<u>R.</u> , 63-69, 579.
1:28	<u>R.</u> , 477.
1:29	<u>IPet.</u> , 77.
1:32	<u>R.</u> , 55, 81, 143, 151, 245, 252.

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2:1-5	<u>R.</u> , 69-73.
2:2	<u>R.</u> , 50, 51.
2:3-4	<u>Is.</u> , 50.
2:4-5	<u>IPet.</u> , 174.
2:5ff.	<u>R.</u> , 154.
2:5	<u>R.</u> , 51, 588.
2:6-16	<u>R.</u> , 599.
2:6-10	<u>R.</u> , 73-82.
2:6ff.	<u>IPet.</u> , 59.
	<u>R.</u> , 245.
2:6	<u>IPet.</u> , 59.
2:8-9	<u>BGAT.</u> , 122.
2:10	<u>R.</u> , 358.
2:11-16	<u>R.</u> , 82-102.
2:12	<u>R.</u> , 245.
2:13	<u>R.</u> , 44.
2:14-16	<u>R.</u> , 87-102.
2:14ff.	<u>R.</u> , 245.
2:14	<u>E.</u> , 120.
2:16	<u>IPet.</u> , 177.
2:17-24	<u>R.</u> , 102-107.
2:17ff.	<u>R.</u> , 162, 524.

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2:17	<u>R.</u> , 217.
2:20	<u>E.</u> , 7.
2:21	<u>IPet.</u> , 163.
2:25-29	<u>R.</u> , 107-110.
2:25	<u>R.</u> , 190.
2:26-27	<u>R.</u> , 84.
2:26	<u>R.</u> , 178, 452.
2:29	<u>R.</u> , 84, 190.
3:1-8	<u>R.</u> , 421.
3:1-4	<u>R.</u> , 111-116.
3:2	<u>IPet.</u> , 208.
3:3	<u>R.</u> , 523.
3:4	<u>R.</u> , 136.
3:5-8	<u>R.</u> , 116-121.
3:8	<u>R.</u> , 281.
3:9-18	<u>R.</u> , 122-126.
3:11	<u>R.</u> , 56.
3:19-20	<u>R.</u> , 126-128.
3:19	<u>IPet.</u> , 62.
	<u>R.</u> , 151, 279.
3:20	<u>BGAT.</u> , 90.
	<u>R.</u> , 44, 77, 134, 168, 198, 317, 480.

ROMANS (cont.)

3:21-5:21	<u>R.</u> , 272, 490.
3:21-26	<u>R.</u> , 128-162.
3:21-22	<u>R.</u> , 154.
3:21 ff.	<u>R.</u> , 213, 247.
3:21	<u>R.</u> , 84, 274, 421, 566.
3:22	<u>R.</u> , 273, 274.
3:23 ff.	<u>IPet.</u> , 62.
3:24 ff.	<u>E.</u> , 53.
3:24	<u>Is.</u> , 143, 272, 273.
3:25-26	<u>R.</u> , 272.
3:25	<u>BGAT.</u> , 98.
	<u>R.</u> , 272, 274.
3:26	<u>R.</u> , 75, 136, 273.
3:27-31	<u>R.</u> , 162-172.
3:28	<u>R.</u> , 182, 271, 272, 479.
3:29	<u>R.</u> , 87, 566.
3:30	<u>R.</u> , 46-47, 136, 271.
4	<u>R.</u> , 425, 483.
4:1-5	<u>R.</u> , 172-186.
4:1	<u>R.</u> , 469.
4:2-5	<u>R.</u> , 272.
4:2	<u>R.</u> , 162.

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4:3	<u>R.</u> , 136, 271.
4:4-5	<u>R.</u> , 272.
4:5	<u>BGAT.</u> , 20.
	<u>Is.</u> , 12.
	<u>R.</u> , 136, 260, 271, 274.
4:6-8	<u>R.</u> , 187-188.
4:8	<u>R.</u> , 178.
4:9-12	<u>R.</u> , 188-196.
4:9	<u>R.</u> , 271.
4:11	<u>BGAT.</u> , 23.
	<u>R.</u> , 178.
4:12	<u>R.</u> , 75.
4:13-16	<u>R.</u> , 196-199, 281.
4:13	<u>R.</u> , 274.
4:14	<u>R.</u> , 75.
4:15	<u>BGAT.</u> , 90.
	<u>R.</u> , 325.
4:16	<u>BGAT.</u> , 18.
	<u>R.</u> , 272.
4:17-22	<u>R.</u> , 199-212.
4:17-18	<u>R.</u> , 95.
4:17	<u>BGAT.</u> , 22.

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4:17	<u>IPet.</u> , 145.
	<u>R.</u> , 464.
4:18	<u>BGAT.</u> , 20.
4:19-21	<u>BGAT.</u> , 22.
	<u>R.</u> , 275.
4:22-24	<u>R.</u> , 136.
4:22	<u>R.</u> , 271-275.
4:23-25	<u>R.</u> , 212-214.
4:24-25	<u>R.</u> , 273, 274.
4:24	<u>R.</u> , 271.
4:25	<u>BGNT.</u> , 308, 314.
	<u>R.</u> , 260, 272, 410.
4:27	<u>R.</u> , 341.
5	<u>R.</u> , 277, 362, 414.
5:1-5a	<u>R.</u> , 215-218.
5:2	<u>R.</u> , 280.
5:3	<u>IPet.</u> , 187.
5:4-5	<u>R.</u> , 390.
5:4	<u>IPet.</u> , 35.
	<u>R.</u> , 618.
5:5b-11	<u>R.</u> , 218-233.
5:5-10	<u>R.</u> , 281.

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5:6-8	<u>BGNT.</u> , 308. 273, 278, 472.
5:6ff.	<u>R.</u> , 407. 242, 274.
5:6	<u>R.</u> , 272, 457. 270.
5:7	<u>R.</u> , 548. 99.
5:8	<u>R.</u> , 272. 318, 425.
5:9-11	<u>R.</u> , 402. 272.
5:9-10	<u>E.</u> , 53, 153, 273.
5:9	<u>R.</u> , 576. 446, 447.
5:10	<u>IPet.</u> , 30. 82.
	<u>R.</u> , 272, 457.
5:11	<u>R.</u> , 217, 272, 518.
5:12-14	<u>R.</u> , 233-247. 469.
5:12ff.	<u>E.</u> , 53, 120.
	<u>R.</u> , 263, 266, 303, 362.
5:12	<u>BGAT.</u> , 5.
	<u>E.</u> , 98, 141.
	<u>R.</u> , 270, 542.
5:15-17	<u>R.</u> , 247-258, 272.
5:15	<u>R.</u> , 272.
5:17	<u>R.</u> , 272, 274, 281, 457, 514, 576.
5:18-19	<u>R.</u> , 258-268, 272.
5:18	<u>E.</u> , 150.

ROMANS (cont.)

- 5:18 R., 136, 253, 273, 278, 472.
- 5:19 R., 136, 242, 274.
- 5:20-21 R., 281, 268-270.
- 5:20 BGAT., 90.
- R., 120, 318.
- 5:21 R., 237, 272.
- 6 E., 7.
- R., 81, 446, 447.
- 6:1-2 R., 281-283.
- 6:1-2a R., 302.
- 6:1ff. R., 348.
- 6:1 R., 120, 357, 469.
- 6:2 R., 293.
- 6:3-11 R., 283-294, 365.
- 6:3ff. E., 243.
- IPet., 183.
- R., 351.
- 6:5 (R., 289.)
- 6:6 E., 213.
- R., 589.
- 6:7 IPet., 182.
- R., 354.

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6:10	<u>BGNT.</u> , 320.
	<u>E.</u> , 121.
6:11	<u>E.</u> , 221.
	<u>R.</u> , 296.
6:12-14	<u>R.</u> , 294-298, 365.
6:12-13	<u>R.</u> , 555, 556.
6:12ff.	<u>R.</u> , 556.
6:12	<u>R.</u> , 346, 347, 366, 556.
6:13-23	<u>R.</u> , 315-316.
6:13	<u>E.</u> , 114, 253.
	<u>R.</u> , 557.
6:15-18	<u>R.</u> , 298-301.
6:15	<u>R.</u> , 302, 469.
6:16ff.	<u>IPet.</u> , 113.
6:17	<u>IPet.</u> , 23.
	<u>R.</u> , 246.
6:19-23	<u>R.</u> , 301-304.
6:19	<u>E.</u> , 242, 555, 556.
6:21-23	<u>R.</u> , 299, 311.
6:21	<u>R.</u> , 324, 366.
6:22	<u>E.</u> , 242.
	<u>R.</u> , 358.

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6:23	<u>E.</u> , 253.
	<u>R.</u> , 78, 244, 324.
7-8	<u>R.</u> , 315.
7	<u>E.</u> , 218.
	<u>R.</u> , 559.
7:1-6	<u>R.</u> , 304-316.
7:4	<u>R.</u> , 283, 597.
7:5	<u>R.</u> , 319, 320, 324, 339.
7:6	<u>E.</u> , 145.
7:7-12	<u>R.</u> , 316-326.
7:7-11	<u>E.</u> , 129, 138.
7:7ff.	<u>R.</u> , 269.
7:7	<u>R.</u> , 469, 480.
7:9	<u>R.</u> , 322.
7:10	<u>IPet.</u> , 34.
7:12	<u>R.</u> , 225, 320.
7:13-17	<u>R.</u> , 326-338.
7:13ff.	<u>R.</u> , 585.
7:14	<u>R.</u> , 339, 347, 356.
7:15	<u>R.</u> , 339, 398.
7:17	<u>R.</u> , 129, 319, 347.
7:18-20	<u>R.</u> , 338-340.

ROMANS (cont.)

7:20	<u>R.</u> , 319.
7:21-23	<u>R.</u> , 340-345.
7:22	<u>R.</u> , 327.
7:23	<u>R.</u> , 356.
7:24-25	<u>R.</u> , 346-348.
7:24	<u>R.</u> , 291.
7:25	<u>E.</u> , 133, 150.
8:16	<u>R.</u> , 327, 349, 356.
8	<u>E.</u> , 84.
8:1-4	<u>R.</u> , 348-357.
8:1	<u>E.</u> , 44.
8:2ff.	<u>R.</u> , 215.
8:2	<u>R.</u> , 84.
8:4	<u>E.</u> , 44.
8:10ff.	<u>R.</u> , 84, 109, 252.
8:5-11	<u>R.</u> , 357-364.
8:6	<u>R.</u> , 366.
8:7-9	<u>R.</u> , 421.
8:7	<u>E.</u> , 128.
8:12	<u>R.</u> , 333, 359.
8:9	<u>R.</u> , 367.
8:11	<u>BGNT.</u> , 314.

ROMANS (cont.)

8:11	<u>IPet.</u> , 145. <u>R.</u> , 295, 364.
8:12-17	<u>R.</u> , 364-371.
8:12	<u>IPet.</u> , 188. <u>R.</u> , 292, 405, 459.
8:13	<u>R.</u> , 370.
8:15-16	<u>E.</u> , 48, 86.
8:16	<u>E.</u> , 223.
8:17	(<u>BGAT.</u> , 232.) <u>E.</u> , 49, 86. <u>IPet.</u> , 30, 211, 228. <u>R.</u> , 217, 508.
8:18-22	<u>R.</u> , 371-380.
8:18	<u>IPet.</u> , 212.
8:19ff.	<u>E.</u> , 61, 415.
8:19	<u>Is.</u> , 153.
8:20	<u>BGAT.</u> , 2, 2.
8:21	<u>BGAT.</u> , 2. <u>E.</u> , 62, 260.
8:22	<u>R.</u> , 373, 332.
8:23-27	<u>R.</u> , 380-389.
8:23	<u>E.</u> , 80, 161.

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8:23	<u>IPet.</u> , 212. 515, 541, 549, 551.
	<u>R.</u> , 143, 362.
8:26	<u>E.</u> , 173.
8:28-39	<u>R.</u> , 531 f.
8:28-30	<u>R.</u> , 389-405, 459.
8:28ff.	<u>E.</u> , 84.
	<u>IPet.</u> , 25.
	<u>R.</u> , 531.
8:28	<u>R.</u> , 36.
8:29	<u>E.</u> , 41.
	<u>IPet.</u> , 21, 63, 65.
	<u>R.</u> , 507, 508.
8:30	<u>E.</u> , 138.
	<u>R.</u> , 36.
8:31-39	<u>R.</u> , 405-415.
8:31	<u>R.</u> , 469.
8:32	<u>R.</u> , 31, 352.
8:33ff.	<u>E.</u> , 41.
8:33	<u>R.</u> , 136, 260.
8:34	<u>BGNT.</u> , 332.
8:36	<u>R.</u> , 202.
9:11	<u>E.</u> , 94, 161.

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9:11	<u>R.</u> , 60, 459, 515, 541, 549, 551, 553.
9:10-13	
9	<u>E.</u> , 84.
9:11-13	
9:11-12	<u>Is.</u> , 139.
	<u>R.</u> , 445, 447, 533.
9:1-10:21	<u>R.</u> , 506.
9:12	
9:1-9	<u>R.</u> , 426, 522.
9:14-21	
9:1-5	<u>R.</u> , 415-423, 426.
9:14-18	
9:1 ff.	<u>APs.</u> , 33.
9:14	
9:16	<u>E.</u> , 39.
	<u>R.</u> , 111, 437, 469, 540.
9:17-20	
9:1	<u>R.</u> , 369.
9:17-18	
9:3	(<u>BGAT.</u> , 110.)
9:17	
9:18	<u>R.</u> , 639.
9:4	<u>R.</u> , 369.
9:19-21	
9:5	<u>Is.</u> , 121.
9:20	
9:22-29	<u>IPet.</u> , 27.
9:22 ff.	
9:6-13	<u>R.</u> , 18, 31, 143, 353.
9:22	<u>R.</u> , 507.
9:6-9	<u>R.</u> , 423-427, 426.
9:23-24	
9:6 ff.	<u>R.</u> , 515, 541.
9:24	
9:8	<u>BGAT.</u> , 28.

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9:8	<u>R.</u> , 431, 437, 507.
9:10-13	<u>R.</u> , 427-432.
9:11-13	<u>E.</u> , 39.
9:11-12	<u>BGAT.</u> , 35.
9:10-12	<u>R.</u> , 459.
9:12	<u>R.</u> , 437.
9:14-21	<u>R.</u> , 455, 467.
9:14-18	<u>R.</u> , 432-450.
9:14	<u>R.</u> , 469.
9:16	<u>R.</u> , 470.
9:17-20	<u>R.</u> , 443.
9:17-18	<u>R.</u> , 444, 510, 513, 514.
9:17	<u>R.</u> , 457.
9:18	<u>R.</u> , 450, 459, 468, 510, 552.
9:19-21	<u>R.</u> , 450-456.
9:20	<u>R.</u> , 443, 444.
9:22-29	<u>R.</u> , 456-468.
9:22f.	<u>R.</u> , 514.
9:22	<u>R.</u> , 468, 514.
9:23-24	<u>R.</u> , 538.
9:24	<u>E.</u> , 130.
10:11-13	<u>R.</u> , 36, 624.

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9:25-26	<u>R.</u> , 621. 494.
9:25	<u>IPet.</u> , 99.
9:27-29	<u>Is.</u> , 140.
9:27-28	<u>R.</u> , 514, 541.
9:30-10:21	<u>R.</u> , 503f.
9:30-33	<u>R.</u> , 469-474. 566.
9:30ff.	<u>R.</u> , 498.
9:30	<u>R.</u> , 87, 475.
9:31	<u>R.</u> , 515.
9:32-33	<u>IPet.</u> , 92.
9:33	<u>Is.</u> , 105.
	<u>IPet.</u> , 91. 46, 445, 447.
	<u>R.</u> , 490. 508.
10:1-4	<u>R.</u> , 474-481.
10:2	<u>R.</u> , 499.
10:5-10	<u>R.</u> , 481-490.
10:5ff.	<u>R.</u> , 84. 510.
10:5	<u>R.</u> , 566. 63, 65.
10:6-8	<u>R.</u> , 497.
10:6ff.	<u>BGAT.</u> , 151.
10:8	<u>IPet.</u> , 163.
10:11-13	<u>R.</u> , 490-491.

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10:14-15	<u>R.</u> , 492-494.
10:14	<u>IPet.</u> , 161.
10:15-16	<u>R.</u> , 496.
10:16-21	<u>R.</u> , 494-504.
10:16	<u>IPet.</u> , 23.
10:17-18	<u>R.</u> , 35, 515, 566.
10:18	<u>APs.</u> , 11.
10:19	<u>R.</u> , 515, 566.
10:20	<u>R.</u> , 621.
10:21	<u>R.</u> , 515.
10:22	<u>R.</u> , 501.
11	<u>R.</u> , 445-446, 445, 447.
11:1-2a	<u>R.</u> , 506-508.
11:1-2	<u>R.</u> , 624.
11:1ff.	<u>R.</u> , 541.
11:1	<u>R.</u> , 513.
11:2b-7a	<u>R.</u> , 508-510.
11:2	<u>IPet.</u> , 21, 63, 65.
11:4	<u>R.</u> , 541.
11:5-7	<u>R.</u> , 536.
11:5	<u>BGAT.</u> , 302.
11:25-27	<u>E.</u> , 39.

ROMANS (cont.)

11:5	<u>Is.</u> , 42.
11:25	<u>R.</u> , 624. 630.
11:7b-10	<u>R.</u> , 510-513.
11:8	<u>Is.</u> , 75. 550, 549-550.
11:11-15	<u>R.</u> , 528, 541.
11:11-12	<u>R.</u> , 513-517, 519.
11:11	<u>Is.</u> , 160.
11:32	<u>R.</u> , 540, 543.
11:12	<u>R.</u> , 538. 550-554.
11:13-25	<u>R.</u> , 517-520.
11:13-14	<u>E.</u> , 162. 442, 444.
11:13	<u>R.</u> , 35, 95. 47, 443.)
11:14	<u>Is.</u> , 159.
12:13	<u>R.</u> , 540, 543.
11:16-24	<u>R.</u> , 520-532.
11:17	<u>R.</u> , 529. 559.
11:18	<u>R.</u> , 548. 624.
11:20-22	<u>R.</u> , 414.
11:21	<u>E.</u> , 120.
11:23-24	<u>R.</u> , 536. 214, 216.
11:23	<u>R.</u> , 548.
11:25-27	<u>R.</u> , 532-547. 564.

ROMANS (cont.)

11:25-26	<u>R.</u> , 535.
11:25	<u>R.</u> , 516, 630.
11:26	<u>E.</u> , 16.
11:28-32	<u>R.</u> , 547-550, 549-550.
11:28	<u>R.</u> , 228, 533.
11:30-31	<u>R.</u> , 533.
11:31	<u>R.</u> , 543.
11:32	<u>R.</u> , 262, 263.
11:33-36	<u>R.</u> , 455, 550-554.
11:33ff.	<u>E.</u> , 161.
11:33	<u>E.</u> , 172, 442, 444.
	(<u>R.</u> , 446, 447, 448.)
12-14	<u>R.</u> , 554.
12-13	<u>IPet.</u> , 13.
12:1-2	<u>BGAT.</u> , 115.
	<u>R.</u> , 555-559.
12:1 ff.	<u>R.</u> , 569, 624.
12:1	<u>E.</u> , 175.
	<u>IPet.</u> , 89.
12:2	<u>E.</u> , 116, 214, 216.
	<u>R.</u> , 588.
12:3-8	<u>R.</u> , 560-572, 564.

ROMANS (cont.)

12:3-4	<u>R.</u> , 571.
12:3	<u>E.</u> , 206.
12:4	<u>R.</u> , 565, 593.
12:4	<u>R.</u> , 3.
12:5-6	<u>E.</u> , 184.
12:6	<u>E.</u> , 198.
	<u>IPet.</u> , 208.
	<u>R.</u> , 562, 593.
12:9-21	<u>R.</u> , 572-576.
12:9ff.	<u>IPet.</u> , 205.
12:10	<u>E.</u> , 238.
12:12	<u>E.</u> , 7.
12:13	<u>R.</u> , 633.
12:16ff.	<u>E.</u> , 258.
12:16	<u>IPet.</u> , 132.
12:17ff.	<u>R.</u> , 585.
12:18	<u>IPet.</u> , 133.
13:1-7	<u>R.</u> , 577-583.
13:1ff.	<u>IPet.</u> , 114.
13:1	<u>IPet.</u> , 111.
	<u>R.</u> , 76.
13:3-4	<u>IPet.</u> , 111.

ROMANS (cont.)

13:6	<u>E.</u> , 7.
13:8-10	<u>R.</u> , 583-585.
13:8	<u>R.</u> , 109.
13:9	<u>E.</u> , 60.
13:11-14	<u>R.</u> , 585-591.
13:13	<u>IPet.</u> , 189.
14	<u>R.</u> , 562.
14:1-12	<u>R.</u> , 592-599.
14:5	<u>BGNT.</u> , 85.
14:6	<u>R.</u> , 609.
14:13-23	<u>R.</u> , 599-613.
14:17	<u>R.</u> , 623.
14:19	<u>R.</u> , 471.
14:20	<u>IPet.</u> , 91.
14:21	<u>R.</u> , 645.
14:23	<u>R.</u> , 613.
15	<u>E.</u> , 6, 107.
15:1-6	<u>R.</u> , 554, 613-619.
15:1	<u>R.</u> , 618.
15:3	<u>R.</u> , 200.
15:4	<u>APs.</u> , 23.
	<u>BGNT.</u> , VII.

ROMANS (cont.)

15:5	<u>IPet.</u> , 132.
15:7-13	<u>R.</u> , 619-624.
15:9-12	<u>R.</u> , 95.
15:12	<u>E.</u> , 75.
15:17	<u>Is.</u> , 157.
15:14-16	<u>R.</u> , 624-628.
15:15	<u>R.</u> , 34, 560.
15:16	<u>R.</u> , 35, 95.
15:17-21	<u>R.</u> , 628-631.
15:18	<u>IPet.</u> , 24.
15:19	<u>R.</u> , 31.
15:20-22	<u>R.</u> , 41.
15:20	<u>R.</u> , 2.
15:22-33	<u>R.</u> , 631-635.
15:23	<u>R.</u> , 630.
15:24ff.	<u>R.</u> , 43.
15:24	<u>R.</u> , 6.
15:27	<u>R.</u> , 95.
16:1-2	<u>R.</u> , 636.
16:3-20	<u>R.</u> , 554.
16:3-16	<u>R.</u> , 637-640.
16:3	<u>R.</u> , 3.

ROMANS (cont.)

16:4	<u>R.</u> , 95.
16:13	<u>BGNT.</u> , 301.
16:17-20	<u>R.</u> , 640-643.
16:17ff.	<u>BGAT.</u> , 130.
16:17	<u>BGAT.</u> , 148.
16:19	<u>IPet.</u> , 24.
16:21-24	<u>R.</u> , 643-644.
16:25-27	<u>R.</u> , 613, 644-649.
16:25-26	<u>IPet.</u> , 15.
16:26	<u>E.</u> , 151, 24.
16:27	<u>IPet.</u> , 210.

I CORINTHIANS

1-2	<u>E.</u> , 6.
	<u>IPet.</u> , 10.
1	<u>E.</u> , 107.
	<u>R.</u> , 38, 641.
1:1-2	<u>E.</u> , 17.
1:1	<u>R.</u> , 36.
1:2f.	<u>E.</u> , 17.
1:2	<u>E.</u> , 241.
1:4ff.	<u>E.</u> , 97.
1:7	<u>R.</u> , 587.

I CORINTHIANS (cont.)

1:8-9	<u>IPet.</u> , 228-229.
1:8	<u>IPet.</u> , 229.
	<u>R.</u> , 201.
1:9	<u>E.</u> , 130.
	<u>IPet.</u> , 227.
	<u>R.</u> , 34, 36, 392, 620.
1:10	<u>R.</u> , 63, 458.
1:13	<u>R.</u> , 284.
1:14	<u>BGNT.</u> , 384.
	<u>R.</u> , 6, 644.
1:15	<u>R.</u> , 284.
1:17	<u>R.</u> , 493.
1:23	<u>E.</u> , 129.
	<u>IPet.</u> , 163.
1:24	<u>R.</u> , 36.
1:25	<u>R.</u> , 52, 374, 487.
1:26-28	<u>E.</u> , 41.
1:26-27	<u>BGNT.</u> , 383.
1:26ff.	<u>E.</u> , 161.
1:28	<u>R.</u> , 193.
1:30	<u>E.</u> , 242.
2:4	<u>IPet.</u> , 161.

I CORINTHIANS (cont.)

2:6	<u>E.</u> , 116.
2:7	<u>R.</u> , 18.
2:8	<u>BGNT.</u> , 302.
	<u>E.</u> , 100.
2:9	<u>R.</u> , 390.
2:12-13	<u>R.</u> , 18.
2:14	<u>E.</u> , 129.
2:16	<u>R.</u> , 63.
3:10	<u>E.</u> , 151.
3:13	<u>R.</u> , 588.
3:16	<u>E.</u> , 155.
4:1	<u>R.</u> , 202, 544.
4:5	<u>R.</u> , 99.
4:8	<u>R.</u> , 254.
4:9	<u>R.</u> , 202.
4:15	<u>E.</u> , 7.
5:6-8	<u>BGNT.</u> , 384.
5:7	<u>BGAT.</u> , 80.
5:8	<u>R.</u> , 65.
5:10	<u>R.</u> , 193.
5:11	<u>BGAT.</u> , 148.
	<u>R.</u> , 129, 642.

I CORINTHIANS (cont.)

5:13	<u>BGAT.</u> , 148.
6:2-3	<u>R.</u> , 254.
6:2	<u>Is.</u> , 143. <i>IV, 123, 124, 128.</i>
6:7	<u>R.</u> , 516.
6:16	<u>E.</u> , 184. <i>109.</i>
6:20	<u>R.</u> , 143. <i>140.</i>
7:15	<u>R.</u> , 36. <i>134.</i>
7:17	<u>R.</u> , 36, 561.
7:21-24	<u>E.</u> , 251.
7:23	<u>R.</u> , 143.
7:31	<u>R.</u> , 375. <i>17.</i>
8	<u>R.</u> , 607. <i>VII, 328.</i>
8:3	<u>R.</u> , 328, 398.
8:9	<u>IPet.</u> , 91.
9:1	<u>BGNT.</u> , 358.
9:14	<u>BGAT.</u> , 106.
9:18	<u>BGNT.</u> , 384.
9:20-21	<u>BGNT.</u> , 378.
9:27	<u>IPet.</u> , 161.
	<u>R.</u> , 63.
10:2	<u>R.</u> , 284. <i>13.</i>
10:4	<u>BGAT.</u> , 86.

I CORINTHIANS (cont.)

10:5	<u>BGAT.</u> , 133.
10:6	<u>IPet.</u> , 44.
10:6	<u>BGAT.</u> , IV, 123, 124, 128.
10:7	<u>R.</u> , 246.
10:7	<u>BGAT.</u> , 109.
10:8	<u>BGAT.</u> , 140.
10:9	<u>BGAT.</u> , 134.
10:10	<u>IPet.</u> , 44.
10:11	<u>E.</u> , 58.
10:12	<u>R.</u> , 246.
10:13	<u>IPet.</u> , 217.
10:16	<u>BGNT.</u> , VII, 338.
10:20ff.	<u>E.</u> , 61.
10:30	<u>R.</u> , 596.
11:8-9	<u>BGAT.</u> , 4.
11:23	<u>R.</u> , 30.
11:24	<u>BGNT.</u> , 266.
11:25-26	<u>R.</u> , 596.
11:28	<u>R.</u> , 542.
11:32	<u>E.</u> , 7.
12:4	<u>IPet.</u> , 208.
12:9-11	<u>R.</u> , 566-567.

I CORINTHIANS (cont.)

12:9	<u>R.</u> , 562.
12:10	<u>R.</u> , 593.
12:18	<u>R.</u> , 129.
12:28	<u>E.</u> , 107, 198.
13:9	<u>IPet.</u> , 102.
12:29	<u>R.</u> , 566.
13:2	<u>R.</u> , 544, 562, 567.
13:13	<u>E.</u> , 101.
	<u>R.</u> , 129.
13:19	<u>R.</u> , 552.
14:3	<u>R.</u> , 567.
14:14	<u>R.</u> , 567.
14:22	<u>E.</u> , 74.
14:24-25	<u>E.</u> , 231.
15:22	<u>R.</u> , 567.
14:25	<u>R.</u> , 542.
14:26	<u>R.</u> , 88.
14:29-31	<u>R.</u> , 567.
14:29	<u>R.</u> , 568.
14:36	<u>Is.</u> , 21.
14:40	<u>IPet.</u> , 102.
15:1 ff.	<u>R.</u> , 43.

I CORINTHIANS (cont.)

15:3	<u>R.</u> , 18, 30.
15:5	<u>BGNT.</u> , 321.
15:6-7	<u>BGNT.</u> , 330.
15:8	<u>R.</u> , 30.
15:9	<u>BGNT.</u> , 358.
	<u>E.</u> , 107, 159.
15:10	<u>BGNT.</u> , 359.
15:12	<u>IPet.</u> , 163.
	<u>R.</u> , 262.
15:17	<u>IPet.</u> , 180.
15:18	<u>BGNT.</u> , 314.
15:19	<u>E.</u> , 75, 260.
15:20	<u>BGNT.</u> , 314.
	<u>R.</u> , 363.
15:22	<u>IPet.</u> , 145.
	<u>R.</u> , 242, 262, 264.
15:23	<u>R.</u> , 363.
15:24-26a	<u>APs.</u> , 46, 49.
15:28	<u>E.</u> , 62, 110.
15:32	<u>E.</u> , 16.
15:34	<u>E.</u> , 7.
15:35ff	<u>R.</u> , 363.

I CORINTHIANS (cont.)

15:36	<u>IPet.</u> , 145.
15:44-45	<u>BGAT.</u> , 4.
15:45	<u>R.</u> , 246.
15:46	<u>R.</u> , 238.
15:48	<u>E.</u> , 121.
15:49	<u>R.</u> , 401.
15:55	<u>BGNT.</u> , 314.
15:57	<u>BGNT.</u> , 314. (<u>R.</u> , 446.)
16	<u>R.</u> , 634.
16:2	<u>R.</u> , 39.
16:8	<u>E.</u> , 16.
16:18a	<u>BGAT.</u> , 52.
16:19	<u>R.</u> , 638.
16:22	<u>R.</u> , 417.

II CORINTHIANS

1	<u>R.</u> , 9.
1:1	<u>R.</u> , 38.
1:1	<u>E.</u> , 17, 24.
1:3	<u>E.</u> , 33.
	<u>IPet.</u> , 27, 227.
	<u>R.</u> , 420.
1:8ff.	<u>E.</u> , 16.

II CORINTHIANS (cont.)

1:11-12	<u>R.</u> , 372.
1:19	<u>IPet.</u> , 163.
1:22	<u>E.</u> , 80.
	<u>R.</u> , 381.
2:16	<u>R.</u> , 236.
3:3	<u>BGAT.</u> , 108.
3:5ff.	<u>BGAT.</u> , 113.
3:6	<u>IPet.</u> , 101.
	<u>R.</u> , 201.
3:17	<u>R.</u> , 33.
4:1	<u>E.</u> , 98.
4:2	<u>R.</u> , 282.
4:4	<u>E.</u> , 116.
	<u>R.</u> , 558.
4:5	<u>IPet.</u> , 163.
4:8	<u>R.</u> , 76.
4:12	<u>E.</u> , 105.
4:16	<u>E.</u> , 214.
	<u>IPet.</u> , 187.
	<u>R.</u> , 342.
4:17	<u>R.</u> , 372.
5:1-4	<u>E.</u> , 80.

II CORINTHIANS (cont.)

5:4	<u>R.</u> , 241.
5:5	<u>E.</u> , 80.
5:8	<u>R.</u> , 475.
5:10	<u>E.</u> , 202.
	<u>R.</u> , 77, 99, 598.
5:14	<u>R.</u> , 242.
5:15	<u>R.</u> , 262, 263.
5:17	<u>E.</u> , 126.
	<u>R.</u> , 290.
5:19ff.	<u>E.</u> , 53.
5:19	<u>R.</u> , 178, 228, 264.
5:20	<u>E.</u> , 68, 147.
	<u>R.</u> , 518.
5:21	<u>BGNT.</u> , 301.
	<u>R.</u> , 45, 137, 151, 328, 329.
6:2	<u>R.</u> , 587.
6:14-18	<u>BGAT.</u> , 148.
6:14	<u>R.</u> , 589.
6:17ff.	<u>BGAT.</u> , 358.
7:10	<u>R.</u> , 236.
8:2	<u>IPet.</u> , 35.
8:4	<u>R.</u> , 633.

II CORINTHIANS (cont.)

8:9	<u>BGNT.</u> , 10.
	<u>R.</u> , 634.
9:10	<u>E.</u> , 205.
10:2	<u>R.</u> , 202.
10:4	<u>E.</u> , 253.
10:5	<u>IPet.</u> , 23.
10:15	<u>R.</u> , 217.
10:16	<u>R.</u> , 2.
11:2	<u>E.</u> , 243.
11:3	<u>E.</u> , 61.
11:4	<u>IPet.</u> , 163.
11:31	<u>IPet.</u> , 27.
	<u>R.</u> , 419, 420.
11:32-33	<u>BGNT.</u> , 361.
12:20	<u>R.</u> , 75.
12:21	<u>R.</u> , 59.

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	<u>IPet.</u> , 14.
	<u>R.</u> , 9.
1:1-2	<u>E.</u> , 17, 24.
1:1	<u>R.</u> , 29, 34.
1:4	<u>E.</u> , 116.

GALATIANS (cont.)

1:4	<u>R.</u> , 558.
1:8-9	<u>R.</u> , 417. 165, 167, 168, 587.
1:8	<u>R.</u> , 413.
1:10	<u>R.</u> , 29.
1:12	<u>R.</u> , 29, 50.
1:13-14	<u>BGNT.</u> , 396.
1:13	<u>BGNT.</u> , 358.
	<u>E.</u> , 107.
1:15-16	<u>BGNT.</u> , 360.
1:16	<u>BGNT.</u> , 358, 360.
1:17	<u>BGNT.</u> , 361.
1:18	<u>BGNT.</u> , 361, 377.
1:19	<u>BGNT.</u> , 87, 361.
1:23	<u>R.</u> , 568.
2	<u>IPet.</u> , 9.
2:1-10	<u>BGNT.</u> , 375.
2:1	<u>BGNT.</u> , 377.
2:2	<u>IPet.</u> , 162.
2:7ff.	<u>R.</u> , 5.
2:10	<u>E.</u> , 141. 136.
2:14	<u>E.</u> , 202. 302.
2:15	<u>E.</u> , 120.

GALATIANS (cont.)

2:16-17	<u>R.</u> , 136.
2:16	<u>R.</u> , 139, 165, 167, 168, 587.
2:17	<u>E.</u> , 36.
2:18	<u>R.</u> , 115. 89, 90.
2:19	<u>R.</u> , 283, 310.
2:20	<u>E.</u> , 167.
	<u>R.</u> , 139.
2:21	<u>IPet.</u> , 66. 90.
	<u>R.</u> , 280-281. 263.
3:1	<u>R.</u> , 154.
3:2	<u>E.</u> , 78. 90.
3:5	<u>E.</u> , 105, 205.
	<u>R.</u> , 370.
3:6	<u>R.</u> , 136. 86.
3:7	<u>R.</u> , 194. 568.
3:8-9	<u>E.</u> , 35.
3:8	<u>R.</u> , 136.
3:10	<u>R.</u> , 87, 482.
3:11-12	<u>R.</u> , 84. 13.
3:11	<u>R.</u> , 44, 136.
3:13	<u>BGNT.</u> , 302.
	<u>R.</u> , 143.

GALATIANS (cont.)

3:14	<u>E.</u> , 78.
3:16	<u>BGAT.</u> , 17.
	<u>E.</u> , 184.
3:19	<u>BGAT.</u> , 89, 90.
	<u>E.</u> , 138.
	<u>R.</u> , 319.
3:21	<u>R.</u> , 483.
3:22	<u>BGAT.</u> , 90.
	<u>R.</u> , 139, 262, 263.
3:23	<u>R.</u> , 235.
3:24	<u>BGAT.</u> , 90.
3:25	<u>R.</u> , 568.
3:26-27	<u>R.</u> , 286.
3:26	<u>E.</u> , 49, 86.
	<u>R.</u> , 368, 568.
3:27	<u>R.</u> , 591.
3:28	<u>E.</u> , 240.
3:29	<u>E.</u> , 86.
4:4-5	<u>BGNT.</u> , 13.
4:4	<u>E.</u> , 58.
	<u>R.</u> , 224, 352.
4:6	<u>R.</u> , 370.

GALATIANS (cont.)

4:7	<u>R.</u> , 370.
4:9	<u>R.</u> , 328, 398, 499.
4:20	<u>R.</u> , 417.
4:21 ff.	<u>BGAT.</u> , 31. 366.
4:23	<u>R.</u> , 425.
4:24	<u>R.</u> , 424.
4:25 ff.	<u>IPet.</u> , 7. 106.
4:28	<u>BGAT.</u> , 28.
	<u>R.</u> , 425, 426.
4:29-30	<u>BGAT.</u> , 29.
4:29	<u>R.</u> , 424.
4:30	<u>IPet.</u> , 129.
5:3	<u>BGNT.</u> , 13. 4.
	<u>R.</u> , 108. 3, 27, 29, 30.
5:6	<u>E.</u> , 170. 53.
5:11	<u>IPet.</u> , 163. 23.
5:13	<u>E.</u> , 238.
	<u>IPet.</u> , 222.
	<u>R.</u> , 203, 301. 8, 91, 92, 93, 94.
5:17	<u>R.</u> , 331.
5:19	<u>R.</u> , 59, 358.
5:20	<u>R.</u> , 75.

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5:21	<u>IPet.</u> , 189.
5:22	<u>E.</u> , 229. 14, 15, 17, 25, 76. <u>R.</u> , 358. 82, 83-96, 83, 84, 88, 92, 93, 94, 97, 138.
5:24	<u>R.</u> , 311, 358, 366.
5:25	<u>R.</u> , 282.
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APPENDIX D

REFERENCES TO OTHER COMMENTATORS

The following pages comprise the quotations of and references to other commentators which Stoeckhardt makes in his major commentaries. Following the page number, a "p" (pro) or "c" (con) ordinarily occurs in parentheses to indicate whether or not Stoeckhardt agrees with the commentator at the place cited.

The following abbreviations are used:

<u>APs.</u>	<u>Ausgewählte Psalmen.</u>
<u>BGAT.</u>	<u>Die biblische Geschichte des Alten Testaments.</u>
<u>BGNT.</u>	<u>Die biblische Geschichte des Neuen Testaments.</u>
<u>E.</u>	<u>Kommentar ueber den Brief Pauli an die Epheser.</u>
<u>Is.</u>	<u>Commentar ueber den Propheten Iesaia.</u>
<u>IPet.</u>	<u>Kommentar über den Ersten Brief Petri.</u>
<u>R.</u>	<u>Commentar ueber den Brief Pauli an die Roemer.</u>

- Abbott E.: 1 (p), 21 (c), 32, 44 (c), 47 (p), 61 (c),
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- Altenburger R.: 377 (p).
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- Bähr R.: 147 (c).
- Balouin R.: 28 (p), 535, 594 (p).
- Barth, J. Is.: XV.
- Basilus E.: 15 (3 x p), 17, 80 (p).

- Bäthgen
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- Baumgarten
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- Beda
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- Berleburger Bible
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- Besser
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- Beza (cont.) R.: 28, 341 (p), 535.
- Bigg IPet.: 2, 4, 5, 17, 158 (c).
- Birks, T. R. Is.: XIII.
- Bisping R.: 29, 201 (p), 419 (p).
- Blank E.: 72 (p).
- Blasz E.: 44 (p), 200 (p), 220 (c), 246 (2 x).
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- Braune E.: 13 (p), 27 (p), 30 (p), 31 (p), 32, 57
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- Brenz BGNT.: 1 (p).
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- Brückner IPet.: 35 (p), 179 (p), 194 (c).
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- Bullinger
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- Burger
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- Delitzsch APs.: 1 (p), 3 (p), 4 (p), 6 (p), 7 (p), 9 (p), 10 (p), 14 (2 x p), 16 (p), 19 (p), 23 (p), 25 (p), 26 (p), 37 (p), 38 (2 x p), 38-39 (p), 39 (2 x p), 40 (p), 41 (c), 42 (p), 58 (c), 63 (2 x p), 64 (3 x p), 66 (p), 66-67 (p), 67 (2 x c, 1 x p), 68 (3 x p), 69 (p), 70 (p), 76 (p), 77 (2 x p), 78 (2 x p), 80 (p).
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- Godet R.: III (p), 5, 9 (p), 16 (2 x p), 17 (p), 29, 41 (p), 49 (p), 52 (p), 55 (p), 60 (p), 74 (c), 77 (p), 85 (c), 90 (c), 91 (p), 96 (c), 104 (3 x p), 107 (2 x p), 109 (p), 112 (c), 114 (p), 119 (p), 128 (p), 130 (p), 137-138 (p), 141 (p), 155 (p), 161 (p), 175 (c), 200 (p), 201 (c), 204 (c), 221 (p), 224 (p), 225 (p), 241 (p), 250 (p), 251 (c), 257 (c), 259 (p), 261 (c), 269 (p), 291 (p), 292 (p), 305 (p), 317 (2 x p), 318 (p), 320-321 (p).

- Godet (cont.) 322 (c), 327 (c), 328 (c), 332 (c), 341 (1 x c, 1 x p), 352 (p), 353 (c), 358 (p), 362 (p), 377 (p), 380 (p), 381 (p), 386 (p), 389 (c), 395 (c), 410 (p), 419 (p), 458 (1 x c, 1 x p), 459 (p), 461 (p), 463 (p), 471 (p), 473 (p), 482 (c), 498 (1 x c, 1 x p), 502 (p), 518 (c), 535, 537 (c), 555 (p), 557 (p), 561 (c), 564 (p), 569 (c), 573 (p), 608 2 x c), 614 (p), 644 (p), 648 (c).
- Gregory of Nyssa R.: 224 (p).
- Griesbach R.: 613 (c), 632 (c).
- Grimm APs.: 33 (p), 45 (p).
E.: 100 (p), 114 (p), 141 (p), 144 (p), 215 (p), 241 (p), 242 (p), 245 (p), 258.
IPet.: 40 (p), 57 (p), 91 (p), 98 (p), 144 (p), 185 (p), 190 (p), 215 (p).
R.: 34 (p), 137 (p), 154 (p), 162 (p), 172-173 (p), 174 (p), 178 (p), 202 (p), 203 (p), 224 (p), 235 (p), 243 (p), 248 (p), 270 (p), 291 (p), 295 (p), 329 (p), 358 (p), 496 (p), 567 (p), 630 (p), 633 (p).
- Grotius E.: 19 (p).
Is.: XII (c).
IPet.: 4, 14 (p).
R.: 28, 61 (p), 78 (p), 109 (p), 118 (c), 131 (c), 203 (c), 335, 341 (p), 368 (c), 535, 561 (c), 573 (p), 584 (p), 644 (p).
- Glüder IPet.: 153, 159, 195.
- Guthe, Herm. Is.: XVI.
- Hafenreffer R.: 535.
- Hahn, J. A. Is.: XIII (p).
- Harless E.: 11 (2 x p), 12 (p), 19 (p), 25 (c), 32, 35 (p), 36 (c), 61 (c), 158 (p), 166 (p),

- Harless (cont.) 168 (c), 170 (c), 189 (c), 192 (c), 195 (c), 201 (1 x c, 1 x p), 234 (p), 250 (2 x p), 255 (p).
IPet.: 58 (p).
- Harnack IPet.: 4 (c).
- Haupt E.: 18 (c), 28 (c), 32, 34 (p), 42-43 (p), 46 (p), 48 (p), 50 (2 x p), 56 (2 x p), 59 (2 x p), 64 (p), 68 (c), 70 (2 x c), 74 (c), 79 (p), 100 (p), 100-101 (p), 102 (c), 106-107 (p), 110 (2 x c), 114 (p), 117 (c), 120 (p), 141 (p), 142 (2 x p), 146 (2 x c), 150 (p), 153 (c), 158 (c), 168 (c), 170 (1 x c, 1 x p), 191 (p), 192 (c), 195 (2 x c), 201 (1 x c, 1 x p), 205 (p), 208-209 (p), 212 (2 x p), 214-215 (p), 217 (2 x p), 226 (c), 229 (p), 230 (p), 231 (c), 233 (p), 240 (p), 241 (c), 244 (p), 248 (p), 249, 254 (p), 255 (p), 262 (2 x p), 263 (p).
- Hendewerk R.: 502 (p).
- Von Hengel R.: 4 (c), 538 (p).
- Hengstenberg APs.: 2 (p), 8 (2 x p), 19 (p), 27 (p), 39 (p), 41 (c), 58 (2 x p), 75 (c), 76 (p), 77 (c).
E.: 186 (p), 188 (c).
Is.: 41 (1 x c, 1 x p).
R.: 178 (p), 463 (p).
- Henry E.: 68 (p).
- Herberger BGNT.: 13 (p).
- Herodotus R.: 342, 396 (2 x).
- Hesedamm, Carl R.: 13 (p).
- Heszhus, Tilemann R.: 449 (p).
- The Hibbert Journal R.: 1.

- Hieronymus APs.: 40.
E.: 14-15, 15 (2 x), 533.
Is.: VIII (p), 159 (p).
- Hilgenfeld E.: 3 (c).
R.: 10 (c).
- Hindewerk Is.: XII (c).
- Hippocrates E.: 71, 205.
- Hitzig APs.: 9 (p).
Is.: XII (c), 5 (c), 81 (c), 150.
- Hodge E.: 32, 68 (p), 243-244 (p).
R.: 28, 105 (2 x p), 130 (p), 140 (p), 169
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429 (p), 434 (p), 463 (p), 481 (1 x p,
1 x c), 606 (p).
- Hofmann E.: 4 (p), 21 (2 x c), 27-28 (p), 32, 36
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(c), 57 (c), 59 (p), 61 (c), 62 (c), 71-
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105 (2 x p), 109 (c), 111 (p), 117 (p),
119 (c), 122-123 (p), 124 (p), 125 (p),
125-126 (p), 127 (p), 142 (p), 147 (p),
151 (p), 153 (2 x p), 158 (c), 160 (p),
161 (p), 162 (c), 168 (p), 170 (p), 189
(c), 192 (p), 193 (c), 196 (2 x c), 200
(c), 210 (c), 211 (c), 215 (p), 216 (p),
220 (p), 226 (c), 234 (2 x p), 237 (c),
240 (p), 241 (c), 248 (2 x p), 249 (2
x p), 249-250 (p), 250 (2 x p), 254
(c), 255 (p), 258 (p).
Is.: 19 (c), 41 (c), 85 (c).
IPet.: 9 (c), 10 (c), 13 (2 x) 14 (p), 17,
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107 (p), 110 (2 x p), 115 (p), 125 (p),
128 (2 x p), 130-131 (p), 132 (p), 143
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155 (p), 166 (p), 169 (p), 172 (p), 178
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(c), 185 (p), 189 (p), 191 (2 x p), 192
(p), 196 (4 x c), 201 (p), 203 (p), 206
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228 (p).

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73 (p), 74 (p), 76 (p), 88 (c), 89 (c),
97 (c), 100 (p), 105 (2 x p), 106 (c),
112 (c), 113 (p), 114 (p), 118 (p), 119
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128 (p), 130 (p), 131 (p), 132 (p), 137
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261 (p), 263 (p), 283 (p), 285 (p), 287
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388 (p), 389 (c), 396 (p), 400 (p),
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(p), 433-434 (p), 452 (p), 454 (p),
457 (c), 458 (1 x p, 1 x c), 462 (p),
470 (p), 471 (p), 477 (p), 481 (p),
485 (2 x p), 486 (p), 488 (2 x p), 492
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508 (p), 514 (2 x p), 521 (p), 522 (p),
523 (p), 527 (1 x p, 1 x c), 535, 536
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601 (p), 608 (2 x c), 614 (p), 615 (p),
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641 (2 x p).
- Hollasz IPet.: 168 (p).
- Holsten R.: 4 (c), 11 (c).
- Holtzmann E.: 3 (c), 6 (c), 192 (p).
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- Holzhausen E.: 20 (c).
- Horn und Voigt E.: 32.
- Hülsemann R.: 534.
- Hug E.: 21 (c).
IPet.: 12 (p).
- Hunnius E.: 68 (1 x p, 1 x c).
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- Huther IPet.: 12 (p), 17, 22 (p), 41 (p), 61 (p), 81
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- Ignatius E.: 1 (p), 16 (2 x).
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- Irenaeus E.: 16.
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- Isenbiehl Is.: 85 (c).
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- Jahn R.: 419 (p).
- Jatke R.: 419 (p).
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- Justinus IPet.: 188 (p).
- Kahnis R.: 130 (p), 131 (p), 241 (p), 332 (c).
- Keil Is.: 86 (p), 88 (p).
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 63 (p), 64-65 (p), 81 (c), 94 (2 x p),
 95 (p), 110 (2 x p), 115 (p), 130 (p),
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 215 (c).
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 399 (p), 428 (p), 430, 462-463,
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- Kiene E.: 16 (p).
- Kimchi Is.: 119 (c).
- Kirchner, Timotheus R.: 445-446 (p), 447-448 (p).
- Kliefoth R.: 535, 537 (c).
- Klostermann, Aug. E.: 72 (p), 117 (p).
Is.: XIV.
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 (c), 130 (c), 173 (c), 216 (c), 219 (c),
 220 (c), 224 (c).
- Knabenbauer Is.: XVI, 46 (p).
- Knapp R.: 632 (c).
- Knobel Is.: XII (c), 41 (c), 81 (c), 111 (c), 120
 (c), 150 (p).
- Köhler Is.: 85 (c).
R.: 147 (p), 148 (p), 149-150 (p).
- Köllner R.: 201 (p), 246 (c), 505 (p).

- Körner R.: 20 (p), 28 (p), 47 (p), 80 (p), 82 (p), 92 (p), 109 (p), 114 (p), 140 (p), 204 (p), 212 (p), 282 (p), 313-314 (p), 320 (p), 327 (p), 328 (c), 334 (p), 377, 441, 443 (p), 451 (p), 475 (p), 477 (p), 478 (p), 482 (p), 485 (p), 493 (p), 523 (p), 534, 552 (p), 561 (c), 594 (p), 602 (p), 610 (p), 621 (p).
- Köstlin, Friedr. Is.: XV.
- Kohut, Alex. Is.: XIV.
- Koppe E.: 21 (c), 32, 108 (c).
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- Krehl R.: 505 (p).
- Krüger E.: 44 (p).
- Krummacher R.: 419 (p), 538 (p).
- Kühl IPet.: 4, 41 (p), 47-48 (p), 56 (p), 66 (p), 81 (p), 101 (p), 115 (p), 142 (2 x c), 150 (p), 153, 153 (c), 155-156 (p), 158 (p), 158, 160 (c), 166 (c), 172 (2 x p), 184 (c), 193 (c), 194 (c), 215 (p), 216 (p), 228 (p).
- Kurtz R.: 147 (p).
- Lachmann R.: 64 (p), 168 (p), 532 (p), 632 (c).
- Lactantius IPet.: 9.
- Lagarde, Paul de Is.: XV, 81 (c).
- Lange R.: 28, 89 (c), 97 (c), 139 (c), 234 (c), 241 (c), 249 (p), 392 (p), 396 (2 x p), 508 (p).
- Latermann E.: 135 (c), 136 (c).
- Le Hir Is.: XV.

- Lehre und Wehre E.: 85-87, 83-96.
R.: 444 (2 x).
- Leipziger Gutachten R.: 332 (p).
- Lietzmann, H. R.: V (c), V.
- Lightfoot IPet.: 2.
- Lipsius R.: IV-V (c).
- Löhr Is.: XV.
- Loman R.: 1 (c).
- Lomimus IPet.: 193.
- Löschner R.: 445 (p).
- Lucian E.: 110.
- Lüken E.: 4 (c), 32, 36 (c), 46 (p), 70 (c), 142
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- Lünemann APs.: 48 (p).
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- Luther APs.: 1 (2 x p), 2 (p), 3 (p), 9 (p), 20
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 14 (p), 15 (p), 18 (p), 19 (p), 20
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E.: 36 (p), 46 (p), 85 (p), 86 (p), 109 (2 x c), 138 (p), 165 (p), 178 (p), 181 (p), 182 (p), 200 (p), 211 (p), 216 (p), 221 (p), 224 (p), 235 (p), 242 (p), 253 (p), 256 (p), 257 (p), 259-260 (p), 260-261 (p), 261-262 (p).

Is.: IV (p), VIII-IX (p), XII (p), 11 (p), 24 (p), 72 (p), 73 (p), 81 (4 x p), 104 (p), 120 (p), 152 (p).

IPet.: 16-17 (p), 17, 18 (p), 21-22 (p), 23 (2 x p), 24 (p), 27 (p), 28 (p), 30-31 (p), 31 (p), 33 (p), 36-37 (p), 39 (p), 48 (p), 60-61 (p), 73 (2 x p), 75-76 (p), 77 (p), 78 (p), 80 (p), 81 (c), 86 (p), 100 (p), 101 (2 x p), 101-102 (p), 102 (2 x p), 103 (2 x p), 103-104 (p), 106 (p), 107 (p), 117-118 (p), 120-121 (p), 130 (p), 132 (p), 137-138 (p), 139 (p), 148 (2 x p, 1 x c),

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- 153 (p), 159-160 (p), 160 (2 x p), 180 (p), 185 (p), 186 (p), 187-188 (p), 190 (p), 206 (p), 207-208 (p), 209-210 (p), 215 (p), 216 (p), 218 (p), 220 (p), 220-221 (p), 224 (p), 226 (p).
- R.: IV, 18 (p), 20-28 (p), 76 (p), 86 (p), 87 (2 x p), 92-93 (p), 94 (p), 95 (p), 98 (p), 127 (p), 131 (p), 132 (p), 134 (2 x p), 137 (2 x p), 141 (2 x p), 142 (2 x p), 145 (p), 159-161 (p), 165-167 (p), 172 (p), 177 (p), 180 (p), 182 (p), 194 (4 x p), 201 (p), 203 (p), 206 (p), 206-207 (p), 208 (2 x p), 210 (p), 225 (p), 231 (p), 240-241 (c), 253 (p), 255 (p), 264-266 (p), 275 (p), 277-278 (p), 278 (p), 291 (p), 295 (p), 308 (p), 317 (p), 318-319 (p), 323 (p), 331, 331-332 (p), 336 (3 x p), 338, 341 (p), 349-350 (p), 356 (p), 359-360 (p), 364 (p), 369 (p), 377 (p), 378-379 (p), 379 (2 x p), 382 (p), 396 (p), 398 (p), 399 (p), 404 (p), 416 (p), 419 (p), 428 (p), 431 (2 x p), 434 (p), 439 (2 x p), 440 (2 x p), 443 (p), 446 (p), 455 (p), 475 (p), 477 (p), 479 (2 x p), 480 (p), 485 (p), 489 (p), 533 (3 x), 533-534, 534, 556 (2 x p), 558 (p), 559 (p), 569 (p), 571 (p), 578 (2 x p), 581 (2 x p), 590 (p), 591 (p), 594 (p), 604 (p), 614 (2 x p), 615 (2 x p), 616 (p), 627 (p), 641 (p).

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- R.: 5, 15 (c), 29, 37 (p), 38 (p), 44 (p), 46 (c), 49 (p), 52 (p), 59 (c), 74 (c), 76 (p), 80 (p), 89 (p), 90 (c), 97 (p), 100 (p), 106 (c), 122 (c), 123 (p), 126 (p), 130 (p), 137 (p), 156 (p), 171 (p), 173 (c), 175 (c), 188 (p), 201 (c), 203 (p), 204 (c), 221 (c), 223 (c), 225 (p), 241 (2 x c), 246 (c), 251 (c), 261 (c), 268 (p), 287 (p), 290 (c), 294 (p), 312 (p), 316 (c), 317 (1 x p, 1 x c), 332 (c), 341 (1 x c, 1 x p), 362 (p), 376 (p), 381 (p), 396 (p), 419 (p), 427 (p), 461 (p), 492 (p),

- Luthardt (cont.) 499 (c), 507 (p), 508 (p), 523 (2 x p),
532 (p), 533 (p), 535 (2 x), 543 (p),
546 (c), 557 (p), 578 (p), 593 (p),
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- Lutheran Confessions E.: 106 (p), 139, 181 (p).
- Nicene Creed APs.: 30-31.
- Augsburg Confession R.: 191, 277 (2 x), 33 (p).
- Apology BGNT.: 255 (p).
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277 (2 x), 334-335, 337-338, 360,
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- Catechisms E.: 86.
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R.: 372-373 (p), 447 (p).
- Smalcald Articles IPet.: 102 (p), 103 (p).
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- Formula of Concord E.: 43, 86 (p), 92, 120 (p), 129 (p), 131
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377 (p), 393, 397 (p), 403 (p), 413
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- Apology to Formula of Concord R.: 445-446.
- Luzzatto Is.: 41 (c), 119 (c).
- Lyranus IPet.: 22.
- Lyser BGNT.: 170-171 (p).
- Maier, A. R.: 29, 419 (p).
- Von Manen R.: 1 (c).

- Mangold R.: 8 (c), 635 (c).
- Marcion E.: 1, 12 (3 x), 17, 20 (2 x c), 140 (c).
R.: 613 (2 x c), 645 (c).
- Meier, E. E.: 21 (c), 32.
Is.: XIII, 81 (c).
- Meisner, B. R.: 535.
- Melanchthon R.: 16 (p), 28 (p), 77 (c), 124 (p), 225 (p),
377 (p), 452 (p), 489 (p), 534.
- Meleag, Anth. Pal. R.: 32.
- Meyer APs.: 26 (c).
BGNT.: VII (p).
E.: 17 (p), 19 (c), 27 (p), 28 (c), 32, 36
(p), 37 (p), 50 (p), 57 (c), 61 (c),
61-62 (c), 75 (p), 101 (p), 102 (c),
109 (2 x p), 110 (p), 113 (p), 114 (c),
119 (c), 120 (c), 146 (c), 153 (c),
156-157 (c), 158 (p), 168 (p), 173
(p), 187 (2 x p), 188 (c), 192 (p),
195 (2 x c), 201 (c), 212 (c), 241 (p),
242 (c), 251 (p), 254 (c).
R.: 3 (c), 5 (p), 5, 10 (p), 16 (2 x p), 29,
42 (c), 49 (p), 55 (p), 59 (c), 74 (c),
90 (c), 91 (c), 96 (c), 99 (2 x p), 100
(p), 106 (c), 109 (p), 112 (c), 119
(p), 122 (c), 126 (c), 128 (p), 130
(p), 137 (p), 139 (p), 155 (p), 162
(p), 173 (p), 174 (p), 175 (2 x p), 180
(p), 192 (c), 196 (p), 201 (2 x c), 203
(p), 204 (p), 216 (p), 224 (c), 230
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(c), 246 (c), 249 (p), 250 (p), 251
(c), 256 (p), 257 (c), 261 (c), 262
(c), 263 (p), 290 (c), 292 (p), 295
(p), 317 (c), 322 (c), 328 (c), 332
(c), 340 (p), 341 (c), 352 (p), 353
(1 x p, 1 x c), 362 (p), 369 (p), 372
(c), 374 (c), 375 (p), 376 (p), 380
(p), 381 (c), 382 (p), 383 (p), 384
(p), 386 (2 x p), 388 (p), 395 (c).

- Meyer (cont.) R.: 396 (2 x c), 398-399 (p), 419 (2 x c), 420-421 (c), 429 (1 x c, 1 x p), 433 (p), 434 (p), 454 (p), 461 (p), 463 (p), 470 (c), 471 (c), 482 (c), 485 (1 x p, 1 x c), 492 (p), 496 (c), 504 (c), 508 (c), 513 (p), 517 (p), 522 (c), 532 (p), 535, 537 (c), 540 (c), 542 (c), 546 (p), 557 (p), 562 (c), 564 (p), 573 (c), 579 (p), 584 (p), 590 (p), 594 (p), 606 (p), 607 (c), 626 (c), 630 (p), 634 (p), 636 (p), 641 (p), 645 (p).
- Michaelis E.: 21 (c), 32.
R.: 419 (p).
- Michelsen R.: 95 (p).
- Mörlin, Joachim R.: 449 (p).
- Morus E.: 108 (c).
R.: 340 (c).
- Müller, Jul. R.: 332 (c).
- Münchmeyer R.: 535.
- Mylius R.: 535.
- Nagelsbach, C. W. Eduard Is.: XV.
R.: 502 (p).
- Neander R.: 130 (c), 179 (c), 332 (c).
- Neubauer, Ad. Is.: XV.
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- Nitzsch R.: 130 (c), 332 (c).
- Öhler IPet.: 95.
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- Oekumenius IPet.: 58, 143 (p).
R.: 16 (p), 28 (p), 193 (c), 422 (p), 475 (p).

- Olearius (cont.) R.: 121 (p).
- Olshausen E.: 21 (c), 32, 61 (c), 199 (c).
R.: 16 (p), 28, 130 (2 x c), 131 (c), 179
 (c), 201 (p), 259 (p), 332 (c), 341
 (c), 381 (c), 419 (p), 499 (c), 535,
 549 (p), 564 (p).
- Orelli Is.: XIII (1 x p, 1 x c), XVI, 86.
- Origen E.: 14 (5 x c), 32.
IPet.: 9.
R.: 16 (p), 28 (p), 201 (p), 240 (c), 322
 (p), 533, 613.
- Osiander, Luc. R.: 129 (c), 397 (p), 534 (3 x p).
- Otto R.: 11 (c), 12 (c), 29, 42 (p), 89 (c), 97
 (c), 225 (p), 332 (c), 523 (p), 535,
 537 (2 x p, 1 x c), 539 (p), 542 (p),
 543 (p), 544 (p), 555 (p), 557 (p),
 607 (p).
- Ovid R.: 334.
- Papias IPet.: 2, 7.
- Paraphrastes, Vinarienses R.: 534.
- Petersen R.: 540 (c).
- Pfeiffer APs.: 28 (p).
- Pfleiderer E.: 3 (c), 192.
IPet.: 3 (2 x c).
R.: 5, 11 (c).
- Philippi IPet.: 143 (p), 145 (p).
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 (p), 32 (p), 33 (p), 42 (2 x p), 45
 (1 x p, 1 x c), 49 (p), 50 (2 x p), 55
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263 (1 x c, 1 x p), 269 (p), 282 (p),
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306 (c), 311 (p), 318 (p), 320 (p),
326 (p), 328 (1 x p, 1 x c), 332 (2 x p),
338-339 (p), 339 (p), 341 (p), 342 (p),
343 (c), 349 (p), 352 (1 x p, 1 x c),
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375 (p), 376 (3 x p), 381 (c), 382 (p),
383 (p), 384 (c), 386 (c), 391 (2 x p),
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Pierson R.: 1 (c).

Pinehas R.: 178 (2 x p).

Piscator R.: 535.

Plato IPet.: 112 (p).

Polybius IPet.: 91.

Polycarp E.: 1.
IPet.: 2 (2 x).

Polycarp Leyser E.: 90 (p).

- Pythagorus E.: 116.
- Quenstedt E.: 45 (c).
IPet.: 152 (p), 169 (p).
R.: 154 (p).
- Raebiger E.: 20 (c).
- Raschi Is.: 119 (c).
- Rambach Is.: XII (c).
- Reich R.: 176 (c), 201 (p), 259 (p), 505 (p),
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- Reusz E.: 21 (c), 185 (p).
Is.: XIV.
IPet.: 12 (p).
R.: 4 (c), 8 (c), 373 (p), 635 (c).
- Riehm, Ed. Is.: XIV.
- Ritschl E.: 4 (c).
R.: 50 (p), 130, 228 (c), 271 (c), 419 (p).
- Robinson E.: 227 (p).
- Roman Theologians R.: 165, 271 (c), 395 (c).
- Rosenmüller E.: 108.
Is.: XII (c), 41 (p), 86 (p), 150 (p).
R.: 498.
- Rückert E.: 21, 32.
R.: 16 (p), 28, 201 (c), 203 (p), 224 (p),
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 397 (p), 499 (c), 535, 593 (p), 601
 (p), 602 (p), 607 (c).
- Sabatier R.: 635 (c).
- Sanday & Headlam R.: V.
- Schegg Is.: XIII.

- Schelling R.: 377 (p).
- Schenkel R.: 8 (c).
- Schierlitz E.: 140-141 (p).
IPet.: 91 (p).
R.: 137 (p), 193, 224 (p), 243 (p), 270 (p), 358 (p), 473 (p), 626 (p).
- Schleiermacherschen Schule E.: 1 (c).
R.: 130 (c), 271 (c).
- Schmidt E.: 57 (c), 61 (c), 75 (p), 102 (c), 109 (2 x p), 110 (p), 114 (c), 119 (c), 120 (c), 158 (p), 187 (2 x p), 192 (p), 241 (p).
R.: 419 (p).
- Schmidt, Ch. R.: 259 (p).
- Schmidt, Er. E.: 32, 259 (p).
- Schmidt, Seb. E.: 32.
Is.: 136 (p).
- Schmidt, W. E.: 17 (p), 25 (c), 32, 37 (p), 45 (p), 50 (p).
- Schmiedel aus Zürich E.: 4 (c).
R.: 1 (c).
- Schnedermann E.: 25 (c), 32, 43 (c), 61 (c).
- Scholz, Anton Is.: XV.
- Schott E.: 21 (c).
IPet.: 17, 22 (p), 81 (c), 119-120 (p), 144 (p), 145 (p), 153 (p), 164 (p), 165-166 (p), 167 (2 x p), 168 (p), 168-169 (p), 172 (p), 178 (p), 183 (c), 191 (2 x c), 194 (p), 197-198 (p), 222 (c).
R.: 5, 15 (c), 28, 44 (p), 106 (c), 122 (c), 173 (c), 221 (c), 223 (c), 234 (c), 312 (p), 332 (p), 333 (p), 608 (2 x c).

- Schrader R.: 201 (p).
- Schulz, David R.: 131 (c).
- Schultz APs.: 9 (p), 19 (p), 27 (p), 39 (p), 41 (c),
45 (p), 68 (p), 77 (p).
R.: 419 (p), 554 (c), 635 (c).
- Schwegler E.: 1 (c).
IPet.: 3 (2 x c).
R.: 8 (c).
- Seinecke, L. Is.: XIII.
- Selnecker R.: 397 (p), 445-446 (p).
- Semler R.: 340 (c), 613 (c).
- Seneca E.: 251.
R.: 64 (p).
- Septuagint APs.: 11, 37, 40, 42, 52, 63, 68, 80.
E.: 39, 72, 186, 190, 246, 248.
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IPet.: 91, 119, 122, 132 (2 x), 136, 160,
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- Shepherd of Hermas E.: 1.
- Smith (aus New Orleans) R.: 1 (c).
- Socinians R.: 331.
- Soden E.: 3-4 (c), 5 (c), 6 (2 x c), 8 (1 x p,
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58 (p), 59 (p), 70 (c), 97 (p), 99 (p),
102 (c), 119 (c), 158 (p), 153 (p),
160 (p), 170 (p), 192 (c), 197 (p),
200 (c), 202 (p), 212 (1 x p, 1 x c),
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- Söden (cont.) 233 (p), 241 (c), 254 (c), 258 (p),
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IPet.: 3 (1 x p, 3 x c), 17, 19 (p), 22 (p),
23 (p), 25 (p), 34 (p), 41 (p), 64 (p),
65 (p), 74 (p), 81 (c), 106 (p), 110
(p), 119 (p), 135 (p), 140 (p), 143 (c),
158 (c), 160 (c), 165 (c), 166 (c),
184 (p), 195 (p), 198 (p), 201 (p),
210 (p), 214 (c).
- Spener R.: 332 (p), 535.
- Spitta R.: 12 (2 x c), 13, 13 (c), 554 (4 x c),
607 (c).
- Staar E.: 108 (c).
- Stade, Bernh. Is.: XIV.
- Steck R.: 1 (c).
- Steiger IPet.: 74-75 (p), 119 (p), 193 (p), 194 (c).
- Stephanus E.: 70 (p), 71 (p), 80 (p).
- Steudel Is.: 41 (p).
- Stier E.: 192 (p).
R.: 502 (p).
- Stoeckhardt E.: 84-85, 145, 198.
IPet.: 20 (2 x), 59, 69 (2 x), 99 (2 x),
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- Strabo E.: 59.
- Strachey, Sir Edward Is.: XIV.
- Strack, Herm. Is.: XV.
- Strack und Zückler E.: 32.
- Strassburg-Formula of Concord (1563)
R.: 445 (p).

- Studer Is.: XV.
- Suetonius R.: 639 (c).
- Symmachus APs.: 68.
Is.: 119 (p), 120 (p).
- Synodalconferenzbericht von 1872
R.: 278-279, 280 (p).
- Tactius IPet.: 11.
R.: 639 (c).
- Targum E.: 191 (p).
Is.: 41 (p), 64 (2 x), 119 (c).
- Tauler IPet.: 188 (p).
- Tertullian E.: 12 (p), 12-14 (p), 27 (p).
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- Thenius APs.: 68 (p).
- Theodor E.: 32.
- Theodoret E.: 193 (c), 198 (p).
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- Theophylact E.: 43 (c), 109 (c).
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- Thiersch R.: 4 (c), 8 (c).
- Tholuck R.: 16 (p), 28, 90 (c), 145 (p), 147 (p), 179 (c), 201 (p), 203 (p), 224 (p), 241 (c), 246 (c), 328 (c), 332 (c), 335 (c), 341 (p), 381 (c), 419 (p), 461 (p), 463 (p), 498 (c), 535, 602 (p), 607 (c).
- Thomasius IPet.: 153 (p), 169 (p).
R.: 130 (p), 240 (c), 332 (c), 347 (p), 419 (p).

- Thucydides R.: 396 (2 x).
- Tischendorf R.: 380 (c), 532 (p).
- Tübingen School E.: 2 (c).
IPet.: 2.
- Umbreit E.: 100 (p).
Is.: XII (c), 41 (p).
R.: 234 (c), 241 (c).
- Usteri IPet.: 156 (p), 158 (c).
R.: 396 (p), 397, 419 (p).
- Varenius Is.: XII (p).
- Vitringa Is.: IX (p), XII (3 x c), 41 (c), 155 (p).
- Voëtius R.: 535.
- Volkmar E.: 20 (c).
R.: 4 (c), 11 (c), 29.
- Weizsäcker E.: 72 (p), 199 (p), 205 (p).
Is.: 84, 120, 157 (c).
R.: 492 (p).
- Wieseler
- Wahl IPet.: 215 (p).
- Weber, Ferd. Is.: XIV.
- Weimar Paraphrasten E.: 534.
- Weisz IPet.: 4 (2 x), 178 (2 x p).
R.: 1 (p), 5 (2 x p), 5, 9 (p), 16 (p), 18 (p), 29, 32 (p), 42 (p), 46 (c), 49 (c), 52 (p), 56 (p), 57 (p), 61 (p), 65 (p), 74 (c), 90 (1 x c, 1 x p), 106 (c), 112 (c), 117 (2 x p), 118 (p), 122 (p), 123 (p), 126 (c), 128 (p), 130 (p), 155 (2 x p), 156 (p), 163 (p), 173 (p), 174 (p), 175 (p), 176 (c), 179 (c), 192 (c), 194 (p), 201 (2 x c), 202-203 (p), 204 (c), 216 (p), 223 (c), 225 (p), 229 (2 x p), 230 (2 x p), 237 (p), 241 (c), 246
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- Weisz (cont.) (c), 251 (c), 256 (p), 257 (c), 261 (c),
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292 (p), 311 (p), 312 (p), 313 (p),
317 (1 x p, 1 x c), 322 (1 x c, 1 x p),
332 (c), 335 (p), 341 (p), 353 (c),
376 (p), 381 (p), 385 (p), 386 (p),
390 (p), 392 (p), 393 (p), 395 (c),
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457 (p), 458 (p), 459 (2 x p), 461
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471 (c), 481 (p), 482 (p), 485 (p),
487 (2 x p), 491 (p), 492 (2 x p), 493
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584 (p), 593 (3 x p), 600 (p), 601 (p),
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635 (c).
- Weizsäcker R.: 5, 5 (p), 8 (c).
- Wieseler E.: 27 (p).
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- Wiesinger IPet.: 12 (p), 14 (p), 15 (p), 17, 22 (p),
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- Winer E.: 44 (p), 168 (p).
R.: 30, 123 (p), 192-193, 201, 220, 365
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- Wohlenberg E.: 32, 72 (2 x p), 103 (p), 109 (c), 117
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166 (2 x p), 168 (c), 170 (p), 177 (p),
189 (c), 192 (p), 193 (1 x p, 1 x c),
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- Wohlenberg (cont.) 211 (c), 232 (p), 233 (p), 234 (p),
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254 (c), 255 (p), 263 (p).
- Wolf R.: 569 (p), 644 (p).
- Xenophon IPet.: 98.
- Zahn E.: 6 (p), 8-9 (p), 14, 16 (p), 21 (2 x c),
26 (p).
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7-8 (p), 9 (c), 10 (c), 11 (p), 12,
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- Zeller IPet.: 214 (c).
- Zeischwitz, G. V. IPet.: 17, 142, 152 (p), 162 (2 x c), 168
(2 x p), 170 (p), 172 (2 x p), 173 (c),
179 (c), 185 (p).
- Zwingli R.: 332 (p).

APPENDIX E

CHRONOLOGICAL BIBLIOGRAPHY

The following pages comprise the chronological listing of the material which Georg Stoeckhardt wrote and published in periodicals or books. This should help future researchers in determining how Stoeckhardt reacted to historical events as they occurred.

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1877

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- "Christus, der Gekreuzigte, ein Opfer, welches die Welt für sich bei Gott eingesetzt hat," Magazin für ev. -luth. Homiletik, XVIII, No. 2 (February 1894), 61-63.
- "Christus der Herr über Leben und Tod. Neujahrspredigt über Röm. 14, 7. 8," Magazin für ev. -luth. Homiletik, XXXII, No. 1 (January 1908), 15-23.
- "Christus hat sich selbst für uns dargeben," Magazin für ev. -luth. Homiletik, XVIII, No. 2 (February 1894), 59-61.
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----- "Dasz Christen unablässig wider den bösen Feind auf ihrer Hut sein müssen. Predigt über die Epistel des dritten Sonntags nach Trinitatis," Magazin für ev. -luth. Homiletik, XXXII, No. 7 (July 1908), 193-199.

----- "Dasz der Christen Leben und Sterben in der Hand des Herrn steht," Magazin für ev. -luth. Homiletik, XX, No. 10 (October 1896), 310-312.

----- "Dasz durch Christum ein Zwiespalt unter den Menschen gesetzt ist. Sonntag nach Weihnachten," Magazin für ev. -luth. Homiletik, XVII, No. 12 (December 1893), 383.

----- "Dasz ein Christ seiner Beständigkeit gewisz sein soll. Zweiundzwanzigster Sonntag nach Trinitatis," Magazin für ev. -luth. Homiletik, XVII, No. 10 (October 1893), 318-319.

----- "Dasz es des Herrn Wille ist, dasz wir mit allem Fleisz die einzelnen Seelen suchen und retten. Missionsfestpredigt über Luc. 15, 8-10," Magazin für ev. -luth. Homiletik, XXII, No. 8-9 (August and September 1898), 261-272.

----- "Dasz es ein Eigenart des Reiches Gottes ist, dasz es wächst und zunimmt und durchdringt, nach auszen, wie nach ihnen. Predigt für ein Missionsfest über Matth. 13, 31-33," Magazin für ev. -luth. Homiletik, X, No. 9 (September 1886), 257-265.

----- "Dasz es nach dem Tod nur Himmel oder Hölle gibt, keinen Zwischen-oder Mittelzustand. Predigt über das Evangelium am ersten Sonntag nach Trinitatis," Magazin für ev. -luth. Homiletik, XVI, No. 6 (June 1892), 161-168.

----- "Dasz Luther den Menschen der Sünde, den Antichrist, offenbart und mit Gottes Wort und Geist gerichtet hat. Predigt für das Reformationsfest über 2 Thess. 2, 1-12," Magazin für ev. -luth. Homiletik, XIX, No. 11 (November 1895), 321-328.

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----- "Dasz wir den Willen des Hirten an seinen Schafen, den verlorenen Schafen, hinausführen. Missionsfestpredigt über Joh. 10, 16," Magazin für ev. -luth. Homiletik, XIII, No. 7-8 (July and August 1889), 217-225.

----- "Dieser Zeit Leiden ist der Herrlichkeit nicht werth, die an uns soll offenbaret werden. Predigt über die Epistel am 4. Sonntag nach Trinitatis," Magazin für ev. -luth. Homiletik, VIII, No. 7-8 (July and August 1884), 193-198.

----- "Der 23. Psalm," Die Ev. -Luth. Freikirche, II, No. 8 (April 15, 1877), 61.

----- "Ein Blick, ein Glaubensblick auf den Gekreuzigten kann den Sünder selig machen," Magazin für ev. -luth. Homiletik, XVIII, No. 3 (March 1894), 76-78.

----- "Eine ernste Warnung vor Rückfall. Sonntag Oculi," Magazin für ev. -luth. Homiletik, XVIII, No. 2 (February 1894), 56-57.

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----- "Einen grossen Kampf im Reich der Geister. Michaelisfest," Magazin für ev. -luth. Homiletik, XVII, No. 9 (September 1893), 286.

----- "Erkennt ja recht die geistlichen Gaben, mit denen ihr von Gott begnadigt seid. Zehnter Sonntag nach Trinitatis," Magazin für ev. -luth. Homiletik, XVII, No. 8 (August 1893), 253-254.

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----- "Der Geist Gottes-lebendiges Wasser. Predigt am ersten Pfingstfeiertag," Magazin für ev. -luth. Homiletik, XXXII, No. 6 (June 1908), 176-182.

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----- "Gott ist es, der uns heiligt. Predigt über 1 Thess. 5, 23-24," Magazin für ev. -luth. Homiletik, XIX, No. 3 (March 1895), 65-71.

----- "Gott macht aus Unwilligen Willige. Predigt über Hesekiel 36, 26-27," Magazin für ev. -luth. Homiletik, VII, No. 6 (June 1883), 161-168.

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----- "Haltet euch dafür. Predigt über die Epistel am sechsten Sonntage nach Trinitatis," Magazin für ev. -luth. Homiletik, XVII, No. 7 (July 1893), 199-204.

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----- "Der Herr wird kommen mit groszer Kraft und Herrlichkeit. Predigt über das Evangelium am zweiten Advent," Magazin für ev. -luth. Homiletik, XV, No. 11 (December 1891), 353-360.

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- "Der 110. Psalm," Die Ev. - Luth. Freikirche, II, No. 9 (May 1, 1877), 69-70.
- "Jesus der Retter. Predigt über das Evangelium am vierten Sonntag nach Epiphania," Magazin für ev. - luth. Homiletik, XXXII, No. 2 (February 1908), 42-49.
- "Jesus, Jesus, nichts als Jesus soll mein Wunsch sein und mein Ziel! Predigt für den Neujahrstage über Luc. 2, 21," Magazin für ev. - luth. Homiletik, XXIV, No. 1 (January 1905), 14-20.
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- "Meinest du, dass der Herr Lust habe am Opfer und Brandopfer, als am Gehorsam der Stimme des Herrn? Beichtrede über 1 Sam. 15, 22," Magazin für ev. -luth. Homiletik, XIV, No. 7-8 (July and August 1890), 229-234.
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- "Die Passion des Herrn eine Satansversuchung," Magazin für ev. -luth. Homiletik, XVIII, No. 2 (February 1894), 63-64.
- "Pfingsttrost," Die Ev. -Luth. Freikirche, II, No. 10 (May 15, 1877), 77.
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----- "Siehe, der Hüter Israels schläft noch schlummert nicht. Predigt am Neujahrstage über Psalm 121," Magazin für ev. -luth. Homiletik, XIII, No. 1 (January 1889), 1-7.

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