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Sermon Study on Heb. 10, 32-39

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against the king; but the Pope was far off; the king was right there; he had the advantage.

That explains in part the evident fact that on the whole the clergy of England accepted Henry's changes willingly. Of course, the change was effected with a certain measure of deceit. It is fairly clear that the clergy consented to the first submission, 1532, partly, of course, because they were obviously guilty under the Statute of Praemunire, but partly because they expected to succeed to the Pope's power in England; but when it was too late, when the breach with Rome was certain, then Henry, quite unexpectedly, deprived the English clergy of their power; the second submission of the clergy, 1534, includes the stipulation that Convocation is to make no new laws, that their old laws are to be examined, and that both old and new laws must have the consent of the king. Very deftly Henry had placed himself in the Pope's place, and he could push this measure through Parliament because he had the enthusiastic backing of nobles and commons against the clergy. But even then there is no real opposition. Why should there be? Many of the new bishops owed their living to Henry; most of the abbots of the dissolved monasteries were made bishops; the other bishops kept their places. There was no denial of the Pope's supremacy in spiritual things; he was shorn only of his temporal power. The parish priests went right on in the old accustomed service; the Mass was not changed; none of the sacraments were changed. The entire sacramental and doctrinal edifice of the Church remained unchanged.

THEO. HOYER.

(To be continued.)

Sermon Study on Heb. 10, 32—39.

(Eisenach Epistle-lesson for the 25th Sunday after Trinity.)

Jesus Christ, our great High Priest, is the theme so masterfully, so thoroughly, discussed in such classic language by the unknown author of the Epistle to the Hebrews. While his style in the first part, chap. 1—10, 18, is chiefly didactic, though with many a practical exhortation interspersed, beginning with 10, 19 the author assumes a tone prevailingly hortatory, though occasional doctrinal passages of exquisite beauty are found. He draws the practical conclusion from his long doctrinal discourse, *viz.*, to accept Jesus as the one High Priest, 10, 22; to remain faithful, v. 23; to help one another in retaining their faith and faithfulness, 24, 25. In order to make his admonition the more impressive, he shows the dire consequences of wilful rejection of Jesus, the *only* High Priest, 26—31. In the lesson under consideration, 32—39, he directs the view of his readers backward, to their past experiences of the justifying, sanctifying, strength-

ening power of their High Priest, and forward, to the approach of the day of their final redemption. Their past experience will count for naught, and their future hope will not be realized, if they will not remain faithful to their High Priest.

"But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions," v. 32. "Call to remembrance," be recalling to your mind. The apostle uses the present tense in order to point out the necessity of unceasing, continuous calling into memory those glorious days of the past as an aid to perseverance in faithfulness. "The former days," *πρότερον* being used adverbially, as in 1 Pet. 1, 18, the days before, the days past. The reason why this remembrance of past days is so necessary is stated in the words "in which, after ye were illuminated," etc. *Φωτισθέντες*, enlightened, illumined, in Biblical usage often is used of spiritual enlightenment; cp. Eph. 1, 18, "the eyes of your understanding," literally, your heart, the seat of life, of intellect, emotion, and will. In this passage enlightenment is used side by side with the giving of the Spirit of wisdom and revelation, Eph. 1, 17. By being given this Spirit our hearts are illumined; and the purpose achieved by such illumination is the "knowledge of Him," v. 17, of God and His Word and will. Such knowledge of God is possible only "in the face of Jesus Christ," 2 Cor. 4, 6; John 17, 3; 1, 18, and can be wrought only by God Himself, 2 Cor. 4, 6, 7, through His Gospel, v. 4, which is preached by such as have been illumined, v. 5, 6.

Enlightened by God Himself, the Light Eternal, illumined by Him in whose light one sees light, Ps. 36, 9, Christians see light where darkness, dense, dismal, terrifying darkness, ruled before. No longer do they walk in the night of sin and separation from God, in the dreary gloom of hopelessness and despair. Over them shines the sun of God's grace and loving-kindness; they are surrounded by the bright light of His forgiveness and pardon; their way through life is brightened by the knowledge, Ps. 23, 4, 6. How often does God remind us of our enlightenment, Is. 9, 2; 60, 1, etc. How grateful should we be for this light! Col. 1, 12, 13. How powerful an inducement to faithfulness and perseverance! Rom. 13, 12; Eph. 5, 8; 1 John 1, 7; 2, 8—11. The readers of the Letter to the Hebrews had experienced the marvelous, life-changing power of God's enlightenment. Having been made children of light, they could do what was impossible as long as they were darkness, they "endured a great fight of afflictions." "Fight," *ἀθλοισις*, the struggle, or contest, of an athlete. How frequently do the New Testament writers make use of metaphors taken from athletic games and sports! A hint to every preacher to illustrate the eternal truths by examples from the life surrounding us. A contest of "afflictions," sufferings. Sufferings, how bitter, how loathsome, how hateful, to man! Physical afflictions, mental sufferings, — how

many have been driven by them to despair, to insanity, to suicide! Yet, though the struggle with afflictions was a "great" struggle, great as to intensity and to duration (cf. vv. 33, 34), they did not despair. They "endured"; *ὑπομένειν*, to remain behind, to remain; not to recede, not to flee. When afflictions arose to wrestle with them, they did not shirk the combat; they remained in the arena; without complaining, they bravely bore the sufferings, endured the hardships; they persevered in the struggle no matter how severe it grew; they remained in the field even after sufferings had tried their utmost to conquer them. That was possible only because they had been "illuminated." They had come to the knowledge of their High Priest and to the understanding of the reason for their sufferings. As the Captain of their salvation was made perfect through suffering, what else could they, the children who were being brought unto glory, expect than like suffering? Heb. 2, 10. If their High Priest learned obedience by the things which He suffered, dared they shirk suffering? 5, 7, 8. He was their omnipotent High Priest, able to save to the uttermost, 7, 25, their merciful High Priest, full of compassion, 2, 18; 5, 2. Illumined by this knowledge, they persevered though fierce the struggle, intense the contest. "Remember your illumination; remember that because of your illumination you have endured in the former days. Did those struggles harm you? Did they not strengthen your faith and increase your ability to wrestle with, and overcome, even the greatest of hardships? Call that to your minds, and will you grow weary in the struggle?" Thus the apostle exhorts his readers, and by his very exhortation, which is the living Word of the God of Light, he rouses them to remembrance and to renewed activity.

The fact that the apostle speaks of the struggle of former days does not warrant the conclusion that at the time of his writing they were free from suffering. Chapters 12 and 13 prove the contrary. Yet there may have been a temporary lull in the persecutions and afflictions, and their renewal may have seemed the harder to endure, just as after a cool spell interrupting a long period of hot weather the recurring heat seems even more unbearable. For that reason the apostle calls their attention to the vehemence of their former struggle. In order to persevere in the present struggle, it will prove helpful to remember how severe the trials were through which they persevered in days past.

"Partly, whilst ye were made a gazing-stock both by reproaches and afflictions, and partly, whilst ye became companions of them that were so used," v. 33. In a twofold manner they had carried on successfully their great struggle. In the first place, they had become a "gazing-stock," a theatrical spectacle, exposed to the gaze of all the world, through, or by, reproaches and revilings. The vilest slanders were spread about the Christians. If the Jews refrained not from heaping

reproaches on Jesus, why should they not revile the followers of this crucified criminal? And what a struggle these revilings must have caused to the believers! To be cursed by one's own father and mother, to be excommunicated as a heretic, regarded as a veritable son of hell by one's friends and former playmates, to be shunned as a leper, an unclean person, by one's own brothers and sisters — what a hardship that must have been! Before the world they were regarded as criminals. Cp. Acts 24, 5, 6; 27, 7; 2 Cor. 6, 8. Yet, though these evil reproaches must have hurt them to the quick, they endured and persevered in faithfulness to their Savior. What an example to modern Christians who are afraid to confess their faith if there is the slightest danger of ridicule on the part of the world! A mere shrug of the shoulder, a mere sneering remark, and many a Christian has failed miserably in his duty to confess his great High Priest. Not only revilings, but actual afflictions, trials, oppressions, persecutions, had to be undergone by the Christians of those days. How many were disowned and disinherited, persecuted, imprisoned, put to a cruel and shameful death! Read what Saul did to the Christian congregations, Acts 8, 3; 9, 1, 2; 22, 4, 19; 26, 10, 11. Cp. also 1 Thess. 2, 14, 15. But though they were reviled, though they were oppressed, through reproaches and persecutions they had steadfastly adhered to their glorious Redeemer. While, on the one hand, they had been made a gazing-stock through reproaches and afflictions, on the other hand, they "became," manifested themselves as, "companions of them that were so used," τῶν οὕτως ἀναστρεφόμενων, literally, that so walked, whose mode of life was of such nature. The life of a Christian, his conversation, is one not of ease and comfort, not a path strewn with lilies and roses, not a pilgrimage through pleasant scenery, but according to Acts 14, 22 the Christian must through much tribulation enter into the kingdom of God. On the way to heaven many a muddy road, many an inconvenience and discomfort, many a rainstorm and tempest, many a annoying detour is encountered. Cp. Mark 9, 23; John 16, 1—4. These trials and persecutions, disagreeable as they are to natural man, seemed perfectly natural to these Christians, followers of the great High Priest, who Himself was made perfect through suffering. Such revilings and persecutions they regarded as an integral part of their Christian life, and far from being dissatisfied, they rejoiced in these persecutions, knowing that then indeed they were truly blessed, Matt. 5, 10—12. Cp. Rom. 5, 3; Acts 16, 25; Phil. 1, 29, 30. The Christians in the former days had become, shown by their actions that they were not ashamed to be, "companions," partners, sharers, of such as led this manner of life. In what manner they became partners is brought out in the next verse.

"For ye had compassion of me in my bonds and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven

a better and an enduring substance," v. 34. Again the apostle brings out a twofold manner of companionship, one an inner, the other an outer mode. In the first place, they had compassion "of me in my bonds." The English Bible follows the *textus receptus*. The better reading seems to be *τοῖς δεσποῖσις*, prisoners. For practical purposes there is little difference whether they had compassion with the author, of whom we know practically nothing, or with prisoners. The fact remains that they showed that true pity and compassion for which Paul pleads in 2 Tim. 1, 8. The fact that his fellow-Christians, instead of sympathizing with him in his imprisonment by word and deed, had not so much as visited him for fear of like persecution had saddened his heart and added another burden to his many griefs (cp. 2 Tim. 1, 15; 4, 10-16), while it had been a source of great comfort to him that Onesiphorus was not ashamed of his (Paul's) chain, but showed by word and deed that he had compassion upon him, 2 Tim. 1, 16-18. In like manner the readers of our epistle had taken pity on such as had been imprisoned and by their very sympathy, by their words and deeds, had shown that they were indeed their partners and companions. And their partnership with these persecuted witnesses of Christ had gone still farther. They also "took joyfully the spoiling of their goods." *Προσδέχονται*, to take to oneself, to accept as a gift. Even the loss of their property they regarded as a gift, as something that they were to take, and did accept, out of the hand of the Ruler of all the world. And they accepted this loss not grumblingly and grudgingly, but with joy, knowing that they themselves had "a better and more enduring substance," or possession.

We find a number of variants in this verse. The *textus receptus*, followed by the Authorized Version, reads *ἐν ἑαυτοῖς*, within yourselves. The possessions you lost were riches without, outside, yourselves. This possession, the better and lasting one, is within, implanted in your hearts. Other manuscripts read *ἑαυτοῖς*, for yourselves, for your own benefit and enjoyment. Still others read *ἑαυτοῦς*, you yourselves; in contrast to those men enriched by the spoliation of your goods you yourselves possess better, etc. Some of the oldest manuscripts omit "in heaven"; but if omitted by the author, heaven is certainly not excluded from our substance; and if we read it, the possession in heaven certainly includes heaven on earth, the foretaste of that true bliss granted to the citizens of the kingdom of heaven already on this earth, which they themselves (*ἑαυτοῦς*), they for themselves (*ἑαυτοῖς*), they in themselves (*ἐν ἑαυτοῖς*), possess. Hence all these variants, while slightly affecting the *nuance*, do not materially change the meaning, of this verse.

The readers knew that they had a "better substance," or property, far excelling in usefulness and serviceability those possessions of which they had been robbed. Deprived of monetary riches, what

wealth still remained theirs! Is. 55, 1—3; 61, 10; Rom. 5, 1 ff. Did their friends forsake them? What a Friend they had in Jesus! Were they slandered, defamed, reviled? What mattered it, since their names were written in heaven! Luke 10, 20. Did the enemies deprive them of their liberty? Stone walls do not a prison make nor iron bars a jail if one has that liberty wherewith Christ has made us free (Gal. 5, 1),—freedom from sin, its guilt, its penalty, its power. Did trials and tribulations cause sorrow and tears? They could not deprive them of that joy and peace (Is. 55, 12) which they possessed in Christ Jesus (Phil. 4, 7). Theirs was, furthermore, an "enduring" possession, lasting, remaining, indestructible in itself (1 Pet. 1, 4), and remaining in their possession (1 Pet. 1, 4b. 5; Rom. 8, 35—39). Cp. Hymn 273, 4.

Surely, therefore, they had every reason to obey the admonition of the author: "Cast not away therefore your confidence, which hath great recompense of reward," V. 35. "Confidence," *παρρησία*, literally, saying all; hence the confidence to speak openly, unreservedly; utmost faith, full trust, unlimited confidence, in their High Priest that He will save them to the uttermost, Heb. 7, 25. There is no reason why a Christian should fear or doubt. His salvation rests on the solemn oath of the almighty God, on the redemption wrought by the Lord of Glory through His own blood. This great High Priest, together with His Holy Spirit, leads and guides and protects them at all times. Why should they not at all times be confident, unwavering in their hope of eternal life? The only way to lose salvation is by wilfully casting it away, by wilfully sinning. Would you be willing to throw away that confidence which "hath great recompense of reward"? *μισθαποδοσία*, literally, the payment of wages due; hence recompense, reward. Our faith has great recompense, not because we have earned life either by our works or by our faith. That were impossible. No; this recompense is promised to faith only because God has pledged Himself to give to all believers that eternal life which was prepared long before we were born, which Christ Jesus earned through His vicarious life and suffering, which is offered to us in the Gospel, which God Himself makes our own by bringing us to faith. Where, then, is any merit on our part? It is a reward solely by grace. And it is a "great" reward, embracing time and eternity: salvation, joy, and peace on earth, bliss and perfection in heaven.

Would they be willing to discard their whole Christian past as one would discard a precious, serviceable, indispensable garment, because one tires of the old-fashioned dress, merely because one is fascinated by a flimsy gossamer web, which cannot serve to cover one's nakedness nor protect one against the ravages of storm and cold? Shall all their past suffering be rendered futile, yea, and all their past victories of no effect? Shall it be in vain that their High Priest has

granted them strength to endure for so many years? Shall they leave the company of those heroes of faith and join the throng of mockers and revilers? Shall they wilfully extinguish the light which was kindled in them by God Himself and again walk in darkness and night? Shall all the rich recompense of reward attributed to faith, which they had in former days experienced in so bountiful a manner, be recklessly thrown aside? And, moreover, there is awaiting their faith still greater recompense of reward: the perfection of heaven, perfect freedom from sin, flawless righteousness, unalloyed joy, the beatific vision, beholding Jesus, seeing their God, no longer as in a glass, darkly, in His works and in His words only, but seeing Him as He is, 1 John 3, 2. Are they willing to lose this recompense of reward? Then, "cast not away your confidence," for there is but one High Priest. Without faith in Him, vv. 26b-31; with Him a better and an enduring substance.

"For ye have need of patience, that, after ye have done the will of God, ye might receive the promise," v. 36. "For of patience ye have need." In order to persevere in their present affliction, all that is needed is patience, no more, but no less than was needed to endure during the great struggle of former days. Such patience is needed in order that they may "receive the promise." *Κομίζειν*, to care for, take up for the purpose of caring, to carry away; the middle voice: for one's self. If you wish to carry away for yourselves "the promise," the thing promised (cp. 6, 12, 15) *i. e.*, future life, eternal salvation, you must be patient. This promised life the High Priest has earned by His own blood. He, as our Surety, has already entered into the heavenly glory, 1, 3; 8, 1, 2; 10, 12-14. He will give it to you on the Last Day, 9, 28. Is not so great a promise worthy of patient perseverance? "After ye have done," having done, "the will of God." This will of God is that good and gracious will which wills the eternal salvation, the regeneration, the preservation, of all men, Ezek. 33, 11; 1 Tim. 2, 4; John 6, 39, 40; 10, 28, 29; 17, 24; that will which wills also our sanctification not only in so far as it engenders, strengthens, and preserves in us the willingness to walk in His ways and to keep His commandments, Eph. 2, 10, but in so far also as He would have all His children on earth to make use of the strength, which He so freely and abundantly offers and bestows in and through His Gospel, to lay aside every weight and the sin which doth so easily beset us and run with patience the race that is set before us, Heb. 12, 1. Having done this will of God, we shall receive the promise, that promise of eternal salvation given to all that believe. But for this purpose patience is needed. Patience, because the enemies of our soul's salvation beset us on every side, so that our life is a constant, unintermitting battle and strife; patience also, because the promise, though holding forth a great weight of glory, is yet, for an appointed time, in the future,

a promise of things unseen, 2 Cor. 4, 17, 18; Rom. 8, 24. Yet such patience, though difficult, should be willingly exercised by all believers; for, aside from the fact that the same God that wills also works this patience, the fulfilment of God's promise is both sure and near.

"For yet a little while, and He that shall come will come, and will not tarry," v. 36. *Μικρὸν ὄσον ὄσον*, literally, yet a little, how very, how very! *Expositor's Greek Testament*: "A little, how very, very little." The Septuagint has the same expression in Is. 26, 20. On the thought cp. John 16, 19. The apostle now quotes almost verbatim the Septuagint version of Hab. 2, 3, 4, inserting the article before *ἐρχόμενος*, and transposing the two clauses of v. 4. "He that shall come," rather the Coming One, was already in the Old Testament, and especially in the time of Christ, a common designation of the Messiah; cp. Mal. 3, 1; Matt. 11, 3; John 6, 14; 11, 27. So Christ promised that after His death He would again *come* to His disciples, John 14, 18, and so He will *come* to judge the quick and the dead, Acts 1, 11; 1 Thess. 5, 2. He is indeed the Coming One. Nor will His promise fail. As He fulfilled the promise given in the Old Testament times "Behold, He cometh," so He certainly, unfaillingly, will fulfil this New Testament pledge "I shall come to you"; for He is the Coming One, who will not tarry. Already He is on the way. In His own time, at His own appointed hour, not a minute earlier, but not a minute later, punctually, He shall come, 1 Pet. 3, 8, 9. As the time separating the believers from the final consummation of their hopes was already in Isaiah's time a little, a very little, Is. 26, 20, how much less was it in the day of the apostles! And it is still less in our day. Already the day is dawning. Luke 21, 28.

"Now, the just shall live by faith; but if any man draw back, My soul shall have no pleasure in him," v. 38. *Ἐκ πίστεως*, *out of faith* the just lives. Whatever of spiritual life the just possesses is the direct outcome of faith, of his trust in the Messiah promised by God. *Only* by this faith he lives, for no one can by his own efforts fulfil the Law, which promises life only to such as perfectly keep it. But out of this faith *surely* and certainly he lives. For this faith connects and unites with the Prince of Life, the Captain of Salvation. And out of this faith, because of this faith, he is just, righteous, because this faith lays hold of, and appropriates, that perfect righteousness which the Savior has earned for all men. Since faith unites with the life that is Christ (John 1, 4; 14, 6; Col. 3, 4), out of this faith flows not only spiritual life in this world, but life eternal in the world to come. The just shall live by faith.

"But if any man draw back, My soul shall have no pleasure in him." The Septuagint translation does not follow the present Masoretic text, retained by the Authorized Version, which reads: "Behold,

his soul, which is lifted up, is not upright in him." In contrast to the just who implicitly trusts God and lives eternally, how can the proud and haughty Chaldean soul, lifted up, not upright, please God and have life? Hence, both the Masoretic text and the Septuagint text express practically the same truth. Since, however, the wording of the Septuagint so eminently suited the purpose of the author and was so familiar to his readers, he retains it. A man that draws back, shirks the battle, seeks to avoid the struggle, is not a man of faith, but of unbelief. Faith is conviction, assurance, Heb. 11, 1. Faith conquers the world, 1 John 5, 4. A man drawing back loses that which alone makes him pleasing in God's eyes, loses his faith, loses his imputed righteousness, is an abomination in God's eyes, an abhorrence to His soul. Shall we draw back? Shall we lose everything that we have gained and all that is in store for us? So sure is the apostle that his admonition will be heeded that he clothes it in the words of confidence and assurance: "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul," v. 39. Drawing back is unto perdition. An athlete, shrinking, cowering, withdrawing in fear, has no chance for victory; for him there is only shameful, disgraceful defeat. A Christian, cowardly shirking the contest, cringing before his foes, cannot possibly gain the victory. Destruction, ruin, will be his fate; for shrinking is unto ruin (cp. Matt. 16, 26), while believing faith is to the saving of the soul (Matt. 16, 25). God grant that we be not of them who draw back unto perdition, but of them that believe to the saving of the soul!

This admonition to patient perseverance offers splendid opportunity to present to our congregations the need of patience in the vicissitudes and trials of life. We offer a number of outlines to indicate how this needful lesson may be taught from various viewpoints.—**Cast Not Away Your Confidence.** 1) Call to remembrance the former days of endurance. 2) Fix your eyes firmly on the great recompense of reward.—**In the introduction define illumination. Theme: The Wonderful Effects of Illumination.** 1) It sheds its light on the pathway of life, enabling us to endure its afflictions. 2) It opens up visions of eternal salvation, strengthening us to patient perseverance.—**The Just Shall Live by Faith.** 1) By this faith alone he is illuminated, v. 32 (spiritual life engendered). 2) By this faith alone he is strengthened to endure. (His spiritual life preserved and strengthened. After illumination we endure, v. 32; for by faith we know a better substance, v. 34, the hope of future reward, vv. 35, 36, enabling us to persevere.) 3) To this faith is given the crown of eternal life. (The salvation promised to faith, v. 36, eternal salvation as opposed to perdition, v. 39, will surely come at the appointed time, v. 37; without faith no life, v. 38.)—**Would You be Numbered among Those that Believe unto the Saving of the Soul?** 1) Then cast not away your confidence.

2) Then patiently await the promise. — The Christian Virtue of Perseverance. 1) It is a gift of God (only if illuminated by Him, are we capable of patience). 2) It enables us to endure. 3) It has great recompense of reward. — Ye Have Need of Patience. 1) For only by patience will you be heroes of faith. 2) Only by patience will you receive the promise. — Be Patient. 1) For by patience you can endure. 2) A great reward awaits you. 3) It is but a little while. — Our Great Fight of Afflictions. 1) A severe fight; 2) a victorious fight; 3) a fight with a glorious issue. — To God All Glory. 1) Without His grace no illumination. 2) Without illumination no endurance. 3) Without endurance no crown. TH. LAETSCH.

Der Schriftgrund für die Lehre von der satisfactio vicaria.

Neben der Lehre von der Rechtfertigung allein aus Gnaden, um Christi willen, durch den Glauben, und mit ihr auf das innigste verbunden, steht die Lehre von der stellvertretenden Genugtuung Christi. Wie aber die Lehre von der Rechtfertigung von jeher die Zielscheibe mannigfacher Geschosse des bösen Feindes gewesen ist, so auch die von der satisfactio vicaria. Und gerade in den letzten Dezennien haben die Feinde der Wahrheit es gleichsam darauf abgesehen, diese Lehre zu verdrehen und zu zerstören. Man stellt mit Vorliebe Christum als den großen Lehrer, als den vollkommenen Menschen hin, dessen Leben der ganzen Welt als Vorbild dienen soll, damit Menschen kraft des Antriebes, der in dem einzigartigen Muster ruht, sich selber die Erlösung verschaffen, resp. sich selber das ewige Leben erwerben können. Wie der ungläubige Schriftsteller Charles Hall Perry es leßthin ausgedrückt hat: "How He [Christ] died is of small consequence compared to how He lived. Other men and women have died as cruelly, with like bravery and charity. But no other had the heroism to live as He."

Abgesehen von dem Fundamentalirrtum, der in dieser kurzen Darstellung enthalten ist, haben wir hier unverkennbare Spuren anderer Abirrungen von den Grundwahrheiten, die das Hauptcharakteristikum der modernen Theologie sind. Und darum wird es sich wohl der Mühe lohnen, daß wir uns einmal die Hauptstellen der Schrift, namentlich des Neuen Testaments, ansehen, die von der Mittlerschaft Christi handeln. Das soll so geschehen, daß wir die Stellen in ihrem Zusammenhang ansehen und exegetisch behandeln. Wir teilen die Stellen, die hier in Betracht kommen, in zwölf Gruppen ein, so daß die Arbeit wenigstens einigermaßen ein systematisches Gepräge erhält.

1. Christus der Mittler.

Gal. 3, 20: Der Mittler aber ist nicht einer, aber Gott ist einer. Diese Stelle handelt nicht, wie manche Ausleger, darunter auch einige lutherische Exegeten, gemeint haben, von der