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Sermon Study on 2 Cor. 7,4-10

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haftig vertilgt; denn Christus hat sie durch sich selbst überwunden und hingerichtet und fordert von uns den Glauben, daß, gleichwie in seiner eigenen Person keine Sünde noch Zeichen der Strafe der Sünden, das ist, des Todes, mehr zu sehen ist, also soll auch an uns derselben keines mehr sein, wo wir's anders glauben, sintemal er alles zumal für uns und unfertwegen getan hat." (S. 134.)

Dabei beruft sich der Apostel in seiner Beweisführung auf das Alte Testament: Geschrieben nämlich steht: Verflucht jeder, der hängt am Holz. Das Zitat ist aus Deut. 21, 23, mit einer kleinen Änderung. Die Worte *ὁ υἱὸς θεοῦ* werden ausgelassen, wahrscheinlich um anzudeuten, daß die Offenbarung der Gnade und Barmherzigkeit Gottes in Christo die frühere Verurteilung durch das Gesetz aufgehoben hat.

Achten wir auf den Nachdruck, mit dem der ganze Zusammenhang die satisfactio vicaria darstellt. Jedes Wort und jeder Ausdruck fügt ein weiteres Element der Betonung hinzu. Das Verbum *ἐξυγοῦν* präzisiert die vollkommene Loskaufung, die völlige Genugtuung. Im Gebrauch des Wortes *κατάγα* haben wir die Sehung eines Abstraktums pro concreto, wodurch wiederum die Wirkung der Worte verstärkt wird. Vgl. 2 Kor. 5, 21. Christus hat nach der Aussage des Apostels nicht nur die Verfluchung auf sich genommen, sondern er wurde an unserer Statt zu einem Fluch, er hat sich stellvertretenderweise zu einem Fluch an unserer Statt machen lassen. Darin liegt der Trost dieser Zentrallehre des Christentums.

Ps. C. 8.

Sermon Study on 2 Cor. 7, 4—10.

Eisenach Epistle-lesson for Fourth Sunday in Lent.

In the first section of his Second Epistle to the Corinthians, chap. 1—7, the apostle rejoices over the obedience of the Corinthians to the various instructions of the First Letter. At the same time he, as a faithful pastor, admonishes them to still greater zeal in sanctification. He concludes this section with a hymn of joy and gratitude, laying bare his very heart, his conflicting emotions, with a frankness possible only to one who places fullest confidence in his readers. The Eisenach Epistle for Laetare Sunday is part of this conclusion, which really begins with v. 2.

"Receive us," make room for us. As there was no room for Christ in the inn, so there had been little room for Paul in the hearts of the Corinthians; they were straitened in their own bowels, chap. 6, 11; their affection to him had become cramped, due chiefly to the insidious calumnies of the opponents. Therefore he pleads, Make room; *we*, Paul and his associates, *have wronged no man; corrupted, harmed, injured, no man; defrauded no man; taken un-*

due advantage of, endeavored to lord it over, no one. I am not writing this to *condemn* any one. No; my sole purpose is to show how utterly unfounded are the charges raised against us, the suspicions which you may have harbored against us. How could I condemn you, since you are in my heart, as I have said before, chap. 6, 11, 12, to die and to live with you? So closely am I united to you and you to me that neither death, which may come to me or to you at any moment (the aorist infinitive), nor life, living (the present infinitive), life with all its changes and vicissitudes, shall ever affect our union, ever change our affection to you. (We see here the *Una Sancta* in time and eternity and have a practical application of this precious truth.) How, then, could I say anything by way of condemnation? I would be condemning myself, being so closely united with you.

"Great is my boldness of speech toward you; great is my glorying of you. I am filled with comfort; I am exceeding joyful in all our tribulation," v. 4. Paul repeats what he had told his readers chap. 6, 11. His mouth was indeed opened, for he spoke out of an "enlarged" heart, out of that which filled his heart, the sincere regard for you, the earnest desire to safeguard your souls' salvation, the joy over your obedience to my words of admonition and rebuke. So complete is our trust in you that we speak with greatest boldness, with utter frankness of speech, hiding nothing from you, no, not one thought, not one emotion passing through our soul. With absolute frankness I call your attention to every danger threatening you, to every sin to which you are inclined. On the other hand, with like unreservedness "great is my glorying of you." For such glorying compare chap. 3, 2, 3; 6, 16—18; 7, 11—16. This frankness both in speaking of your faults and loudly glorying in your virtues flows from the fact that I am filled with comfort. I have been filled and now am full of comfort; I am exceeding joyful; I superabound in joy. The apostle places the article before comfort and joy, that comfort, that joy, fill his heart to overflowing to which he had referred throughout the letter, to which he again refers in v. 6 ff., which came to him at the good news from Corinth brought by Titus. This joy, like a strong undercurrent, flows through the entire first part of the letter and every now and then comes to the surface with overwhelming force. Still, however great is his joy and comfort, he cannot yet forget the "tribulation," the agony of mind, preceding it. For a similar mingling of present joy with the memory of past anxieties compare 1, 3 ff.; 2, 12—14; 4, 8, etc. Of this tribulation he speaks in v. 5.

"For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears," v. 5. Paul refers to those anxious days and weeks during which he was awaiting the return of Titus, whom he had sent to

Corinth to set matters right and who was evidently to report to Paul at Troas on the outcome of his mission. Titus seems to have been delayed. Paul, who had left Ephesus and gone to Troas to preach the Gospel while waiting for Titus, had found an open door, a splendid opportunity to establish a congregation. Yet so worried was he at the failure of Titus to return that he was compelled by an inner restlessness to leave Troas and hurry on to Macedonia. But while at Troas he had found no rest, no relaxing, in his spirit; while in a state of nervous tension, of mental strain, he had arrived in Macedonia, matters did not improve, but grew worse there. His mind found no rest, nor did his body have the rest which at least he had enjoyed at Troas. We were troubled, distressed, pressed hard upon, on every side, in every manner. Without were fightings, μάχαι, battles, strifes. The apostle does not divulge the exact nature of these fightings, whether they were quarrels and contentions (in this sense the word is used 2 Tim. 2, 23; Jas. 4, 1, etc.) or maltreatment, bodily injuries, such as he had endured at Philippi and Ephesus; most likely the two combined to torment his flesh. Within were fears, worries, gnawing anxieties. Did I write too harshly? Was it right to leave the open door and waste my time here waiting for Titus? Is not this present tribulation a penalty for leaving that wonderful opportunity slip by? What will Titus report? Shall all my efforts, my tears, my labors, for many years be in vain? Poor Paul! Fightings without, fears within, his soul, which usually feared neither sin nor Satan, neither imprisonment nor death, riven now with doubts, misgivings, worries, fears. It was one of those evil days when Satan marshaled all his forces against this noble soldier of Christ in a concerted effort to vanquish him. No wonder that Paul trembled. Even if his fear was not a fear of his enemies, but fear for the salvation of his beloved Corinthians, he ought not to have feared; he ought not to have worried. It was not his battle that he was waging; it was God's own battle, God's own cause. Why then fear? Yet Paul experienced the truth of 2 Cor. 4, 7. He still was hampered by the weakness of his flesh. Even Paul needs a Savior, who alone, though tempted in all things like as we are, was without sin, Paul's Savior, the Savior of every pastor. And where is there a pastor who has not gone through similar experiences and was troubled with like fears?—How frankly does Paul confess his own weaknesses! He boasts not of perfection, but as a sinner admonishes his fellow-sinners. Humble, noble Paul! A splendid example for all pastors.

"Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus," v. 6. While cast down, lying on the ground, depressed, dejected, feeling his own helplessness, despairing of his own resourcefulness, while crying, Lord, help us; we

perish! God was shaping, God had already shaped, events at Corinth in a manner which showed the utter futility and foolishness of Paul's worries and anxieties. If only we could trust Him to do that at all times, as He who comforteth those that are cast down (cp. Is. 49, 13; 51, 12 ff.; 57, 15 f.) has promised to do! And now He sends a messenger of joy to Paul, filling his heart with comfort and consolation. Titus came. What joy! We can imagine Paul anxiously waiting, seeing Titus approach in the distance. At last I shall hear from Corinth! At last my uncertainty shall end! At last I shall be able to speak to one who knows and understands the situation at Corinth and my worries!

V. 7. "And not by his coming only, but by the consolation where-with he was comforted in you, when he told us your earnest desire," your longing to see me, "your mourning," your wailing, lamentation, giving verbal expression to your sorrow, for having caused me grief, "your fervent mind toward me," your zeal, your ardent determination, to do all I asked and demanded. This was the news brought by Titus. The state of affairs at Corinth was not nearly so hopeless as the apostle had at times imagined; it had filled Titus with comfort and consolation; and having been comforted by the God of consolation, he could comfort, set at rest, the anxious, worried mind of Paul. Cp. chap. 1, 4. "So that I rejoiced the more," my joy exceeded even my former sorrow. John 16, 21, 22. Even the object of his worry, the sharpness of his letter, was no longer a cause for sorrow, but had been turned into a source of joy. This is the thought carried out in v. 8 ff.; hence the "for" in v. 8.

"For though I made you sorry with a letter," with *the* letter, referring to his first letter to the congregation, "I do not repent," *οὐ μεταμέλωμαι*. I no longer regret having sent that letter; it is no longer a worry, an anxiety, a care, to me, "though I did repent." He admits that there had been a time when he regretted having sent so sharp a rebuke, fearing that it might have an effect contrary to that intended by his solicitous love and regard for their eternal welfare.¹⁾ "For I see"—I say truthfully that I have made you sorry, for I now perceive from the report of Titus, "that the same epistle hath made you sorry, though it were but for a season," an hour, a short time. "Now," after hearing the full report, "I rejoice, not that ye were made sorry" (that was not a pleasant duty for me and still is not the cause of joy to me. Who should rejoice over the

1) The regret of Paul does not conflict with the inspiration of this letter. Lenski aptly remarks: "Neither revelation nor inspiration lifted the apostles above their poor *σάρξ*, or human nature (here mentioned twice: 7, 1 and 5), which in hours of weakness and depression asserted itself even in the form of doubts and regrets." (*Interpretation of First and Second Corinthians*, p. 1141.)

sorrow of his friends?), "but that ye sorrowed to repentance." Your sorrow was indeed a sorrow to repentance, "for ye were made sorry after a godly manner that ye might receive damage by us in nothing," the nature of your sorrow precluding the possibility that any harm should come to you as proceeding, *ἵνα*, from us. It cannot be otherwise. "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death," vv. 8-10.

What is the meaning of the phrases "sorrow to repentance," "sorry after a godly manner," "godly sorrow worketh repentance to salvation"? Does the apostle mean to say that sorrow, at least godly sorrow, is one of the conditions which man must fulfil, a meritorious act, which he must perform in order to be saved? or that godly sorrow is not only necessary, but possible to a person who has never yet repented, since godly sorrow worketh repentance? Let us see.

What is meant, in the first place, by the word *repentance*? The word used by the apostle, *μετανοέω*, means, properly, to think or consider afterwards, then, to change one's mind; the noun, afterthought, a change of mind. In Heb. 12, 17 the noun is used in this general sense; there was no change of mind on the part of Isaac. Paul uses the noun four times, twice in our passage, vv. 9, 10; Rom. 2, 4; 2 Tim. 2, 25; the verb he uses only once, 2 Cor. 12, 21. In Rom. 2, 4 the context very clearly brings out the nature of the change described by this term. It is a change from a state in which a man is doing the same things he condemns in others, v. 3: despises the riches of God's goodness, etc., v. 4; is contentious, not obeying the truth, etc., v. 8; treasures up unto himself wrath after his hardness and impenitent heart, *ἀμετανόητον καρδίαν*. In the same sense the word is used 2 Tim. 2, 25, where this change of mind is characterized by the direction in which it is effective; it is a change *to, eis, the acknowledging*, the knowledge, *of the truth*. It is a change out of spiritual ignorance to saving knowledge, 1 Cor. 1, 18-31, and, furthermore, a return to soberness and soundness of mind, an awakening out of a state of spiritual drunkenness, in which as in a snare Satan held man captive to do his will. The change of mind of which Paul speaks in these passages is therefore the same change elsewhere designated as regeneration, illumination, conversion, a change wrought solely by the almighty grace of God through the creation of faith in man's heart, 2 Cor. 4, 6; Eph. 2, 1-22. In this same sense the term is used, *e. g.*, Mark 2, 17; Acts 11, 18; 17, 30, etc. This change naturally implies sorrow for sin, as without sorrow for sin, repentance, faith, is impossible. Why should I accept Christ as my personal Savior if I do not feel the need of a Savior from sin, if I still love my sin, if I still do not recognize my sin, do not feel sorry for it? This sorrow for sin which is implied, presupposed, in the use of the term repentance brought out above is very much in the foreground of the

apostle's thought in the only passage where Paul uses the verbal form, 2 Cor. 12, 21; they did not change their mind over, *ἐν*, (the only time this preposition is employed with this verb), did not feel sorry because of, still continued to love their former impurities. This use, a narrower use of the term, is found also elsewhere, *e. g.*, Mark 1, 15: Repent ye, *and* believe the Gospel; Luke 24, 47; etc. In 2 Cor. 7, our lesson, evidently the apostle uses the word repentance in the wider sense, since he speaks of sorrow to repentance, the sorrow or contrition which leads to true repentance, to that spiritual change in man. The word repentance, however, is used not only of the first repentance in regeneration, as in the examples cited above; it is also quite frequently used of a repentance of believing children of God, who have experienced regeneration long ago. So Luke 17, 3, 4, the believing brother trespassing and repenting seven times a day; Rev. 2, 5, 16; 3, 3, 19, addressed to Christian congregations. Since our letter was addressed to a Christian congregation, chap. 1, 1, which had been a Christian congregation already before and while the rebuke had been administered (cp. 1 Cor. 1, 1 ff.; 5, 7—13; 6, 11—20), it is evident that here the apostle speaks of the repentance of believing children of God. The question naturally arises, Why is repentance and sorrow to repentance necessary for a Christian? The answer is simple. After being converted, the Christian is not yet perfect. Though a new man has been created in him, which is perfect, Eph. 4, 24, which cannot sin, 1 John 3, 9, yet the old man has not been exterminated, Rom. 7, 17 ff. There is a constant warfare within a Christian, his two natures, his new man and his old man, incessantly striving for supremacy. In the measure that a Christian will follow the impulses of the one or the other he will either advance in true holiness or begin to be blinded toward the wickedness of sin, rendered indifferent to the will of God, to his Savior's grace and loving-kindness, and gradually, but surely again surrender to sin. That was the danger threatening the congregation at Corinth. Unless this carnal security, this smug self-reliance, this love of sin, that again began to take possession of them would be destroyed, shattered; unless that sincere sorrow for sin that had been engendered in their hearts in their conversion would be again wrought and strengthened in them, they were on the straight road to perdition. Paul had written his letter for the sole purpose of reawakening this sorrow. The letter had accomplished its purpose. They had been made sorry, v. 8; and while that was the sorrow of Christians, yet it was sorrow keenly felt by them. They had wept bitter tears, had broken out in loud lamentations, v. 7. The Christian's sorrow over sin is not a pleasant experience; cp. Rom. 7, 24 and the Penitential Psalms, written by penitent children of God. Still the apostle rejoices, not, however, because they are sorrowing, weeping; far more would it

have pleased him if there had been no occasion for such sorrow on the part of the Corinthians. He rejoices because their sorrow, though so bitter an experience, was a sorrow to repentance. That had been the divinely intended purpose of such sorrow; that was the goal at which the sorrow of the Corinthians had arrived, since it was not a sorrow of the world, but, thank God, a sorrow of believing children of God. Why the sorrow of believers is a sorrow not unto death, but unto repentance and salvation is stated in the next words.

"For ye were made sorry after a godly manner," *κατὰ θεόν*. The preposition *κατά* with the accusative quite commonly denotes some kind of reference or relation, be it that of cause, of likeness, of a standard, etc. Some interpreters adopt the causal relation here, a sorrow caused, wrought, by God. While it is true that repentance is a work of God, this causal relation hardly was in the mind of the apostle here. God works not only the sorrow to repentance, the sorrow of a Christian, he works also, through His Law, a sorrow in the children of this world, which may be a sorrow to death and will be that as long as they reject the Gospel. The reason why one sorrow is a sorrow to repentance, another a sorrow unto death, does not lie in the cause, the authorship, of this sorrow. The relation which the apostle has in mind is rather that of conformity with a standard, that of agreeableness with the will of some one. God has set up certain standards for man's sorrow which must be complied with if man's sorrow is to be according to God's will, acceptable to Him. Man's sorrow, his contrition, in order to be *κατὰ θεόν*, must flow from that perfect love of God, embracing heart and mind and soul, without which no man and no work of man can please God, Matt. 22, 37. Contrition in order to be acceptable to God, accounted a good work, dare not originate in a mind that is enmity against God; a mind filled with love of sin, with self-righteousness; a mind that is sorry for a given sin merely because of certain inconveniences or evil consequences traceable to that particular sin; a mind that would just as soon commit the same sin again were it not for the loss of self-respect, of health, reputation, etc., that indulgence in this form of sin would incur. Such a sorrow, the only sorrow of which an unbeliever is capable, is certainly not a good work; much less does it in any way prepare the sinner for salvation; he remains dead as ever in trespasses and sin. Cp. v. 10. True sorrow after God, in keeping with His will, in accord with His standard, grieves over every sin because it is a transgression of God's holy Law, a grieving of our heavenly Father, of our Savior, of our Sanctifier; it is a sorrow over the dreadful power of sin still residing in his old nature, sorrow over the depth of depravity within his own bosom, which every sinful act reveals to the child of God. Such sorrow after God, in a godly manner, while demanded by the Law, can never be

engendered by the Law, because the Law works not love, but wrath, Rom. 4, 15; 5, 20. Godly sorrow is the product of the Gospel alone and is wrought in believing Christians only. This godly sorrow, therefore, is indeed a good work, a living thing, productive of good, of a change of mind from a state of indifference to that of spiritual zeal and effort. As often as a *Christian* is sorry for his sins, he will at once turn to the Savior for forgiveness, at once renew with increased vigor his struggle against the Old Adam, at once rededicate himself to the service of the Triune God. Godly sorrow can do this, because it is the sorrow of a Christian, who *can do* good works by faith, in keeping with God's will. Whatever is imperfect in the sorrow of a Christian, any lack of thoroughness, any imperfection in its motive, etc., is covered up and atoned for by the perfect sorrow of Him whose soul was sorrowful even unto death, Matt. 26, 38; Heb. 4, 15; 5, 7, whose perfection is ours by faith. Hence, while godly sorrow is truly a good work, it does not merit salvation nor any part of it, nor does it prepare the sorrowing subject for salvation, but is the *result* of faith which has *accepted* salvation, and is possible only in one who *has* life and salvation by faith.

"That ye might receive damage by us in nothing." *ἵνα* is used here of the result attained; cp. 1 Cor. 7, 29; 2 Cor. 4, 7, etc. The sorrow had accomplished its divine purpose, that no harm might be done to them by, *ἵνα*, from, the apostles, who were not to be hindrances, but helpers of their joy and faith and salvation, 2 Cor. 1, 24.

"For godly sorrow worketh repentance to salvation not to be repented of," v. 10. The apostle proves his statement in v. 9 by laying down a general rule. The article before *λύπη* distinguishes this sorrow, the sorrow *κατὰ θεόν*, from all other sorrow, none of which has the power to do what the godly sorrow does and constantly does. The present *ἐργάζεται* is the gnomic present, "that is timeless in reality, true of all times." (Robertson, *Greek Grammar of the N. T.*, first ed., 806.) Cp. Matt. 6, 2; 23, 3; 1 Cor. 15, 42 ff. That kind of sorrow which is in keeping with God's standard invariably works repentance to salvation, to spiritual welfare in time and eternity. Cp. v. 11, where the apostle enumerates some of the blessings directly traceable to this godly sorrow. Such sorrow is indeed "not to be repented of," not to be regretted, not a cause of regret, but of joy to all who experience it and to all instrumental in calling it forth.

"The sorrow of the world worketh death," v. 10 b. The sorrow of the world is the sorrow in the manner of the world, a sorrow proceeding from a heart that, though terrified by the majesty of God's Law and the consequence of its wrong-doing, still is enmity against God, still is ruled by Satan, still rebels against the Just and Holy One, a heart that hates God, who demands what man dislikes and forbids what man delights in; who threatens, condemns, damns,

all that will not confirm every word of His Law to do it. This sorrow works death; again the gnomic present, stating a general rule which admits of no exception. The sorrow of the world, a work of man dead in trespasses and sin, is invariably a savor of death unto death. *Θάνατος* without the article stresses the qualitative force of the noun, death in whatever form it may exist, spiritual death, temporal death, eternal death. The sorrow of the world works death, and death only, death at all times. So little does this sorrow contribute toward life, repentance, salvation, that it invariably works just the opposite. And as long as a man has not come to faith in Christ, his sorrow is a sorrow of the world; for without Christ we are without the commonwealth of the Church, without God and without hope in this world, Eph. 2, 12. The sorrow of the world serves only to harden man in his enmity against God, drags him ever deeper and deeper into spiritual death, rouses all that is godless and antagonistic to God's will and opposed to His Law, causes despair, frequently suicide, plunges him into everlasting death. Whether this is a sorrow of man's own making, due to a misunderstanding or misinterpretation of God's Law, or a sorrow produced by the holy Law of God, or the sorrow over the loss of some temporal blessing, or a combination of all, so long as it is the sorrow of the world, of an unbeliever, it works death.²⁾

In the midst of the Lenten season, the season devoted to the contemplation of Jesus' suffering and death, the season of sorrow and repentance, Lactare Sunday bids us rejoice by its very name and the introit which gave this name to the Sunday, Is. 66, 10. The Eisenach Epistle-lesson is well chosen for this Sunday. We find here the same close intermingling and interrelation of sorrow and joy, tribulation and consolation, mourning and rejoicing, that, paradoxical as it may seem, is so well known and seems so self-evident to every Christian. For, after all, the experience of Paul and the Corinthians is the experience of every faithful pastor, yea, of every faithful Christian. In laying bare his own heart, the apostle actually reveals the emotions, conflicting though they seem, of every believing child of God. And in describing the sorrow and the repentance of his readers, he merely paints a picture in which every Christian will

2) The question may come to some whether the sorrow, the *terrores conscientiae*, produced by the Law of God in the heart of the unconverted is good or evil. Says Dr. Pieper: "There are indeed previous to conversion *motus* "from the Holy Spirit, but not *with* the Holy Spirit." These *motus* may be termed "spiritual" or "good" motions only inasmuch as they are called forth by the Holy Spirit, but *viewed from the standpoint of the condition of man whose will is still at enmity with God* they are *carnales* or *animales*, as expressed by Chemnitz and Calovius. (Pieper, *Conversion and Election*, p. 117.)

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recognize his own experience. In various manners the rich content of this passage may be brought to the attention of our congregations. We may point out *Paul Revealing His Inmost Heart to His Corinthians*, a heart filled with loving regard for their salvation, often disturbed by fears and misgivings, always rejoicing at every evidence of spiritual life. — Or we may show that *God Comforts Those that are Cast Down*. He causes our godly sorrow to work repentance to salvation. He makes us joyful in all our tribulations. — *Whom shall We Follow*, the Old or the New Adam? If we follow the old Adam, we shall sin and sorrow unto death. If we follow the new, our godly sorrow will work repentance unto salvation. In the first part show from the context the sins prevalent in Corinth because they followed the old man and from v. 10 the consequence of this sin. — Referring to the first of Luther's Ninety-five Theses in the introduction, one may speak on *The Daily Repentance of the Christian*. Its necessity, its nature, its fruits. — *Love of Christ and the Fellow-Christians the Necessary Basis for the Proper Relation between Pastor and Congregation*. In true love the apostle had rebuked the congregation. In true love the Corinthians obeyed unto repentance and salvation.

THEO. LAETSCH.

Dispositionen über die erste von der Synodalkonferenz angenommene Evangelienreihe.

Invocavit.

Luf. 4, 1—15.

Die Heilige Schrift wird viel gepriesen, aber im allgemeinen wenig gelesen und noch weniger sorgfältig studiert. Man scheint zu denken: Wenn ich glaube, daß ich allein durch den Glauben an Christum selig werden kann und in den Zehn Geboten unterrichtet bin, so daß ich weiß, was gut und böse ist, dann bin ich sicher. Eingehenderes Schriftstudium ist nicht nötig.

Das ist aber nicht richtig. Allerdings wird man allein aus Gnaden um Christi willen selig, selbst wenn man wenig von der Schrift weiß. Ob man aber ohne tiefere Schriftkenntnis in diesen schweren Zeiten unter den Angriffen des Teufels im Glauben an Christum beharren kann, ist eine andere Frage. Viele Christen fallen ab und gehen verloren, weil sie nicht fest in Gottes Wort gegründet sind. Deshalb heute —

Warum es für einen Christen so wichtig ist, in der Heiligen Schrift genau Bescheid zu wissen.

1. Weil die Schrift unsere Waffenkammer wider den Teufel ist;
2. weil sie uns für jeden Angriff des Teufels die geeignete Waffe bietet.