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Sermon Study for the Third Sunday after Trinity

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Kommen find, wir, die den Veröhnungstod Christi kennen, wir haben die Veröhnung durch Christi Blut und Tod, wir haben die Reinigung von unsern Sünden, Hebr. 1, 7, wir haben die Erlösung durch sein Blut, die Vergebung der Sünden. P. C. R.

Sermon Study for the Third Sunday after Trinity.

ACTS 3, 1—16.

(Eisenach Epistle-lesson.)

With a few strokes of his pen, Luke had in the preceding verses presented an accurate picture of the life and activities of the early Christian Church. Peacefully and undisturbed by the enemies of Christ, the apostles went about their daily duty of preaching and performing wonders and signs. In chapter 3 Luke singles out one of these miracles, which gave to two of the apostles a special opportunity to proclaim the Gospel before a vast assembly and which was the occasion for the first open opposition on the part of the leaders of the people, chap. 4, 1. As in his entire book, Luke here shows his mastery in vivid and exact description. We have here a word-picture, painted with marvelous skill by a master artist. The closer we study this passage, the more vividly will the whole scene be reenacted before our eyes.

Now, Peter and John went up together into the Temple at the hour of prayer, being the ninth hour, v. 1. Peter and John undoubtedly were friends before they had met Jesus, but their friendship had grown the more intimate and tender, it had been sanctified and hallowed, ever since they had found in Jesus of Nazareth the Messiah, the Lamb of God, which taketh away the sin of the world, John 1, 29 f. These two friends had been granted special honors by their Lord; cf. Mark 5, 37; 9, 2. In the solemn hours preceding the death of their beloved Master their hearts had become knitted together still closer, especially since again the Lord, perhaps in recognition of their loyal friendship, had assigned to them special duties and granted them special privileges, Mark 13, 3; Luke 22, 8; John 13, 23, 24; Mark 14, 33; cf. also John 18, 16. After the resurrection they remained united in loyal friendship, John 20, 1—10; 21, 2, 7, 20, 21. These two inseparable friends "went up together into the Temple," ascended the Temple hill, which was the highest of the hills on which Jerusalem was built. With them went invisibly their mutual Friend, Jesus, Matt. 18, 20 and 28, 20, leading their steps, so shaping events as to give them an opportunity to bring physical and spiritual health and happiness to a poor unfortunate and to break the Bread of Life to a large assembly of fellow-men. It was the hour of prayer that called them into the Temple, the ninth hour, about three o'clock in

the afternoon. The Jews had three hours of public prayer (cp. Dan. 6, 10), to all of which reference is made in the Book of Acts: the early hour of prayer, at the time of the morning sacrifice, about nine o'clock, Acts 2, 15; the noon hour (sixth), Acts 10, 9; and the evening prayer in connection with the offering of incense at the evening sacrifice, which began at about 2.30 and lasted for an hour and a half. Peter and John still clung to the old Jewish customs, endeared to them by lifelong habit. They were not iconoclasts, no Carlstadts and Muenzers, ruthlessly breaking with time-honored customs. Though these customs were no longer commanded by God or had never been instituted by Him; though even the divinely appointed rites—shadows of things to come—had now lost much of their significance, since the body had come in Christ, yet they were good and venerable customs, offering opportunity to go up with the people of God to praise His holy name, Ps. 42, 4; Ps. 122. While we watch them "going up" (note the descriptive imperfect ἀνέβαινον), making the ascent to the Temple, there is another man approaching the house of God.

And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the Temple which is called Beautiful to ask alms of them that entered into the Temple, v. 2. This man was not walking up the Temple hill like Peter and John; he was being carried, the imperfect again very vividly presenting the scene before our eyes. We see a poor unfortunate, a man lame from his mother's womb, for more than forty years (4, 22) afflicted with an incurable malady. Impossible it was for him to walk or stand, impossible to gain a livelihood from any work or profession which demanded any ability to move about. He was obliged to rely for his sustenance on his fellow-men, on his friends, relatives, and acquaintances. Finally, it seems, he became an object of public charity. Friends or acquaintances, at times willingly, at times grudgingly, performed their onerous duty. So on this afternoon also he was being brought to the Temple at the same time that Peter and John were on their way there. He was no longer a stranger there, rather a familiar figure, recognized by all the people even after his cure, Acts 3, 10; 4, 22. Luke informs us that day by day he was placed at the gate of the Temple which is called "the Beautiful." Opinions vary as to the identity of this gate. Dalman, an authority in these matters, identifies it with the Corinthian Gate of Josephus and locates it somewhere on the eastern side of the Court of the Women, the exact location being impossible to determine. (G. Dalman, *Orte und Wege Jesu*, p. 241.) Barton is uncertain whether this gate is meant or the gate leading from the Women's Court to the Court of Israel. (Barton, *Archeology and the Bible*, pp. 256. 260.) The purpose of the friends of the lame man in placing him at this gate and his purpose

of coming to the Temple was altogether different from that of the apostles. They came to worship, to pray, to give honor to God; he came to beg, as Luke puts it, "to ask alms of them that entered into the Temple." The present participle, ελογορευομένων, effectively pictures the streams of people as they were going into the house of God. They came to ask mercy from their God; how many will have mercy on him who asks for alms? The very word used by Luke, also its Hebrew equivalent, reminds the almsgiver that his gift was to be given with a merciful heart, in gratitude to God for that divine mercy which he hoped to receive in so abundant a measure in the Temple; and to give these alms not in a haughty manner, making the poor man painfully aware and ashamed of his misery, but in that warm-hearted, cordial spirit of sincere sympathy and affection which, like God, gives unaffectedly, willingly, liberally; cf. Jas. 1, 5; 1 John 3, 17. 18; Is. 58, 7.

Who, seeing Peter and John about to go into the Temple, asked an alms, v. 3. Peter and John are among the vast throngs crowding through the gates. The man sees them as they are on the point of going into the Temple. Why does his glance fall upon them just at this moment? Why does he single out just these two? Certainly they had not made the impression of being rich. Was it perhaps that they were the first to pass him after he had been placed at the gate? Or was there something in their appearance and expression that encouraged the poor man to ask just them, because he knew intuitively that he would not be refused? We cannot tell. We know, however, that the Lord caused his eye to fall upon these two. The Lord caused him to appeal to them for help. And the Lord did this that His own name might be glorified, cf. John 9, 3, and that this poor man might be cured in body and soul. The man asked (ἠρώτα). Again the imperfect describes continued and repeated action. Luke means to describe the insistence, bordering upon impudence, which unfortunately characterizes many public beggars. He asked to receive alms. That is uppermost in his mind, the chief, if not the only, purpose why he came to the Temple.

And Peter, fastening his eyes upon him with John, said, Look on us, v. 4. Filled with pity and the desire to help this man and to glorify their Savior, Peter and John fix their eyes upon the man, gaze on him steadily, and tell him, "Look on us." They are trying to rouse him out of his lethargy and despondency to gain his interest and attention.

And he gave heed unto them, expecting to receive something from them, v. 5. He is willing to do anything he is asked to do as long as he may hope to receive a gift. He was disappointed in his expectation of receiving an alms.

Then Peter said, Silver and gold have I none; but such as

I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk, v. 6. Peter and John had no money, else they would have handed him a gift unsolicited. But what Peter had he was willing to give. Here is true communism, not the willingness and demand to take what belongs to others, rather the willingness to share with our fellow-men, to give to others what we have and enjoy. A wonderful gift Peter had, more valuable than a mere dole, far more welcome to this lame man than even a rich gift of silver and gold. "In the name of Jesus Christ of Nazareth rise up and walk." There were few, if any, of the inhabitants of Jerusalem that did not know this name, Luke 24, 13; Acts 2, 5. 6. 14. 43. Undoubtedly the lame man was acquainted with the events that had stirred Jerusalem during the last months. The term *Nazarene*, or, as Luke writes here, *Nazoraios*, is frequently used to denote Christ's humble origin; cp. John 1, 46. To many indeed Jesus was no more than "the Nazarene," the despised Rabbi from Galilee. To others He was a Christ, a Messiah, not the God-appointed Messiah of the word of prophecy, but a Messiah of their own making, according to their own preconceived ideas. To Peter He was above all Jesus, the Savior, a Savior who had not come in His own authority, who was indeed *the Christ*, invested not with human authority only, but endowed with divine power and majesty. Of this divine power dwelling still in Jesus though He was no longer visibly on earth Peter is about to give an incontrovertible proof. In the authority and by the command of Jesus, Mark 16, 17, Peter gives to the poor man the ability not merely to rise and remain standing (aorist imperative), but a better gift, the power to walk about, to be walking (present imperative). Nor does Peter merely command the lame man to do what to him must have seemed impossible, he proves his own utter confidence in the power of Jesus, in whose name and as whose representative he had issued the command, by grasping the hand of the lame man and lifting him up, the imperfect describing the act of slowly lifting him off the earth into a standing position. By this friendly gesture, Peter encouraged the lame man to do what he was told, even though it may have for a moment seemed to him foolish, impossible. The effect of Peter's word and action is wonderful and immediate. In one instant the feet and ankle bones of the lame man received strength. For the first time in forty years could he make use of them. Leaping up in response to Peter's word and urgent grasp, he stands, stands unsupported. He walks. He does not stumble, fall, collapse; he must not slowly and laboriously learn to walk; there is not a trace of his lifetime ailment left. Note how insistently Luke stresses this, v. 8 (twice): v. 9. 12. 16; 4, 14. 16. 22. Together with Peter and John he enters the Temple, *walking*, — what a sensation, what a joy that must have been to him! — leaping, jumping in sheer exuberance of happi-

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ness and, last but not least, *praising God*. A cure of body and soul had been effected. He did not superstitiously venerate Peter and John. As he had believed Peter's word "Rise up and walk," so he believed and knew that Peter's other words were true, that the miracle was done in the name of Jesus Christ, that to Jesus above all he owed his health; and to Jesus, the Son of God, he at once paid his debt of gratitude. How many Christians will give due credit to physicians, etc., but are afraid, ashamed, publicly or even privately, to praise the name of Him who is the Great Physician of body and soul.

And all the people saw him walking and praising God; and they knew that it was he which sat for alms at the Beautiful Gate of the Temple; and they were filled with wonder and amazement at that which had happened unto him, vv. 9. 10. The strange behavior of the formerly lame man naturally attracted the attention of all present. Gradually one after the other recognized him, knew him, the iterative imperfect describing a series of acts. We can hear them voice their astonishment. "Why, this is the very one who was sitting at the Beautiful Gate for alms." There was no doubt as to his identity. Not only did he proclaim it in his song of praise, their own eyes assured them that the same man who had for many years been known to be incurably lame now walked and jumped about. "How is that possible?" They were filled with *wonder*, *θαύματος*, that amazement, bordering on terror, caused by the novelty, unexpectedness, inexplicability of a happening; *amazement*, *ἐκστασις*, a throwing of the mind out of its normal state, a blending of fear and wonder. They realized that here more than human power had been manifested. Whence had these men obtained such power?

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering, v. 11. Had Peter and John intended to pass out of the Temple quietly and unobserved? If so, that was very effectively prevented by the healed man. He held, clung to, the apostles, as though fearing to be separated from them, and in so doing very efficiently served as their publicity agent. For, while he was clinging to them (note the present participle), there took place a concourse of the people toward the porch that is called Solomon's, all wondering, *ἐθαύμαστοι*, terrified, thoroughly amazed, the verb form being used of the terror of Jesus in Gethsemane, Mark 14, 33, and of the women at the open grave, Mark 16, 5. Luke purposely uses very strong expressions to describe the deep impression made upon all the people by this miracle.—The Porch of Solomon was one of the covered halls, or colonnades, surrounding the Court of the Gentiles and serving as convenient places for public meetings and discussions. Solomon's Porch ran along the eastern wall of the Temple, facing the

Beautiful Gate. According to Josephus (*Ant.*, XX, 9. 7) it was a part of Solomon's Temple left intact in the destruction by Nebuchadnezzar, 586 B. C., a magnificent portico, whose roof was supported by a double row of pillars 38 feet high. Here Jesus had taught, John 10, 23; here the first Christian congregation assembled, Acts 5, 12.

And when Peter saw it, he answered unto the people, *Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us as though by our own power or holiness we had made this man to walk?* V. 12. "Ye men of Israel"; cp. Acts 2, 22; 5, 35; 13, 16; 21, 18. An honorable address. Israel was the name given by God Himself to their great ancestor, Gen. 32, 28; a title of honor, cp. Ex. 22; 14, 30. 31; Hos. 11, 1; Rom. 9, 4; 11, 1. Such a *captatio benevolentiae* is not at all out of place if it proceeds not from a spirit of flattery and man-service, but is made for the purpose of calling attention to the truth, in order to gain the good will of one's audience. See the opening words of Paul's epistles. To Israel had been given the promise, and that these Israelites might receive the fulness of what this promise involved was the purpose of Peter's speech, that they be Israelites not only according to the flesh, 1 Cor. 10, 18, but according to the spirit, the Israel of God, Gal. 6, 16. Let us learn from Peter to gain the good will of our congregations by calling their attention to their God-given privileges. "Why marvel ye at this?" What a bold statement! To Peter this healing, which caused the people to be amazed, to get beside themselves, was nothing to marvel at. It was to him a matter of course. The reason he gives presently. First he rejects any honor that might accrue to him and John. "Or why look ye so earnestly on us, as though by our own power," power inherent in us, as men, "or holiness," piety, fear of God, "had made this man to walk?" The cause for this miracle is not to be sought in us. Note the emphasis placed on "us," "own power or holiness" by their position at the beginning of the clauses. All glory belongs solely to God, Ps. 115, 1.

The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified His Son Jesus, whom ye delivered up and denied Him in the presence of Pilate when he was determined to let him go. But ye denied the Holy One and the Just and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses, vv. 13—15. The apostles are not preaching a new religion, another God. They are not radicals, liberals, but conservatives in the best sense of the term, conserving the unity of faith as revealed by God Himself in His holy Word. Their God is the same God as that of Israel, of the fathers and patriarchs, the one and only true God, besides whom there is no God, Ex. 3, 15. 16. Your God, the God of your fathers, our God, has glorified His Son Jesus, ἐδόξασε τὸν παῖδα αὐτοῦ Ἰησοῦν.

The word *παῖς* is used in the LXX very frequently in translating the term *servant*. In fact, the words of Peter here are almost the exact reproduction of Is. 52, 13: ὁ παῖς μου . . . δοξασθήσεται. Peter publicly declares that Jesus is that Servant who according to this word of prophecy was glorified after deepest humiliation, that Servant upon whom the Lord had laid the iniquity of us all, by whose stripes we are healed, Is. 53, 5. 6. Far from preaching a new doctrine, unheard of in Israel, Peter simply proclaimed the fulfilment of God's well-known promises to Israel in the very words of that ancient prophecy. His preaching is saturated with Old Testament phraseology. God's Servant, that lowly Nazarene, v. 6, has been glorified. Before he shows the manner of God's glorification of His Servant, Peter points out the shameful manner in which Israel had dishonored that self-same Servant, Jesus. Five charges he raises against the people, a five-fold cord placed round about their necks, each strand a fetter unbreakable, unescapable for them, winding itself round about them, strangling them, dragging them down ever deeper into death and damnation. That Servant, whom God glorified, "ye delivered up," *παρεδώκατε*, the same word used by the evangelists of Judas's betrayal, Matt. 26, 15, etc.; of the delivering of Jesus to Pilate by the Jews, Matt. 27, 2; of the delivering of Jesus to the Jews by Pilate to be crucified, John 19, 16. Him whom God glorified they delivered up. More than that; you *denied* Him, did not want to know Him nor acknowledge Him as your Messiah, as the Servant prophesied in Is. 53. You denied Him *before Pilate*, before his face, audaciously, shamelessly, though he had determined, decided, and publicly announced his intention, to set him free, Luke 23, 16; John 19, 4. But ye, in shameful contrast to this ignorant heathen, ye denied *the Holy One and Just*. That is the third charge. "ἅγιος means holy, pure, undefiled; δίκαιος means righteous, living in conformity with the holy Law of God. *Holiness* might be called the well-spring; *righteousness*, the water gushing forth. *Holiness*, the inner attitude; *righteousness*, the outward manifestation; *holiness*, the spirit, the character; *righteousness*, the work, the deed. Note that Peter does not call Jesus a holy and just one; he separates Him from all sinners; he distinguishes Him also from all those who are called holy and just by God Himself. Jesus is in a class by Himself; He is *the Holy One and Just*. That is an attribute of God, Is. 6, 9; 40, 25. Him whom God glorified; Him who had challenged them to prove Him guilty of even one sin, John 8, 46; Him whom even devils acknowledged as the Holy One, Mark 1, 24, — Him they denied. Following the promptings of your own sinful wickedness, you desired that instead of the Holy One of Israel there be given you as a gracious gift (*χαρισθῆναι*), a man, *ἄνθρωπος*, and not a man holy and just, but a murderer, a wicked man, a transgressor of God's will and the law of man. Not satisfied

with that, you *killed the Prince of Life*. That is the last and most grievous charge brought by Peter. The Prince, the Author, of life; cf. Heb. 2, 10; 12, 2. Some interpreters restrict *life* to spiritual life. The contrast with *murderer*, however, seems to indicate that also physical life is included. Christ is the Author of life in every form, physical, mental, spiritual, temporal, eternal. He is the Fountain-head of life, John 5, 26; His words were spirit and life, Matt. 11, 5. 6. Him you killed. Unfathomable mystery, unfathomable wickedness! How is it possible that man had the power to kill the Prince of Life, that man should sink so deeply into wickedness as to slay the Holy One and Just? That is the charge which Peter raised against the Jews of his day in order to bring them to a realization of their guilt. That charge stands to-day against every human being and must be repeated, reiterated, by all faithful preachers without fear or favor until the charge "You have killed the Prince of Life" changes in the mouth of every individual into the confession, "I delivered up, I denied, I killed the Prince of Life."

The Prince of Life did not remain dead. That was impossible, chap. 2, 24. You killed and became guilty. God raised Him from the dead and thus became the Justifier of the ungodly through the Author of life. Man did the seemingly impossible, killing the Son of God, thereby sealing, as far as he was concerned, his own doom. God did the seemingly impossible by raising His servant from the dead, that Servant whom He Himself had sent into the world to redeem sinful mankind, Is. 53. By raising Him, the Lord God Almighty Himself put the stamp of approval on the work carried out at His command by His faithful Servant, Rom. 4, 25; 2 Cor. 5, 19 ff. O marvelous wisdom and power of God, who has made the wickedness of man in killing the Prince of Life instrumental in consummating His plan to save man from sin, to forgive man his wickedness, to grant to the slayers of the Prince of Life that life eternal which this Prince through His death, inflicted by mortal man, earned and procured for all mankind! O the depth of the riches of the wisdom, the power, the loving-kindness of God! How unfathomable His wisdom, how unsearchable His power! And His grace and mercy, how utterly past finding out!

"Whereof we are witnesses." The apostles were not eye-witnesses of the resurrection, but they could witness to the fact that Jesus had risen, since He had appeared to them.

And His name, through faith in His name, hath made this man strong whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all, v. 16. The purpose of the apostles is to turn the attention of the people away from themselves to Jesus. They displayed the same spirit that moved John the Baptist to make his noble confession, John 3, 29 ff.

Note the stress laid on the name of Jesus and on the faith in His name. Twice the apostle mentions the *name* of Jesus. That name Jesus was given to this Person by God Himself, Matt. 1, 21, and is, like the person of Jesus, a precious gift of God, Acts 4, 12. In that name and with that name Jesus offers Himself and all His blessings to mankind. That name conveys to all who believingly accept it full, complete life and salvation. Though Jesus Himself is invisible, His name can be seen and heard and read and spoken, and that name is as ointment poured forth, Song of Sol. 1, 3; as a strong tower into which the righteous runs and is safe, Prov. 18, 10. This name justifies, sanctifies, preserves, saves to the uttermost, John 1, 12; 20, 31; Acts 10, 43; 1 Cor. 6, 11.

The power to heal and to save lies indeed in the name of Jesus; yet this name of Jesus is not a magic formula, cp. Acts 19, 13—17. Very emphatically Peter states that the lame man was healed through, ἐπί, on the ground of, faith which rests on Jesus' name, πίστις τοῦ ὀνόματος, the genitive denoting that faith makes this name its object, its foundation. The Savior promised the power to perform miracles "in My name" only to those that believe, and believe not only in the efficacy of His name to perform cures, but believe in that Gospel to be preached to all nations, Mark 16, 16—18, believe unto everlasting life. Only saving faith is efficacious faith, and only the faith of His name, faith trusting in His name, is saving faith. Any other so-called "faith" is superstition, inefficacious, idolatrous.

Such faith is not of man's making. Says Peter: "the faith which is *by* Him," δι' αὐτοῦ, through Him, wrought by Him. Jesus, the Prince of Life, the Author of our salvation, Heb. 2, 10, is also the Author and Finisher of our faith. Our faith lives, moves, and has its being in and by Him alone. Hence so little are we to be regarded as having wrought that miracle by our own power and holiness that the very faith in His name through which that man was cured is not of our own making, but the work of Jesus and His name, Ps. 115, 1.

Very significantly the apostle describes the cure as a *ὁλοκληρία*, a complete physical well-being, so that every single member of his body is fit for use. This remarkable miracle was performed on a man whom you see and know, and it was performed not in secret, but *in the presence of you all*. You were not privileged to see the risen Lord, Acts 10, 41, but that does not make His resurrection and power in the least doubtful. Here in the sight of you all He has manifested His living power. We are witnesses of His resurrection, v. 15; you are witnesses of the effects and fruits of His resurrection. Therefore believe on Him and have everlasting life, vv. 17—26.

Wonder and amazement, joy and jubilant praise, fill our hearts as we read this passage and apply its lesson to our lives. "*All Hail the Power of Jesus' Name!*" 1. He is the Ruler of our lives, vv. 1—5;

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2. He is the Healer of our woes, vv. 6—8; 3. He is the Savior of our souls, vv. 9—16. — *The Name of Jesus Glorified*: 1. In the lame man, vv. 1—8. So Christ blesses us with many gifts. 2. Through the lame man. His personal testimony, vv. 8—11; He prepared for the apostles an opportunity to proclaim the Gospel. — Luke makes much of faith and clearly states that it is God's work. *Faith Is Clearly God's Work*. 1. Because of its divine object. Jesus, though the Nazarene, is still the Christ, the Holy and Just One, the Prince of Life, delivered up by man, yet performing as God's Servant God's work of redemption; raised up for our justification. 2. Because of its divine effects. It appropriates to us what the Servant has procured. We are sure that we belong to God's people, v. 13 (He, the God of our fathers, is our God); it makes us grateful worshipers, v. 1; willing to aid our neighbor in every need, vv. 6. 7; fearless confessors of His name, vv. 8—16. — "*Such as I Have Give I Thee*." 1. In bodily need. Peter had no silver, but gave what he had; we have not the gift of performing miracles, but give whatever we have—love, pity, help, money, etc. 2. In spiritual need. As Peter gave the Bread of Life to the lame man and to all assembled, so let us spread the Gospel.

THEO. LAETSCH.

**Dispositionen über die erste von der Synodalkonferenz
angenommene Evangelienreihe.**

Vierter Sonntag nach Trinitatis.

Matth. 7, 1—6.

In unserer Zeit wird wenig ermahnt. Man redet wohl von Matth. 18, aber an der Ausführung dieser Worte fehlt es. Man will sich die Finger nicht verbrennen. Es sollte viel mehr ermahnt werden, Matth. 18, 15—20. Das Wohl des Mitmenschen sowie auch der Gemeinde erfordert es. Die Ermahnung soll aber einem heilsamen Zwecke dienen. Dieses muß man immer im Auge behalten. In unserm Text haben wir Regeln, nach denen wir uns richten sollen.

Was soll ich bedenken, wenn ich meine Mitmenschen ermahnen muß?

1. Ich darf nicht lieblos richten.
2. Ich muß erst auf meine eigene Sünden achten.
3. Ich muß auch mit der Ermahnung aufzuhören wissen.

1.

„Richtet nicht!“ Das soll nicht heißen, daß man den Zorn Gottes über die Sünde nicht verkündigen darf. „Heiden und Zöllner“, Matth. 18, 17. „Lut von euch selbst hinaus“ usw., 1 Kor. 5, 13; auch B. 5. Das ist nicht der Menschen, sondern Gottes Gericht. Hier ist auch nicht