

Pastors' Bible Class
January 31- February 1, 2016

Mark 6:30 – 7:23

Vss. 30-34 How exciting the vicar experience had been, such that Mark only here calls those returning “apostles;” they really had been those sent with a message and that message with its accompanying signs had not been ineffective - - and that in the face of the seemingly total failure and humiliation their earlier teacher, John the Baptist. They are filled with joy and want to share that joy with its ultimate source. (We might note here if only parenthetically what Jesus said about joy in the work to the 72 when they returned – Luke 10:18-23.)

Jesus wants to spend time alone with them so that they can rest. Rest? Not idle nap time. Rest that is found in time spent with Jesus, spent with his Word and teaching. That’s the same ultimate rest we seek in our private and alone times with Jesus. It is at least as necessary as the bodily rest found in the quiet of inactivity or leisure pastimes.

The fruit of our resting with Jesus is found in the rest we give those who come to spend time with Jesus by spending time with us.

They embark in a boat and sail close to the coast; the very ease with which the trip is taken makes it easy for those seeking Jesus to find him. Indeed they can follow along the populous coast and add to their number as they go. What is a bit unclear is what Mark means at the end of 33 and the beginning of 34. Who are the “them” at the end of 33 and in 34 “coming out from” where? The boat? The hilly region where in fact, as John 6 indicates, Jesus and his disciples did have at least a little private time.

Note the intensity of the verb that describes Jesus; the need of sheep is all-consuming to the one who knows the perversity of some, the insufficient attention and gratitude of all. Still for all of that, they have come seeking him and are ready to listen. They - - and everyone sitting in front of us on Sunday morning - - could more conveniently be somewhere else. It’s no small blessing for us that they are there, and it is their need that consumes us - - even when it may not be consuming them.

So then; work is followed by refreshing rest with Jesus, however brief that may have been. Then there is yet greater zeal to do still more work, to be consumed by the needs of those that Jesus has placed in our shepherding care.

Vss. 35-44 The account has to be taken as a whole, with the disciples recipients of a number of lessons that the crowd would have missed. Jesus sets this whole business up by (cf. Jn 6) asking Philip even before the long teaching session began how they will feed this crowd. Philip is clueless; but he has time to consult the other disciples who then together have time both to think about the problem and to investigate what supplies might be at hand. But they too remain clueless. How rarely Jesus’ solution to one set of problems causes us to trust him with yet another set that seems unrelated/even more impossible; the usual response, spoken or not, is “Ja but this time things are different!”

We would really like to know the content of Jesus' teaching on this occasion. He must have been brilliant/captivating squared, or the people themselves would have gotten up and left before the situation got desperate. Whatever the content, the disciples must have missed out on much of it because of the problem they saw arising, for which they could not figure out any possible solution. When Jesus is speaking, it is a good idea to listen. If we put out of our minds the problems pressing there and listen, we may get the answer to the problem that distracted us - - or we may find out that it isn't a problems so big after all.

Notice too that Jesus waits until the situation is absolutely hopeless. That too, as we have already seen so often, is his usual *modus operandi*. **Notice that Jesus gives the disciples an impossible assignment: Their vicar stint should have taught them that that his always the way he operates; this lesson should teach us the same thing. After all, what is more impossible than the assignment given to us to make disciples of all nations with words and water?! Consider St. Paul's commentary on this reality of our life: *Who is sufficient for these things? Our sufficiency is of Christ! (2 Cor. 2:16 - - and note Paul's context!)***

The solution to the hopeless situation unfolds from Jesus' hands without his saying anything. The disciples nevertheless are not just passive witnesses to the unspoken lessons Jesus is teaching them here. He does not drop bread and fish from the sky as he had dropped bread and fowl in the wilderness at the exodus. He allows himself to need his dull disciples! (Don't you just love that?!) In needing and then using them they can learn with us how Jesus is everything and how utterly important they/we are in making it clear that Jesus is everything.

Notice too how altogether unspectacular Jesus' method is. At least at the beginning did the crowd even realize what was happening? By the time they did realize it, they were too busy eating to make a fuss; only after everything is done, do they grasp the magnitude of what had happened, and then draw conclusions from it - - conclusion quite other than what Jesus wanted. Again, as so often, his compassion overwhelms his omniscient awareness of the fact that at least in the short term his goodness will be misunderstood/misused (e.g., the leper in Mark 1, the whole history of OT Israel (and so much of your history and mine?)).

Then when the meal is finished, lo and behold, some took more than they could eat, so that there were twelve baskets full left to be gathered up - - enough for each of the Twelve. - - but not 13, one for Jesus? As the disciples ate, did they offer Jesus some of what he had given them? What a sight that would have been. The whole scene is so rich that the holy writers limit themselves to the most basic of facts. Indeed that all by itself hints at divine inspiration - - an uninspired writer would probably have filled in lavish detail.

When the teaching by word and deed is finished, the crowd sees in this "sign" a possibility absent from anything that Jesus had said: Here is the Passover-King of Israel! It was spring time and Passover was near; it would be easy for the crowd to make such a giant leap from whatever Jesus said to this very handy conclusion. Moreover the disciple could have easily been enlisted as captains in a grand triumphal march to Jerusalem for the beginning of a Messianic Millennium. So Jesus performs yet another set of very quiet miracles: He separates the disciples from the crowd and then somehow manages to dismiss the crowd, now bereft of its possible

leaders. For once the disciples and the crowd do what they are told without any protests from Dr. Jabut. Again note the simplicity of the account, where we would have added all kinds of tidbit details.

In the whole of the account we need to notice how together and related are the needs of body and soul; Jesus never treats them as though the one matters and the other not. As he provides for the body and the temporal, the soul is instructed about the spiritual and the eternal; as he teaches about the spiritual and the eternal, the body is guided to lift up the eyes and mind to the heavens and begin to see that the temporal and the bodily finds its importance chiefly in its role as a reminder of the spiritual and the eternal. While the soul and the body are distinct, the line between them is often difficult to find. So Jesus lifted up his eyes to the heavens and gave thanks!

It's interesting to note that this is one of those rare occasions when all four gospels record a miracle.

Then there's this: Jesus goes alone to pray! The prayer is in the context of the absolute high point of his popularity with the Passover observance around the corner. He knows how it will all come out. He knows how fickle, even perverse, the crowd is in its loves. He knows how dull his disciples continue to be. He prays. With no one to talk to who will really understand he talks to his Father. Were it not for the other beautiful examples that we have in the gospels of Jesus' prayers, we might surmise that this prayer would have started (as perhaps we at times may be tempted to pray?) with: *Father, dear Father: These people understand nothing and never will, no matter how often or how clearly I explain things; and as for the disciples, they are scarcely any better. Indeed they are the more guilty for their ignorance, given the time I have spent with them. So, Father dear Father, are we really sure this idea of redemption is such a good one? Are they worth the effort?* But no, that's not his prayer. His heart is always devoted to his Father's honor and our salvation. And so he prays, and then he gets on with the work of saving the fickle and the dull, the sinners. In all things he was tempted as we are and yet without sin; what an incentive for our entrance into the heart of God to pray.

Vss. 47-56 It is just beginning to get dark, the second watch. Jesus is devoted to his prayers while the storm comes up. Jesus sees them in the dead of night, the fourth watch (between 3:00-6:00), in their helpless situation - - again we note it: He waits until things are desperate and there appears to be no solution to the problem. They have been in the middle of the sea for perhaps as much 6+ hours. But time and space, physics and nature, they are all subject to him who walks on the sea. Notice the interesting verb: he wills to walk past them! He's not pretending. He had just finished praying and knows its worth. He bids us face our need of body and soul and seek him alone in our despair (again that lovely German construction: *sich verlassen auf!*)

They see him, see him in the pitch black of the stormy night. What a sight that must have been! Their cries of horror must have been blood-curdling. But listen to Jesus' words and ponder again the doctrine of the means of grace. His words precede his acts. His words are like those on Easter Sunday evening, words that invite ridicule for their obvious absurdity - - were it not for the hopeless situations in which they are spoken. "He understands that we are flesh" and speaks to

solve all the problems inherent in that fundamental defining fact. (Matthew adds the colorful account of Peter's faith-doubts.) The sea gets tired and the boat immediately reaches its destination (- - John adds this latter detail).

How little we would know about ourselves and our need and how little about the greatness of his power and his grace were it not for the fact that often he seems to leave us alone and to pass us by.

Matthew tells us of the disciples' immediate outward reaction, their confession that Jesus is indeed the Son of God; Mark on the other hand invites us into hearts that still did not fully grasp what that meant, meant for them in the present and in the future. How difficult it is for us to apply by extension truths that he unfolds bit by bit; it all takes time, and Jesus remains patient. When they arrive at Gennesaret the disciples do not answer the questions of the crowds recorded in John's gospel; that must have been a challenge, to keep quiet about what had happened, even if they did not fully grasp its significance.

In all of this chapter it is the Word that is exalted, exalted so highly that anything in the ear, the heart, the mind, the life that is apart from the Word can only spell the ruin of either despair or self-righteous hypocrisy - - the two sides of the same penny of unbelief.

What a blessing for us and for our people: We know where Jesus can always be found; we don't need to run hither and yon looking for him. May his constant nearness not provoke indifference (a thought worth pursuing in

Mark 7

1-5 Jesus' fame is reaching its height. He can no longer be ignored by the authorities in Jerusalem. Accordingly a special delegation is sent to investigate, i.e. to find fault, accuse and discredit him. How better to go at it than to attack his disciples. To attack him directly and in public would not be judicious, given his popularity in Galilee. But by going after his disciples, they can get at him as the one responsible for their irreligion. **WHAT A GOOD RULE FOR PASTORS (- - and members too) TO REMEMBER:** People can still attack Jesus by pointing out our faults, real or imagined. (I remember canvassing one time when a woman said she certainly didn't want anything to do with Lutheranism; she heard the Lutheran pastors in town at one of their get-togethers laughing and saw them drinking beer in a local restaurant!) Of course on the point at issue here Jesus too had been reproached (Luke 11:39); but that was in not so public a manner.

One cannot help but wonder why the disciples would leave themselves so open to obvious criticism and thus bring Jesus too into conflict over what at first glance is a matter rather trivial. Surely others must have noticed this "infraction" and raised questions about it. Perhaps the fact that it didn't raise all that much of a ruffle in Galilee suggests that ignorance/ignoring of these rules was not uncommon. But for this special delegation it would be a big deal: a teacher after all should keep watch on his disciples and they should be above reproach, even if "the accursed mass which knoweth not the law" was ignorant or at least not offended.

It is noteworthy that they do not attack what really matters, the gospel. Isn't that the devil's way? Get at something secondary or relatively unimportant or of no importance at all so that attention is diverted from the gospel or so that it doesn't even get a hearing. Let's have a fight about whether we should get a new carpet for the center aisle. Let's do battle over where to put the organ pipes (A very nice lady at St. Mark's told me we were ruining her church by moving the organ pipes from the side of the altar to the balcony.) Let's get in a snit because Missouri Synod Aunt Tillie couldn't go to communion here or because the pastor called out my kids for "living in sin," or because no one appreciates all I've done for this church, or because they always want money, or because, just because! *Die da mit Tadelsucht behaftet sind, finden immer und leicht etwas zu tadeln.*

In vs. 4 of perhaps some slight interest is the middle form of the verb; B.B. gives the middle the meaning of "to cleanse, purify," but lists only this vs. as an example. Note that the apparatus uses the verb we would have expected - - and that may well be the preferred reading. The apparatus also adds "couches" as an object.

The washing was ritual washing, not hygienic cleansing; the outward part of the hand might have come into contact with something Gentile or otherwise Levitically unclean

While the Pharisees and scribes considered this washing obligatory, it is interesting to note that Jesus does not come at them for observing tradition as such, but for the attitude they had toward both tradition and its observance; we might consider the washing an adiaphoron - - but not when it is made a law, not when it becomes a mandatory observance the omission of which would be a sin and displeasing to God. Think of Art. X of the FC.

6 - 7 Does Jesus' answer have in it a touch of sarcasm? *You really do follow the tradition of your forefathers - - you practice the same hypocrisy that they practiced in the days of Isaiah.*

Notice again and how typically Jesus' preaching of the law is without any nice, nice. It is always devastating. It always strikes at the heart. And that Greek word for "hypocrite" is so expressive - - "under/behind a mask." That one word bids us search behind our own masks - - for we all wear them - - and strive to come out from behind them at least when we look in the mirror and when we come into the presence of God. The downfall of most great men in history happens when they start to believe their own propaganda - - when they confuse the mask with reality; and that's the downfall of many a plaster-of-Paris saint too.

Notice too what will later be expanded: It all begins with the heart, but never ends there. Here false teaching flows from a false heart. The most obvious connection is evident in the triumph of the *opinio legis* legalism or rationalism. Notice too the word used here for "worship;" it is a word that connotes not just the formal act of bowing down, such as we see in the suppliants who came

to Jesus for a miracle. It is a word that points rather to the essence of worship that springs from the heart AND that is expressed in teaching. *Worship and teaching, doctrine and practice are always together and reflect/express each other.*

Worship that is “in vain” fails in the two chief objectives of worship: It does not receive God’s gifts in Word and sacraments; having received nothing, it fail to give the proper thanks and glory to God for his grace given and received. The emphasis in worship is first and foremost on receiving what he offers in his Word, in Christ, in the gospel. - - Causes always have precedence over effects; the causes are specific, the effects diffuse.

8 - 9 How it galls God to be contradicted, and that *under the mask* of religion/religiosity! Everything is backwards: God’s Word is “let go,” “dismissed;” fallen man’s words from behind his mask is “guarded” as one would guard a prisoner or a treasure in dread of losing it. The verb for letting go is trivial; the verb for keeping/guarding is very strong: God’s Word, not worth the bother; MY word, pearls of great price, a treasure to be sure! We can’t help but think of Luther’s oft repeated zings against everything in papistic religion with this rebuke of Jesus in mind, e.g. monasticism, pilgrimages, indulgences, fasts et al. Once the primacy of the Word is gone, all kinds of nonsense inevitably fills the vacuum.

Notice how the whole of the worship becomes empty when the teachings of men take precedence over and therefore supplant the teachings of God’s Word. The intention or the outward piety of the teacher matters not in the least; the only thing that matters is God’s Word. Heretics are not harmless when viewed from God’s perspective even before the results of their false teaching is considered. Jesus isn’t nice to these hiding-behind-the mask supplanters of God’s Word! (So much for the slogan: *God accepts everyone and so do we!*)

10 – 13 (Notice that Jesus here as elsewhere ascribes Mosaic authorship to the Pentateuch.) The example of their hypocrisy and resulting false teaching and practice is indeed an interesting one. One owing support to parents (or anyone else for that matter) could escape the divinely imposed obligation by declaring what could have been used for their support a gift to the temple. That all by itself was evil. Jesus doesn’t mention the motive often lurking behind such a pious appearing act: What was declared a gift could be kept for the use of the one making the declaration for as long as he wanted; in a worst case he might never get around to actually making the gift. But Jesus leaves that out of his condemnation: The outward setting aside of the command of God, regardless of the motive, whether pious or impious, was what really mattered. Jesus has widened the net to get to the heart of not just the more obvious hypocrisy, but also the unrecognized hypocrisy inherent in false teaching; the core evil is the presentation of doctrine or practice that pretends - - whether intentionally or not - - to be more important than the plain and simple Word of God. Think of the “super-fine” apostles condemned by Paul in the Corinthian epistles and in Galatians. Think of monastic vows; Luther makes the point in his comments on the Fourth

Commandment in the LC. Think of those in our own day who introduce every denial of the plain and simple Word of God with the so sophisticated sounding: “*Well, of course, that was fine for those days; but now we know ...*” Jesus calls all such not just false teachers, but hypocrites!¹ It’s interesting to note that Jesus’ definition of hypocrisy is not limited to *intentional* deception; all setting aside of the Word of God in the name of God and of piety is hypocrisy. The mask is a pretty one indeed! Jesus sharpens the definition of hypocrisy: it is not merely pretense, but at its core it is false teaching under the mask of a claim of divine authority; we might think of Luther’s explanation of the Second Commandment.

As an aside: **How would you preach on this text?** By their actions these leaders of the Jews revealed the hypocrisy hidden in the heart, a hypocrisy which was not accidental or incidental, but intentional. Jesus is however the only one who can read hearts. When preaching on a text like this we have to be careful to rebuke hypocrisy that is by definition a setting aside of God’s Word in the name of God on the one hand. But we have to be on the other hand just as careful not to imagine that every hypocritical behavior is at once and always evidence of willful unbelief; that’s why it’s important to focus on Jesus’ definition of hypocrisy. Don’t you see in yourself even how much there is of a mask on the outside that hides some ugliness on the inside? The hypocrisy of which Jesus is speaking is again that which sets aside the Word of God in favor of a lie, whether intentional or accidental. There is just so much here to think about. But the chief point that should be kept in mind when preaching is that we remember that we assume that we are speaking to believers; the message should be sharp enough to hit the hidden unbeliever, the total hypocrite if we may put it that way; but at the same time the message should not assume that everyone in front of us is a disciple of the scribes and Pharisees. Consider the example of Paul in the epistles on this point; he addresses his readers as saints while in the course of the epistle identifying weakness in some and leaving his mark on those who are not just weak but obdurate. That can be tricky in the pulpit; but to call all your members hypocrites or to speak to them as though all of them are guilty of or living in mortal sin offends the truly pious and the weak and pushes them in the direction of despair. If the implication of law preaching is: “None of you ever does anything good or right!” you should not be surprised if you end up with members who stop trying. Read Nehemiah 13; read Paul’s frequent expressions of appreciation for the faithfulness or the generosity of those to whom he was writing. Jesus does the same in the Revelation letters to the seven churches, while at the same time rebuking their faults. We are all indeed by nature sinful and unclean and have nothing that merits the tiniest shred of God’s goodness and favor, let alone forgiveness and heaven; but at the same time he has not wasted his efforts on us and our people. Consider his praise of the elect in Matthew 25 where he demonstrates how much he treasured our fruits of faith. So how then to preach on “You hypocrites! In vain ...” The subjunctive is our friend: “How terrible it would be, were Jesus to come at us with such an accusation! Could we be such as these? We may be tempted to put on the mask. We can each examine our hearts to see if we have set aside the Word of God in favor of our own opinion, an opinion that justifies our favorite sins ... Jesus’ words serve as a useful

¹ It’s perhaps worth noting that in our day the accusation of hypocrisy would be thought much more stinging than the accusation of false teaching.

warning to stay close to his Word, the only antidote for the hypocrisy that he so severely rebukes in those who should have known better. ...”

Jesus points us again to the so easily forgotten or unappreciated fundamental truth: The Word of God in the law and the gospel is at bottom easy to understand and apply; it brings us to repentance for imperfect obedience and then to joy for the forgiveness in the gospel - - in a word, it always brings us to Christ. False doctrine which prefers man’s mind to God’s is always more complicated and in any case contains a mask beneath which hides the arrogance of imagining oneself wiser than God; additionally there may well lay hidden either self-righteousness or despair - - all of which leads away from Christ. We don’t even have to judge the motives; the simple departure from the Word is enough all by itself.

14 There it is again, that constant in Mark: LISTEN! This time Jesus adds UNDERSTAND! Try to picture it: The haughty delegation of chief-high-mucky-mucks had come with accusing fingers pointed at the disciples and indirectly at Jesus himself. The crowd standing by heard the accusing question and tone. But Jesus has thoroughly put them to shame with words that are crystal clear and impossible to misunderstand or misinterpret. And now he turns his back on the humiliated hypocrites whose very teaching corrupted the souls of the common people - - corrupted them with either the tendency to self-righteousness or despair. How can the mess of false teaching be fixed? How can its arrogance together with either the self-righteous or despairing consequences be righted? Only one way: LISTEN and UNDERSTAND. Notice too how un-p.c. Jesus is in his outward behavior towards the false teachers. Nice-nice and false fellowship deter from listening and prevent understanding. (Why is that so hard for so many to hear and so impossible for even more to understand?) Precisely because the Word in both the law and gospel is so counter-cultural (aka counter the *opinio legis*) Jesus has to press the verb LISTEN so often and so emphatically.

15 This is a pithy explanation of the fundamental principle that lies behind the whole of the law: the real defilement that comes from eating what is forbidden is in the disobedience of the heart. And that disobedience is most clearly reflected in what goes out of the mouth: words that reveal hypocrisy by their setting aside of the Word of God. That point is not immediately obvious, which is perhaps why Jesus added the word UNDERSTAND to the LISTEN. That the point was not at once obvious to the disciples either is clear from what follows.

(16 is missing in most manuscripts.)

17 – 19 The time that Jesus had already spent teaching the disciples should have made it easy for them to grasp that not externals of the law were the chief things but the heart that received and then complied with the Word of God. That the disciples still didn’t get that demonstrates for them and for us how hard it is to rid ourselves of a sort of culturally imbedded *externalism*. Can

you think of such *externalisms* common among us and our people? Perhaps the *shibboleth* of “Love” falsely so called that justifies all kinds of behavior religious and otherwise?

At any rate, Jesus’ rebuke of the disciples stands as a warning against all assumptions that “we already know that,” which assumption is easily reflected in a too casual study of the Scriptures whether on our part or on that of our people.

The AV and NIV insertion of “this he said” is unnecessary. The insertion assumes a commentary by Mark not required by the text, perhaps inserted in an effort to reflect the NT abolition of the ceremonial law. But Jesus is simply saying that the food in and of itself, apart from the attitude of the heart, is clean; it is the heart setting aside the Word of God that made what was in itself clean unclean. That same point is made both in Genesis 2-3 and again in Acts 10: What made the eating of the fruit on the tree evil was not that the fruit itself was evil and had death in it, but rather the disobedience of the heart reflected in the taking of the fruit. Likewise in Acts 10 the point is made to Peter in the vision: Nothing of the foods forbidden was evil in itself - - else how could God call those animals clean? Again, it was the disobedience of the heart that eats what was forbidden that made the food unclean, not something inherent in the food itself - - it was the heart that was unclean, not the food. Jesus makes much the same point in Mark 2:23-28.

20 – 23 Jesus here gives us good grounds for confessing first that we *are by nature sinful and unclean*; after that we call to mind and confess the corruption of our thoughts, words and deeds: Most important is the corruption of our nature, of the heart; the outwards act, be they few or many, be they gross and coarse or refined and subtle, are the evidence, the proof of the heart’s total corruption. The word *dialogismoi* is a fascinating and so descriptive a word; one might even translate it, given the context *rationalizations* (notice the emphatic position of the adjective): A dialogue goes on as the heart (the organs of the soul – reason, will and emotion) considers what evil to bring into the open: *Will I get caught? Can I succeed in my plan and pull the wool over*

*the eyes of the observers/victims? Can I still look justified and righteous: the victim deserved it/I am excused given the circumstances?*²

(Is it perhaps too much to make analogous that which proceeds from an evil heart - - both words and deeds - - to the useless poop that is left over from the food which was otherwise clean before?)

² In Luther's Sermon for Third Sunday aft. Trinity on Matthew 15:1-14, the parallel account of this section of Mark 7, Luther notes:

[Diese Stelle ist] sehr wohl zu merken, dass der Gottesdienst (auch des wahren Gottes) verworfen wird, wider aller Menschen Meinung, die da sagen: Wenn ich's gut meine, so wird's Gott gefallen. Gleichwie auch die Sophisten gelehrt haben: demjenigen, der da thut soviel an ihm ist, gibt Gott Gnade. **Denn diese Lehre oder Meinung ist die Quelle aller Abgöttereien, Irrthümer und Sekten, dass die Leute wännen, wenn sie den rechten Gott nennen können und es gut meinen, so muss es recht sein. Aber Christus dammt hier Solches alles** und spricht: es sei Mund ohne Herz, und ferne von Gott. Und bekennt doch, sie ehren, sie fürchten, sie dienen, sie seien fromm, sie seien heilig. Was ist die Ursache? Er antwortet: Weil sie Mich nicht nach dem Worte Gottes, sondern nach Menschensatzungen ehren. Das ist es, was er sagt: v. 9 "Aber vergeblich dienen sie Mir, dieweil sie lehren solche Lehren, die nichts denn Menschengebote sind." Aus diesen Worten Christi magst du tapfer schliessen, erstlich: Alles, was ausser und ohne das Wort Gottes geschieht, das ist Abgötterei. Für's Andere: Alles, was nach dem Worte Gottes geschieht, ist wahrer Gottesdienst. Ebenso für's Dritte: Alles, was ohne Glauben geschieht, das ist Sünde. Für's Vierte: Alles, was im Glauben geschieht, ist ein gutes Werk. Denn das Wort und der Glaube sind, gleich als durch ein ehliches Band, unauflöslich mit einander verbunden. (Luthers Evangelien-Auslegung aus seinen homiletischen und exegetischen Werken für Schriftforscher, Prediger und erbauungsuchende Leser, zusammengestellt von Chr. Eberle; Verlag von Samuel Gottlieb Liesching, Stuttgart, 1857: S. 454-5)

... nachdem sie gelehrt haben, man müsse auf die Werke sein Vertrauen setzen, und also eine Abgötterei wider die erste Tafel begehen: lehren sie auch alsbald, man müsse alle diejenigen tödten, die nicht wollen dergleichen Abgötterei nachmachen, Joh. 16,2. So gar können **diese zwei Sünden des Teufels, nemlich Lügen wider die erste Tafel und Morden wider die andere, nicht von einander getrennt werden, Joh. 8, 44. Also ist ein jeder, der den Satzungen dient, ein Abgötter oder Lügner, und ein jeglicher Abgötter ist ein Todtschläger. Ob er wohl nicht mit der Hand todtschlägt: doch hasst er im Herzen alle Frommen, die wider sein Religion streiten, und gibt seine Bewilligung dazu und wünscht Glück dazu, wenn sie getödtet werden.** Denn es kann nicht anders sein: wer der Meinung ist, sein Wesen sei Gottesdienst, der muss auch feind sein allen, die solchen Gottesdienst verdammen; und dies um so mehr, je grössern Eifer und Liebe er für seine Religion hat, wie wir an Paulo sehen, Gal. 1, 13.14. Also zieht die Lüge (d.i. Abgötterei) nothwendig Todtschlag nach sich. Aehnlich spricht der heil. Gregorius: "**Bei der wahren Gerechtigkeit findet sich Mitleiden; bei der falschen aber Zorn;**" als wollte er sagen: die falschen Heiligen sind die allergrössten Todtschläger; die wahren Heiligen aber sind liebevoll und sehr sanftmüthig. (S. 455-6)