

9-1-1958

Homiletics: Outlines on the Swedish Gospels (Alternate Series)

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Recommended Citation

Meyer, John E. (1958) "Homiletics: Outlines on the Swedish Gospels (Alternate Series)," *Concordia Theological Monthly*. Vol. 29, Article 49.

Available at: <https://scholar.csl.edu/ctm/vol29/iss1/49>

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HOMILETICS

Outlines on the Swedish Gospels (Alternate Series)

THE EIGHTEENTH SUNDAY AFTER TRINITY

MATTHEW 13:34-46

Life is filled with directions on every hand. If we were to travel to a distant city, prepare for renewed activity in the church, send off a rocket to the moon, or take important medications, there would be guidelines to follow. For our journey to eternity God has given us clear directions. Clear passages as John 3:16; Eph. 2:8,9. Illustrations of divine truths through parables. Miracles authenticated His preaching. He told us clearly that

God's Way Is the Way of Perfection

I. The way of perfection comes through God

A. The way is called the seed which had been planted by God.

1. The Son of Man sows the good seed (v.37). The children of God are the good seed (v.38). The full fruit. Elsewhere the seed is the Word of God (Luke 8:11). Faith in the good news of the suffering, death, and resurrection makes us children of God. Epistle (1 Cor. 1:4,9), God does it all. Collect: "Without Thee we are unable. . . ."

2. The Son of Man sows the good seed everywhere (v.38). "The Lord is not willing that any should perish" (2 Peter 3:9). "Propitiation for . . . the whole world." (1 John 2:2)

3. The Son of Man sows the good seed through His agents. Parents, friends, members of the church, clergy. Lutheran Hour, "This Is the Life," total mission program to deaf, blind, sick, and to all the world. (Matt. 28:18)

B. The way is likened to a treasure or a pearl (vv.44,45). This treasure also is found only through the Holy Spirit. "I cannot by my own reason or strength. . . ." The treasure and the pearl are God's creation and are found only as He directs and guides.

II. The way of perfection is accompanied by many obstacles

A. The surroundings may prove a hindrance. About us is the devil, world, flesh. Children of the devil cannot always be recognized easily and may be in our own circle of friends.

- B. It may be difficult to identify the obstacles properly. The tares, or darnel, may look like the wheat at first. Matt. 22:34, in the Gospel, the Pharisees and Sadducees gave impression of righteousness. Mark 12:40: "for a pretense make long prayers." Christ was crucified in the name of religion. We see sins in others that we do not see in ourselves (Matt. 7:3), mote and beam. Devil paints sins with glamor.
- C. Some people may also own the field without finding the treasure. Owning a Bible, having a Christian name or a Christian father or mother, being enrolled on the records of a church, are no assurances that we have the treasure. Confirmation is no guarantee; formalism is no certainty. Matt. 7:21: "Not everyone that saith unto Me, Lord, Lord. . . ." "There is a great deal of secret wickedness in the hearts of men which is long hid under the cloak of a plausible profession. . . ." (Matthew Henry)

III. *The way of perfection alone gives us final salvation*

- A. "The righteous shall shine forth as the sun in the kingdom of their Father" (v. 43). Introit: "Reward them that wait for Thee. . . ." Christians do not always give impression that they are concerned about the goal of eternity with God. Epistle (1 Cor. 1:7,8): "Blameless in the day of our Lord Jesus Christ."
- B. All that offend shall be cast into the furnace of fire (vv. 41, 42). This is the final Judgment. No reprieve or appeal from this.

IV. *The way of perfection demands our all*

- A. It demands first place in life, even above family. "He that loveth father or mother more . . ." (Matt. 10:37). "Thou shalt love the Lord, thy God, with *all* thy heart. . . ." (Matt. 22:37)
- B. It demands all of our life. Went and sold and bought the field and treasure (vv. 44, 46). Collect: "That Thy Holy Spirit may in *all* things. . . ."
- C. It demands faithfulness until the end. Until the time of the harvest (v. 39). "He that shall endure unto the end . . ." (Mark 13:13). Introit: "Reward them that *wait* for Thee. . . ."

The way of perfection is the way with Christ. With the help of the Holy Spirit we can work toward that goal. It will be accomplished for us in eternity.

Fort Wayne, Ind.

JOHN E. MEYER

THE NINETEENTH SUNDAY AFTER TRINITY

JOHN 9:1-41

When there should have been laughing, loud laughing, "ohs" and "ahs," and "tell us again." None of that in the text, where it should have been. They would not brighten up. Their faces would not break open, even into a smile. They wrinkled down into a frown, fierce, scowling. This is their theme: *This Is No Laughing Matter*. What? That a man could see was bad, and if he had stayed blind it would have been better? And that is a laughing matter: the blind sees, and the seeing get blinder (vv.39-41). You just heard the chapter read? You know how: they insist on being Christless. Never a laugh without Jesus Christ. It is not for lack of miracle that they are so unhappy.

No Laughing Matter

I. *To be blind is no laughing matter*

- A. To see how he saw, first time in life, is to laugh with him. Laughing enjoyment, viewing and comparing the simplest things, laughing at himself; previous notions. While he is smitten with laughter, grinning, chuckling,
- B. They smite themselves with misery, also friends, neighbors, even parents. A time to laugh; answer to prayers, relief of worries. Almost refuse to talk about it, except in most dry, restrained, disinterested, as though not their son, unlaughing sort of way. Who is blind? Worse than son ever was. They say: *No Laughing Matter*. (Vv.18-23)
- C. Reason: they do not wish to see that God has anything to do with it. How often, what we hoped, yearned for, beat God's door—we accept in sullen thanklessness. No smile, no trace of a laugh of gratitude. Refuse to see—God answers; he can see; but God has nothing to do with it. How many things were not asked for but given anyway! Leave the grouches and

II. *Meet Mr. Typhlos and laugh*

- A. John does not give name, except blind one. Give him a name, the one in text. Greek. As you extend hand to take his, look at his face. More than a smile, a laugh of recognition corresponding to your own. Not at him, but with him. A man you can enjoy.

An audible laugh for outstanding performance. Even Jesus, a bright look of recognition after tilt with Pharisees. Not

a fiendish, destructive, retaliatory laugh after breaking somebody or thing. (Vv. 35 f.)

- B. When they had finished or rather quit investigating, he had deflected every bullet, cracked every stick with which they tried to browbeat him (vv. 13-29). He topped it off with notable sermon, and this is his clincher: "If this Man were not of God, He could do nothing" (v. 33). See the expression in his face, open and laughing. He steps up to them and steps back to rest his case. That verily so angered them that they could have ground their teeth into the earth at his feet—they sum up what should be inspiration to us all: "*You teach us?*" (V. 34.) Said with a slurring laugh, leaning over and into him, sidling stance (forefinger describing an arc from under his nose to their chest). They laugh too, without enjoying it. Do you see that?
- C. To look is to laugh how a man so common becomes a man so uncommonly capable (vv. 1-3). Blind all his life, never read a word, a fixture fixed with liability, inability. You would not believe it unless see it: Christ says: "That's My man to teach the Pharisees!" Is it to laugh? It is. See any equipment? Typhlos! Teach us?! Laugh, you fools, but here comes your Christ-sent instructor.
- D. His equipment: the words of Christ (v. 4): "*We must work the works of Him that sent Me*" (correct the A. V. "I" to "We"). "But that the works of God should be made manifest in him" (v. 3). That word "we" includes himself. Do you hear that word too? Don't laugh it off—laugh it up. He did.
- E. Elevated to the witness pedestal, did not step down. Notwithstanding all abuse, crowding, sifting the evidences. Oh, what a joke, those learned, stupid men! The more they sift, the less they sieve. See the mercy of God that wants to break their dead-pan joylessness. Substitute for those who are offended by the mouth of Christ (v. 22) your mouth and mine.

III. *To be blind now becomes a laughing matter*

- A. Sightless so long, why? a lifetime! He could see it now. What before hardly was a laughing matter, was exactly that—so he could teach them and us. Blindness can be a laughing matter. He saw it. Do you see it? Is there something ailing you? A long time? A lifetime? Want to know why? Be assured, give it a laugh of confidence, as Typhlos did. God has something in mind.

B. See how they try to laugh him off. The clay he would put to their eye is the same that Christ has put to his. To accept what Mr. Typhlos says, is to accept Christ, and that is to laugh. Never. Thank you. Good-bye. He refused to be laughed off. He had the last laugh. He did not strike or slap. Carefully, friendly, clear, crisp answers met all objections (vv. 9, 11, 12, 15, 17, 25, 27, 30-33). In the hand of Typhlos they saw the hand of Christ. Knowing that made him laugh all over. What is your biggest laugh? When I have hand in doing Jesus' work. (V. 30)

IV. *Not to laugh is no laughing matter*

A. To show that this is no clever jumbling of peculiar thoughts, Jesus resolves the matter so the Pharisees hear Him: "I am come into this world that they which see not might see; and that they which see might be made blind" (v. 39). The blind see, the seeing go blind, that's what I came to do. Meet me, and you break in half. Either in joyous laughter (of which I just sent you a sample), better than all the laughs—indeed the only laughing that matters, holy and forgiven ("who for the joy that was set before Him . . ."). Or fall the other way, in fearful fracture of soul and body in a stinging death—that is no laughing matter. "For judgment," i. e., this divides all. Those who laugh *with* Me: those who laugh *at* Me.

B. Give one look with Typhlos into the face of wild, thrashing unbelief. Which face do you want? Applaud him, smile with him, laugh with him, truly a laughing matter. That's the kind of Christian I want to be, like him. Call me Typhlos. So I want to talk, so give answers, etc. Read the chapter again. "We must work the works . . ." (v. 4). Say what you see, what Christ has shown you. That's Typhlos' work. Enjoy your faith. Typhlos did. Now smile a silent laugh for Jesus' sake. Let's laugh it up.

Schaumburg, Ill.

F. A. HERTWIG

THE TWENTIETH SUNDAY AFTER TRINITY

MATT. 21:33-44

Beautiful is the beauty of God's grace. Wonderful is God's love. The whole world is filled with thrilling demonstrations of this truth—fragrance of flowers, song of birds, flight of clouds, soft green color of

grass. Daily we experience the blessedness of this fact—health, loved ones, homes, food, a goodly land in which to live. However, thrilling and blessed as these demonstrations and experiences may be, we cannot know the real beauty of God's grace or tell the real wonder of His love until we turn to Scripture.

The Wonder of God's Love

I. *The blessedness of those who receive it* (v. 33)

- A. The parable of the householder who planted a vineyard and let it out to husbandmen was told by Jesus to teach the Jews first of all how richly God had blessed them. The householder is God. The husbandmen are the Jews. The vineyard hedged round about, with a winepress and a tower, is a winsome picture of the blessings with which God had enriched His people. Just as the vineyard was no ordinary vineyard, so the blessings which the Jews enjoyed were no ordinary blessings.

The Jews were a thrice-blessed people. God separated them to be His own. He hedged them about with His Law. He gave them a land flowing with milk and honey. He gave them the promise that from their midst the Savior was to be born. He gave them ceremonies which illustrated that sin is washed away through faith in the Savior who was to come. He sent prophets to them to instruct them in the way of life. In the fullness of the time He sent His Son to be born in their midst, to perform miracles of mercy, to speak words of peace and life in demonstration that He was in truth the Son of God, the Savior of sinners.

All these blessings God showered upon His people, not because of any merit on their part but purely out of love for them. Truly, great is the wonder of God's love!

- B. We, too, are a thrice-blessed people. God has given us a goodly land. He has hedged us about with the protecting arm of His love. By His grace we are enriched with spiritual blessings which tower from earth to heaven. We have His holy Word. We have the blessed sacraments. We bask in the sunshine of His grace and mercy, which assures us that through faith in His Son, our Savior, we are His dear children. In a world which is wicked God gives us prophets, preachers of righteousness in our churches. In an age that is materialistic God has preserved for our blessing the truth of salvation by His grace, through faith in Jesus.

Again, all these blessings God showers upon us, not because we merit them but purely out of love for us. Truly, great is the wonder of God's love!

II. *The shameful manner in which many abuse it (vv. 34-39)*

A. Though God blessed the Jews richly purely out of love, yet they abused His blessing in a shameful manner.

1. They refused to come forth with the fruit which God rightfully expected of them. Instead of being humble, faithful, loyal, and devoted to God, they were haughty, proud, self-righteous, overbearing. Instead of living for God, they lived to themselves.
2. When God sent His prophets to them to rebuke and to correct them, they rejected the prophets.
3. When He sent His Son Jesus Christ to them in demonstration of His great love for them, they nailed Him to the cross.

B. How very many abuse and reject God's love in an equally shameful manner to this day!

1. We do not expect the lives of the ungodly to be fruitful for God, but how about the lives of those who say they are the children of God? Surely their lives ought to be fruitful. However, how often the lives of those who say they are Christians are like the fig tree which had nothing but leaves! How often even church people, instead of being humble, faithful, loyal, and devoted to God, proudly pray, "God, I thank Thee that I am not as other men are"!
2. When they are rebuked and corrected through the Word of God, they become vicious. With Israel of old they kill the prophets by refusing to repent and to humble themselves before God.
3. They even refuse to bow in humble submission to the Son of God. They put Him to death either by rejecting Him or by changing His identity to please their fancy.

III. *The tragic lot of those who reject it (vv. 40-44)*

- A. By refusing to hear the prophets, by rejecting Jesus, the Son of God and Savior of sinners, the Jews brought upon themselves God's wrath and punishment. This punishment consisted primarily in the hardness of heart and stubborn rejection of their Savior. (Vv. 43, 44)

B. If we reject God's great love for us, if we abuse the blessing of His grace, terrible will be our punishment. (Vv. 43, 44)

Let us give ear and heart to the parable of the householder who planted a vineyard and let it out to husbandmen. As we learn anew the wonder of God's love, let us be captured by that love. And having been captured by that love, let us, motivated by love, God's wonderful love for us, eagerly hearken to the instruction of God's Word, embrace in faith His Son as our Savior, and abound in bearing fruit.

Corpus Christi, Tex.

ROLAND WIEDERAENDERS

THE TWENTY-FIRST SUNDAY AFTER TRINITY

MATT. 16:1-4

Does your life have the inner strength you want and need? A lot depends on the foundation. The foundation of the Empire State Building is laid far below the silt and sand on the bedrock of Manhattan Island. Without that it would collapse under its own terrific pressure. The piers for the Golden Gate bridge are planted far below the ocean floor of San Francisco Bay. Without these mighty supports the bridge would soon sink beneath the waves that it spans. Foundations are important, whether for material structures or human beings. For a strong spiritual life that will stand the test of time and eternity, our text points us to the

One Sure Foundation

I. *The folly of building on fake foundations*

A. The Pharisees and Sadducees were guilty of this.

1. They came to Christ and demanded that He give them a special sign from heaven to prove His Godhead (v. 1). It was as if to say: "We know of your earthly miracles. But frankly they have left us unimpressed. Give us a new sign from heaven here and now; then we will believe."
2. Their intent was to tempt Him, not to be taught of Him (v. 1b; cf. Mark 8:12). They had no intention of believing. Their bitterness toward Christ grew in the same measure as their inability to overcome Him.

B. What about the practice of seeking special revelations and assurances today? Many people resort to

1. Fortunetelling, like Saul and the witch of Endor (1 Sam. 28:7).

2. **Horoscope.** . . . How many of you read the horoscope in your daily newspaper and subconsciously let this guide your actions?
3. **"Talking to the dead."** . . . Clarence Darrow, noted criminal lawyer, at death made a pact with a friend whom he instructed to go to a certain spot in a Chicago park on every anniversary of his death. Darrow said that if there would be a life hereafter, he would communicate with his friend and give him the details. (Lev. 19:31)
4. **Dreams.** . . . A woman wrote to a religious columnist: "Recently a friend of mine had a dream which changed her life. Was this God talking to her?" We do not question the fact that dreams have meaning. But God converts men and changes their lives through the Gospel of Christ, not through dreams. (Rom. 1:16)
5. **Worship of No. 13.** . . . Some people undertake no important work on Friday, the 13th; some cities have no 13th Street; some hospitals have no Room 13, and some hotels have no 13th floor. . . . Are we permitting ourselves to be hoodwinked by these things? Then we are building on a foundation of sand. (Matt. 7:26,27)

II. *Christ rebuked them because*

- A. They showed keen discernment in weather predictions (vv. 2,3) but spiritual dullness in the much weightier matter of accepting Him as Messiah. They rejected Him despite all His wonderful works. . . . Apply: Let our own age guard against this folly. We show great discernment in scientific discoveries as God removes one veil after another and permits us to discover the unknown: Aviation progress, smashing the atom, hurling satellites into outer space, etc. Discernment of these things is a blessing from God, but how tragic if we lack the spiritual insight to accept "the things which belong to our peace"! (Luke 19:42)
- B. Their hearts were wicked and needed cleansing (v. 4a). Seeking special revelations and assurances while by-passing "Moses and the prophets" indicates the same today: evil hearts, pride, distrust of God, lack of Bible study. These are sins we need to give up. Christ rebukes us for them. Thereupon,

III. *Jesus directs us to the one sure foundation*

- A. The sign of Jonah (v. 4), meaning His death and resurrection,

of which Jonah was a type (Matt. 12:40). Christ's resurrection is a solid anchor for our faith. It proves that

1. Christ is the mighty Son of God (Rom. 1:4).
 2. God the Father has accepted the sacrifice of His Son for the sins of the world (Rom. 4:25).
 3. We have eternal life through Christ (John 11:25, 26). Think how Paul proclaimed the great truth of Christ's resurrection to give us certainty, e. g., 1 Corinthians 15.
- B. This is the only sign necessary for peace and salvation.
1. Jesus says so (v. 4).
 2. The holy Christian Church is built upon this foundation, and the church is so strong that the gates of hell cannot prevail against it. (Matt. 16:18)
 3. With the same power whereby God raised Christ from the dead He works with His Spirit in us (Eph. 1:19, 20), converts us, forgives us, and builds our lives on the rock of the resurrection.

For life and death, for times of trial and trouble, for days of sickness and health, we need abiding security. This is not found in new signs and revelations but in God's Word alone. Thereby the Holy Spirit brings us to the risen Christ and keeps us with Christ. (John 5:39; 8:31)

Topeka, Kans.

ALBERT C. BURROUGHS

THE FESTIVAL OF THE REFORMATION

LUKE 18:9-14

October 31 is known in Christendom as Reformation Day. History texts speak of *the* Reformation, so that even the most poorly informed may know that we are speaking of that period of church history which comprised the work and leadership of Dr. Martin Luther. To be sure, there had been other reformations. Official councils sought to reform the church in its head and members. Did they accomplish their purpose? No. They avoided the basic, fundamental issues. After all, the basic thought of our holy faith is this: "How does man, a sinner, become right with God?" It is with this question that Luther wrestled. He came to rediscover, on the basis of God's Word, that man is justified by grace, through faith, for Christ's sake.

On this Festival of the Reformation we study again this fundamental

question, "How do I become right with my God?" In so doing we shall also refresh our thinking on the great fundamental truths of the Reformation.

How Man Becomes Right with God

I. *Certainly not like the Pharisee*

- A. When we ask the question, "How does man become right with God?" we are making an assumption to which most everyone will agree — that by nature man is not right with God.
- B. No doubt most people in Jesus' day supposed the way of the Pharisee was the correct one. The Pharisee listed a long catalog of his virtues. These were not imaginary; they were real. He did the things he mentioned. These men were regarded by the common people as the highest exemplification of religious attainment. They led a life of prayer. They were devoted to the temple. Strict observers of the Mosaic Law. Gave alms to the poor. Their dress, too, was different. In fact, they did more than the Law of God required. Fasted two times a week, even gave tithes of their entire income. They were the religious people of their day.
- C. No doubt even the publican must have felt that the Pharisee was the zenith of perfection. The Pharisee was all that the publican wasn't. The Pharisee had arrived; he himself was still at the bottom of the ladder. Perhaps he felt that if his life could only approximate the perfection and purity of the Pharisee, it would be wonderful indeed.
- D. There is no doubt that the Pharisee himself was convinced that his was the way to become right with God. He was so proud of his achievements that with gloating self-satisfaction he exhibited them to God. He even despised those who did not meet his standard.
- E. Most people have always felt this is the way to become right with God. Call it natural religion. It is a "do" religion. Because of this Pharisee we often call it Pharisaism, or work religion. The church has always found this its greatest danger. In the Middle Ages the church began to tell the people to become right with God in the manner of the Pharisee. Good works, doing penance, fulfilling obligations, having good intentions, etc.
- F. Even today most people imagine that what a man does will determine whether he is right with God. Today, too, certain

groups of people — clergymen, pietistic sects, religious fanatics, religious orders — are regarded as having achieved peace with God. To this day some feel the color of clothing you wear, lack of lipstick, abstaining from tobacco, etc., are the things which make one right with God. Listen to people talk at a funeral.

II. *But like the publican*

- A. The people were in for a real shock. What a stunning blow to hear Jesus say that the publican went to his house justified, not the Pharisee! Describe this publican. — This seemed strange to Jesus' audience. It still sounds strange. But why is it so?
- B. The Pharisee maintained he was not like other people when all the while he most assuredly was. "All have sinned." "There is no difference." Often we think there is a difference. Difference because of the community in which you live, the color of your skin, your nationality. Time and time again Jesus showed the Pharisee that he was just like other people, guilty of immorality, jealousy, envy, pride, etc. To become right with God this Pharisee needed God's grace and mercy as well as the publican.
- C. The publican knew that he was a sinner, knew that he had no merit. His attitude showed that he was sorry for his sins. But he believed that God was merciful to him, a sinner.
- D. This is the lesson and truth which Luther rediscovered for the church. God's Word revealed to him that man is saved not by his works but by the grace of God alone. God is gracious to us in Christ Jesus; for His sake God has removed our sins as far away from us as the east is from the west.
- E. Grace alone — this watchword of the Reformation we need to re-emphasize today. This is the everlasting Gospel. Whether atomic age or stone age, it is the grace of God in Christ Jesus which alone makes us right with God.
- F. The publican believed that God was gracious and merciful. This was the great truth which Luther rediscovered for the church. Faith alone!

The parable of the Pharisee and the publican presents basic theology. This Luther once again restored to the church. Even as the church in Jesus' day needed a reformation, so the church in Luther's day had to be brought back to the ABC of how a man becomes right with God. And to this day, the church of Jesus Christ needs a constant reminder

that it herald no other Gospel but this, that a man is saved by grace alone, through faith, for Christ's sake.

Is this how *you* have become right with God?

Minneapolis, Minn.

FREDERICK E. GESKE

SERIES FOR 1958—1959: NITSCH EPISTLE SELECTIONS

Texts to be treated in the Homiletics Section of the CONCORDIA THEOLOGICAL MONTHLY for the next church year will be the Nitsch Epistle Selections. Chosen over a hundred years ago by a competent German theologian, the series includes helpful texts noted for their unity. They are herewith published for those making their plans in advance. We are deeply indebted to Paul Nesper, *Biblical Texts* (Columbus: Wartburg, 1952) for this series, and we recommend this volume to all Lutheran ministers as they plan Sunday morning preaching.

<i>Date</i>	<i>Day</i>	<i>Text</i>
November 30, 1958	1 Adv.	Heb. 10:19-27
December 7, 1958	2 Adv.	2 Peter 1:2-9
December 14, 1958	3 Adv.	Heb. 12:15-25
December 21, 1958	4 Adv.	2 Cor. 4:3-6
December 25, 1958	Chris.	1 John 1:1-7
December 28, 1958	S. a. Chris.	2 Peter 1:10-15
January 1, 1959	N. Y.	Rom. 8:24-30
January 4, 1959	S. a. N. Y.	1 John 3:1-8
January 6, 1959	Epiph.	Col. 1:24-29
January 11, 1959	1 a. Epiph.	1 Cor. 1:20-31
January 18, 1959	Transfig.	Rom. 3:19-26
January 25, 1959	Sept.	Rom. 3:27-31
February 1, 1959	Sexa.	Rom. 5:1-11
February 8, 1959	Quinq.	James 3:13-18
February 15, 1959	Invoc.	Gal. 5:13-18
February 22, 1959	Rem.	1 John 2:12-17
March 1, 1959	Ocu.	James 1:2-8
March 8, 1959	Lae.	2 Cor. 7:6-13
March 15, 1959	Jud.	1 Peter 1:17-25
March 22, 1959	Palm S.	Heb. 12:1-6
March 26, 1959	M. Thur.	* 1 Cor. 10:16, 17
March 27, 1959	G. Fri.	2 Cor. 5:12-21
March 29, 1959	Easter	1 Cor. 15:12-20
April 5, 1959	Quas.	1 Cor. 15:54-58
April 12, 1959	Mis. D.	1 John 4:1-8
April 19, 1959	Jub.	1 John 4:9-16
April 26, 1959	Cant.	Phil. 2:1-4
May 3, 1959	Rog.	1 Tim. 2:1-6
May 7, 1959	Asc.	Col. 3:1-4

May 10, 1959	Ex.	2 Tim. 2:8-13
May 17, 1959	Pent.	Eph. 2:19-22
May 24, 1959	Tr.	1 Cor. 2:1-12
May 31, 1959	1 a. Tr.	Rom. 8:1-11
June 7, 1959	2 a. Tr.	Rom. 10:1-11
June 14, 1959	3 a. Tr.	Eph. 2:13-18
June 21, 1959	4 a. Tr.	Col. 4:1-6
June 28, 1959	5 a. Tr.	Gal. 2:17-21
July 5, 1959	6 a. Tr.	Rom. 10:12-18
July 12, 1959	7 a. Tr.	1 Tim. 1:12-17
July 19, 1959	8 a. Tr.	Rom. 11:11-21
July 26, 1959	9 a. Tr.	Rom. 11:25-32
August 2, 1959	10 a. Tr.	1 Cor. 3:10-17
August 9, 1959	11 a. Tr.	1 Thess. 5:14-24
August 16, 1959	12 a. Tr.	1 Peter 3:15-18
August 23, 1959	13 a. Tr.	Rom. 8:31-39
August 30, 1959	14 a. Tr.	Eph. 6:1-9
September 6, 1959	15 a. Tr.	2 Thess. 3:6-16
September 13, 1959	16 a. Tr.	James 3:1-10
September 20, 1959	17 a. Tr.	2 Cor. 8:1-9
September 27, 1959	18 a. Tr.	1 Tim. 6:6-16
October 4, 1959	19 a. Tr.	2 Cor. 9:6-15
October 11, 1959	20 a. Tr.	Heb. 4:1-11
October 18, 1959	21 a. Tr.	James 2:8-13
	(St. Luke)	
October 25, 1959	22 a. Tr.	James 1:9-12
November 1, 1959	23 a. Tr.	Heb. 12:7-13
	(All Saints)	
November 8, 1959	24 a. Tr.	James 5:7-11
November 15, 1959	25 a. Tr.	2 Cor. 5:6-11
November 22, 1959	26 a. Tr.	2 Cor. 4:13-18
November 26, 1959	Thanksgiving	* Col. 3:17

* Not a Nitsch Epistle Selection.