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अडवेन के चौथे इतवार के

उपदेश की तय्यारी

धर्म पुस्तक युहन्ना १. १६-२० पढ़िये !

१. व्याख्या

मूल पद पढ़ करके और सारी धर्मशास्त्र के संबंध में अध्ययन किया जाता है।

१६वाँ पद

१६वाँ पद : क्या युहन्ना, बप्तिस्मा देनेवाला, परम्परानिष्ठ है ? यह प्रश्न यहूदियों के समाजी और से आयोग में जाने का कारण है।

२०वाँ पद : प्रेरित १८. २४-२६. २ के सामान स्थल देखाते हैं कि युहन्ना की मंडली संभाव्यतः युहन्ना को ~~आह~~ मसीह का आह देने की परीक्षा की गई थी। युहन्ना आयोग के साँकेतिक प्रश्न का उत्तर देकर इस उपाधि को ग्रहण करने की परीक्षा का सामना करता है।

२१वाँ पद : मलाकी ४: ५ के अनुसार - फिर से

आनेवाला सलियाह और व्य: वि: १८: १५
का नबी उद्धार के समय प्रतीक्षा किए
हुए व्यक्तियों में हैं। यीसु आप ही
युहन्ना की सलियाह का नाम होता है।
(मती ११, १४; १७. १२)। परन्तु युहन्ना भूत
के व्यक्तियों और अपने का स्वीकरण को
त्यागना चाहता है। स्वीकरण लोगों को
निष्फल बाद-विवाहों में लगा सके। वह
सारा ध्यान भविष्य अथवा वर्तमान पर अर्थात्
केवल आनेवाले प्रभु यीशु पर निर्देश करना
चाहता है। "अवश्य है कि वह बड़े और
में घटें" (युहन्ना ३. ३०)।

२२ और २३वें पद : यदि सब प्रकार से

स्वीकरण होना चाहिए, तो आनेवाले प्रभु
को दिखवाता हुआ अनामक उपदेशक सब
से उपयुक्त व्यक्ति है। (मती ११. ११ यशायाह ४०. ३)

२४ + २५वें पद : परन्तु मसीह के समय का
~~यह~~ चिन्ह क्या बलिस्त्रमा नहीं है? (यर
४. १४, ५ यहजकेल ३६. २५, जेर्याह १३. १)?

पूछता है दूसरा आयोग। एक ओर
युहन्ना बप्तिस्मा देता है, परन्तु दूसरी
ओर मसीह होने का दावा नहीं करता है।
२६ + २७ वें पदः युहन्ना उत्तर देता है "कि

मैं तो (केवल) जल से बप्तिस्मा
देता हूँ। परन्तु आनेवाले प्रभु की ओर
से, ~~जिस~~ जिस की जूती का बन्ध मैं खोलने
के योग्य नहीं हूँ, तुम अधिक की प्रतीक्षा
करो।

२. मनन

(क) मल्ले ब्लैक:

बड़े मनुष्यों के बीच में आया है
परन्तु अब तक पहिचाना नहीं गया।
(~~२६ वें पद~~ का दूसरा भाग)। - *malles
wising ~~is~~ kaun rakis deta hai?*
yuhanna, baptisma denewala! - *Wah
kis prakar karti hai?* *malles Black
yoh kaire ~~lo sakta~~ hai? karta
hai?* - *yuhanna ke is tarah*

ਸ਼੍ਰੀ ਮਤਿ ਮਨਿ
ਪ੍ਰਕਾਸ਼ ੧, ੧੮-੨੭

ਪ੍ਰਕਾਸ਼ ੧, ੧੮-੨੭

Adwent ke canthe itwar ke updes ^{ke} tayyari

~~ਪ੍ਰਕਾਸ਼~~ Yuhanna 1. 19-27

~~Read the~~ Sharm-pustak ka padasthal
parhiye!

Q. X. Nigat Shuft

1. Wycakhya

The text is ~~examined~~ studied versewise
and in the connection of the whole Holy
Scriptures

19 wa pad: Is John the Baptist orthodox?

This question seems to be the motive
for a commission, sent to him by the
~~synagogue~~ synagogue

20 wa pad: Thirst ^{his} John's congregation ~~was~~

probably was tempted to honour John,
as if he would be the Christ, show
passages like Act 18. 24 ff 19. 2 ff. Answering
the leading question of the commission he
resists the temptation to ~~accept the~~
~~cept then be called Christ~~ adopt ~~and~~
this title.

21 we pad: According to Mat. 3.23 ~~and~~

~~Dt 18.15~~ the returning Elias and
also the "prophet" of Dt 18.15
belong to the figures expected for
the time of salvation. Jesus him-
self ~~refers to Elias in a way~~ calls
himself ^{in a way} John as Eli^a. (Mt 11.14, 17.12)

But John wants to keep off all iden-
tifications of himself with ~~figure~~
figures of the past. ~~He wants~~ Iden-
tifications may employ the people
in fruitless discussions. He wants
to direct all attention to the future
or rather present, i.e. to the Lord Jesus
only, being about to come. "अवश्य है
कि वह बड़े और मैं छोटे" (Joh. 3.30).

22 + 23 we pad: If there should be by all
means an identification, then an
anonym preacher pointing to the
coming Lord is the most appropri-
ate figure (Is. 40.3)!

24 + 25 we pad: But is not baptism the
significance of Christ's time (Jr 4.14,
Ez. 36.25, Sach 13.1)? asks another
commission. John baptizing, but on the
other hand he does not claim to be Christ.

26 + 27. wē pad: John answers: "7 bap-
tise with water (only)!" But from the
one, who comes and jis kī jūti kī
bandh mī kholne ke yogy nahī h
you may expect much more!

2. Manan

a) Ham padarthat ko ek pahār se dul-
nā hai, jiska ek hi sikhār hai.

a) Ham ^{हम} padarthat mē ek sab se ūse
sikhār ko khojte hai, jaha se ham
apne dhyān mē sab or pahār ke
nice look dekh sakte hai. Mandan
ke ārambh mē is prasn se hamē
sahāyta milti hai, arthat:

"Yīm (Ishar) yaha kya kar rahi
hai?" ~~or what is he doing?~~

अथवा उसको सिद्धि है ?
He has come amongst men but is not
yet known (v. 26b). - Who bears witness

to him? - John the Baptist! - How does
he do that? ~~Us ne kaha,~~ "Jaha jaha

jāngal mē ek pukārnewālē kī sabal
hī kī tum prabli kī mārg sīdhi

karō." (IS 40.3 = v. 23). - How can that
take place? In the way John bears witness

- (1) The place you want to give me is due to Christ himself (v. 29) of whom I-like all other men-am not worthy (v. 27 b) contemplate me ~~by~~ looking
- (2) ~~Don't look back upon me~~ back to Elia and "the prophet" and by looking upon the water of my baptism (v. 21 + 26 a)
- (3) Look ahead, ^{look} ~~at~~ the coming Lord (v. 27 a) ~~who~~ jo already tumhāre bic mẽ kharā hai (v. 26 b)

b) Is padasthal se merei aur mandli kī kyā sambandh hai? Manam ko ek pul ke samān banana hai. ~~jo do bātō ko ek mẽ milātā hai~~ ^{jo me} ~~without~~ ^{or} mandli ko padasthal kī apil aur diisri or apni saci paristhiti mẽ padasthal kī pās mandli kī pahūc milātī hai.

M. Luther says ^(about this text) "In this Gospel is portrayed the ministry of proclamation ~~in~~ in the New Covenant." John's ~~task~~ ^{work} in the task of the Church in this world is ~~the task~~ like the task of John the Baptist; to bear witness to

Jems, and to Jems alone, (compare at (1)-(3))
wherever we

(1) Let us think ~~whether or not~~ ^{whether} ~~we are~~ ^{in meeting} the non-christian brother
~~tempted again and again~~ ^{we are tempted} not to pro-
claim ~~him~~ ^{Christ} alone but the church, in
^{in our sermons and our mission}

(1) Let us think whether we really
^{bear witness to} ~~proclaim~~ Christ or only ^{to} Christianity,
~~to His word or the~~ ^{Christianism,}
~~His Spirit or the Church~~ ^{is means to a set of teachings.}
^{do we bear witness} ~~to His word and work alone~~ ^{to the workers, i.e.}
to ourselves, to the communion of His holy
Spirit or ~~to~~ ^{to} our human fellowship?

(2) Do we contemplate ~~only~~ ^{like John} about the
ways by which the end ~~may come~~ ^{of the} nature
world may come ^{The Church has its service, the}
^{not in itself in service but in the service for the}

(2) What do we expect ~~contemplate~~ ^{contemplate} when
thinking of the end ^{of this world?} Wars
^{between the people in American countries} ~~the~~ ^{the} revenge by or
and destruction, ~~the~~ ^{slaughter} like that
among the Babel prophets in Elia's
time the extinction of ~~our~~ ^{the other way is that} ~~and others~~
supremors etc. ~~do we think of this~~
^{as the most important} "L 21. 28. . . ."

(3) Be prepared for the coming ~~Lord~~ ^{new world}
^{we may have faith into Christ} ~~the~~ ^{the} new world of God because it
has already started amongst us by

(B) We may have faith in God's coming
in Christ into this world and especially into his great
~~and stage to come on~~
~~end of the Lord Jesus in his Church~~

~~Therefore, when Christ's servants we are called
in the Church Christ's message to the world.
It is to be for us the message of the new life
to be the message of the new life.~~

in the ~~then~~ ^{past} and present we are
looking forward to his great advent
in the ~~future~~ ^{future} into our ~~history~~ ^{history} midst.

We may proclaim him as the coming
one, because he has come amongst
us! hamare bīc mē khara hai!

But as we ~~cannot~~ could never call
him into the world, but we can meet
the ~~an~~ him amongst us and show him
to others.

~~Human thoughts are pendng between the belief
in gradual self-perfection of mankind and
the fear of~~

Given to others.

(2) What do we contemplate when thinking of the end of this world? Human thoughts are pendulating between the belief in gradual self-perfection of mankind and the fear of wars and destruction, between the hope in human leadership and the revenge - perhaps by a slaughter like that among the Baal ~~parents~~ prophets in Elia's time - the ~~extinction~~ of suppressors etc. (The other way is that we think of his protégé as the only important one: "L. 21. 28. 7.")

(3) We may have faith in Christ's advent ⁱⁿ this world and specially into his great advent in the end, as he has already entered into our midst. We may proclaim him as the coming one, because *hameire b'c mē* *khare' hai* (v. 26). We could never call him into the world ~~et q' q' q'~~ but we can meet him amongst us and show him to others.



I. Ptr. 2. 21-25

"तुम भटकी हुई भेड़ों की नाईं थे"
(~~21 वाँ~~ पद = यशायाह ५३, ६)

परंतु "मसीह तुम्हारे लिए तुम्हें
एक आदर्श दे गया है" (21 वाँ पद)
और "तुम्हारे लिए दुरब उठाया।"

He who entrusts himself to him,
has got the right "shepherd"
(V. 25). This good shepherd leads
us to that we can suffer in this
world for the ^{cause of God} ~~best interest~~ without

adopting the methods and ways of
the world under the pressure of
suffering. Jesus' whole way of life
^{gives} ~~shows~~ a unique example for this.

It is the way of absolute obedience
to God. The Old Testament and the Gospels
witness to him as the one who ~~does~~
does not know sin nor falsehood (V. 22 =
Is 53. 9b). Absolute obedience to
God means for him, that he ^{also} leaves
the retaliation for the injustice, ~~done~~
done to him, ~~entrusting~~ to God
alone. (V. 23)

~~Our~~ What a difference
between our ~~own~~ way of life
and the life of our Lord, which
~~he~~ he commits entirely into
the hands of the father! But this
our Lord ~~also~~ is in the same time
our shepherd who lays down his
life for the sheep (John 10:11).

"नृमारे निरदुःख उवाच" This
shepherd does not leave the sheep^{alone}
having run away from their Lord.
This with them

He is with them, wherever they might be. He ~~is~~ ~~for~~ ~~their~~ ~~straight~~ prepares their way back to the Lord. Brought on the way home by the ~~shepherd~~ help of the shepherd the flock has got rid of its impulse for scattering and separation — ~~we~~ "so that we might cease to live for sin" (24a), if we stick firmly to his way. The ~~pen~~ punishment falling upon the escaped through robbers and wolves on the way, he directs upon himself up to even so far as to lay down his own life. "By his wounds we have been healed" (24b = Is 53.5b).



Bitte bringe mit die
englische Bibel aufs
Dach !!!

pt 28



7. सारा में

✓ कलिसिया का कार्य यहुन्नी,
बपतिस्मा देनेवाले के कार्य के
~~सब~~ समान है। ~~यही~~ यीशु के विषय
और केवल उसी के अर्थात् यीशु के विषय
संकेत देना।

(संक्षेप 7 (1-3))

(Q?) हम विसार करे क्या ^{हम} वापस
पुनर्जात और मिरान-कार्य में
~~गोपनीय~~ ~~सामान्य~~ ~~यीशु~~ ~~के~~
^(अथवा शिक्षा-समूह)
विषय संकेत देते हैं

अथवा केवल किसी शिक्षा-समूह
के विषय संकेत देते हैं?

क्या हम ^{केवल} उसके वाचन और ^{सेवा} ~~काम~~
अथवा ^{सेवा} ~~काम~~ ^{ही} के विषय,

अर्थात् अपने-अपने के विषय, संकेत
देते हैं? क्या हम केवल उसी

के पवित्र इत्मा की संगति अथवा
अपने मानव सहभागिता के विषय
संकेत देते हैं? कलिसिया अपना

मौखिक अपने-अपने में नहीं पर
केवल यीशु ~~के~~ ही में रक्खे हैं।

(2) Jagat ke ant ke wisay soc.
 ke rothe ham kyā manam karke
 hai² mānaw soc manmāy kō
 kramik^{par} vātampūrntā ~~ke~~ visvās aur
 yuddh ke bhay aur vīnās
 ke bīc mē dāilā gayā hai.
~~ottānaw soc wah mānaw netrit-~~
~~wa ~~ant~~ par āsā aur dabāne-~~
 wālō ke pratidroh ke bīc mē
 dāilā gayā hai, jaisē ~~elīggāh~~
~~ke samay mē Bāb-ul-Nabīgō~~
~~ke māhāpranārti~~
 (elīggāh kō Bāb-ul-Nabīgō kō
 ghāt ghāt karnā).

(3) Ham^{jagat mē} ^{ant mē} ~~charib~~ ke advent aur
 wiseshkar^{ant mē} vapne ~~net~~ mahān
 advent par bharosā rakhē,
 kyōki us ne hamārē bīc ~~net~~ pa-
 hile hī praver kar. cukā hai.
 Ham usko ^{ātē hī} ~~amāntā~~ pracār karē, ~~ki~~
 kyōki hamārē bīc nē khara hai (v. 2 E)
 Ham usko jagat mē kabhi nahī bulā
 sakte, parantu ham us se hamārē bīc mē

mīl sakte aur usko
 dīkha sakte hain