

# MORSELS FROM THE SAVIOUR

Precious Biblical Food Translated from our Old orthodox Lutheran Fathers.

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[**Editorial Note:** This is purely a private endeavour by the undersigned in order to assist faithful orthodox Lutheran Christians to grow ever deeper in Christian faith and knowledge in these last days. As often as we can we would like to place before our readers portions of translated Biblical material from our orthodox Lutheran fathers which to our knowledge is not at present available to our readers in English. Pastor B L Winter, ELCR.]

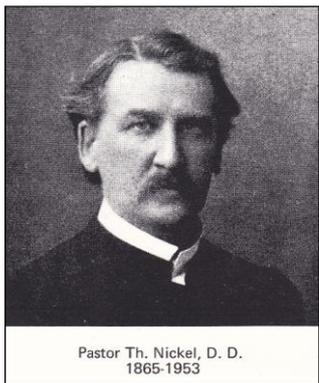
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## SERMON

[From “**Der Lutherische Kirchenbote**” (The Lutheran Church Messenger) the official church paper of our former ELSA here in Australia, August 3, 1916, Vol. 43, Number 16, Pages 121-122.]



**“You Are The Salt of the World”** Mat.5:13,14  
(by the late Dr. Th. Nickel<sup>1</sup>)

The Lord has assigned to Christians, as long as they live here on earth, no more important calling than the following: they have to fulfil their duty over against the world, which, if they neglect, results in terrible consequences. What is this duty, obligation and calling of true Christians? The Lord Himself speaks about it; He calls out to you, **“Ye are the salt of the earth.... Ye are the light of the world”** (Mat.5:13,14). With these words the Lord placed before all His disciples their life’s duty. Whoever does not want to carry it out<sup>2</sup> is not worthy to be called a Christian.

## YOUR HIGHEST DUTY AS A CHRISTIAN

**“Ye are the salt of the World,”** states the Lord. **“But if the salt have lost his savour<sup>3</sup>, wherewith shall it be salted<sup>4</sup>? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men.”** The Lord calls His disciples **“the salt of the world.”** That is your calling, that is your highest duty which Christ has placed upon you, that you are to be a salt, that you are to be **the** salt of the world. What does the Lord mean to say by this picture of the salt? Of all the spices salt is the most important and most necessary. **“Nothing is more useful than the sun and salt<sup>5</sup>,”** already an old proverb says and Sirach regards salt as

<sup>1</sup> Dr Nickel (1865- 1953) graduated from Concordia Seminary, St Louis in 1888. From 1901 to 1923 he served in our former ELSA, being its president from 1903-1922. From 1924-1930 he was President of the Free Church of Saxony. He returned to Australia in 1935. He was an outstanding orthodox theologian of the Old Missouri type.

<sup>2</sup> Moved by faith in Christ.

<sup>3</sup> **“Savour”** refers to its **power to prevent decay** and to **preserve flavour in food.**

<sup>4</sup> Greek: “By what means can its saltiness be restored?”

<sup>5</sup> There is an old Roman proverb which reads in the Latin, *“Nil sole et sale utilius.”* Translated it reads: “There is nothing more useful than the sun and salt.”

among the things which man needs to preserve life<sup>6</sup>. Thus salt was not permitted to be absent in the sacrifices of the Old Testament<sup>7</sup>.

## VALUE OF SALT

In what then did the value of salt now consist? It consists precisely in this that it makes the food we eat enjoyable and tasty, as well, it keeps the food fresh and prevents the beginning of decay. Job says, "**Can that which is unsavoury (tasteless) be eaten without salt?**" (Job 6:6)<sup>8</sup>. The salt gives the food the right taste. Thus salt then also had a symbolical meaning for the sacrifices. By the use of it the Children of Israel were to be reminded that God would not take pleasure in mere outward sacrifices, but that they would only then be acceptable to Him if they were offered with the salt of faith.<sup>9</sup> When the Lord says, "**Ye are the salt of the World,**" he has particularly the cleansing and preserving power of salt in mind. Christians are to be the means by which mankind fallen and corrupted by sin are to be preserved from complete destruction.

## TRUE CHRISTIANS ARE TO BE SEPARATE FROM THE GODLESS WORLD.

"**Ye are the salt of the World,**" the Lord says. By these words He separates His disciples from the entire remainder of the world. The entire human race is corrupted by sin, itself decaying more and more into an ever deeper sinking mass. Into this the Lord adds His disciples as salt. True Christians no longer belong to this decaying mass. They are also in the world, yet they are still not of the world. They are new creatures. God Himself has made them for this purpose of being a salt. Also they too were by nature dead in trespasses and sins<sup>10</sup>, but they have been born again<sup>11</sup> and have received a new mind and spirit<sup>12</sup>. They have been

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<sup>6</sup> This reference to **Sirach** who was the author of the Old Testament Apocryphal book of **Ecclesiasticus** is from the same book and reads as follows (39:31), "**The principal things necessary for the life of men** are: water, fire, and iron, **salt**, milk, and flour for bread, and honey, and the grape cluster, and oil, and clothing." **Martin Luther** together with all orthodox Lutherans have never regarded the Apocryphal books as inspired. Some contain outright doctrinal errors. **Luther** said, "Apocrypha--that is, books which are not regarded as equal to the Holy Scriptures, and yet are profitable and good to read."

<sup>7</sup> Salt was cast on the burnt offering (Ezek. 43:24) and was part of the incense (Ex. 30:35). Part of the temple offering included salt (Ez. 6:9).

**Lev.2:13:** "**And every oblation (offering) of thy meat-offering shalt thou season with salt** (this being both a purifier and a preservative), **neither shalt thou suffer (let) the salt of the covenant of thy God to be lacking from thy meat-offering** (They were never to offer a meat-offering without salt.); **with all thine offerings thou shalt offer salt** (this applied to every sacrifice)." (Ezek.43:24).

When salt with its power to strengthen food and prevent decay was added to the **sacrifice it pictured off that through the sacrifice of Christ, not only are true Christians to put sin out of their own lives and to live for Jesus, but they are to act in such a way by word and example as to rebuke the world and to confess the Truth to others that they might be converted and change their ways.**

Jesus referred to this in Mark 9:49, "**For everyone shall be salted with fire, and every sacrifice shall be salted with salt.**

"As every sacrifice of the Old Testament had to be salted, Lev. 2:13, so *every disciple, every believer, must be salted with fire*. Jesus does not refer, in this instance, to the fire of hell, but to **the purifying fire of His rule and leading. It is the discipline of the Word and the Spirit of God which gradually cleanses the believers of sin, and kills the works and desires of the flesh, and the fire of tribulation, which renders sin and its results unpleasant,** 1 Pet. 1: 4.

"This fire incidentally **performs the work of a salt, it prevents moral rotting and a relapse into the service of sin.** And the Christians that have been sanctified by the Word and the Spirit of God and whose sanctification is progressing continually should have this salt with them always, **in doctrine and admonition.** They shall freely, as occasion offers, **rebuke the false works of the world,** instead of permitting the world to lead them into sin. **Luther:** 'Where the salt loses its saltiness, and the Gospel is spoiled with doctrines of men, there the old Adam no longer can be spiced, there the worms will grow. But salt is sharp; therefore it is necessary to have patience and peace in the salt.'" (Kretzmann NT Commentary, I, 218).

<sup>8</sup> **Kretzmann** explains the background of the words of Job: "The lack of flavour, the insipid taste, tends to make the food nauseating; even so Job cannot relish his present sufferings, which to him are **like a loathsome food**" (OT Commentary, II, 9).

<sup>9</sup> This is another application of the meaning of the use of salt in the sacrifices.

<sup>10</sup> Eph.2:1.

<sup>11</sup> 1 Pet. 1:23.

washed, sanctified<sup>13</sup> and become children of God by faith in Christ<sup>14</sup>. Christ who is the true salt of the world has given them a new nature and has made them a salt. They hate wickedness, detest sin, flee evil, love that which is good, pursue holiness<sup>15</sup>. They fear<sup>16</sup> God and want to walk<sup>17</sup> in his commandments. Certainly, evil still clings to them and they still have flesh and blood<sup>18</sup> in themselves which always still hinders them in doing good, but in so far as they are Christians they want to serve their God and Saviour. But by grace God has made them what they are, a salt of the world.

### TRUE CHRISTIANS ARE TO ACT AS A SALT.

They are now to show themselves as salt. They are to be that kind of salt which keeps corruption in check and preserves from decay. The world lies in wickedness and it sinks ever deeper and deeper into it if it is not preserved from corruption. The children of this world serve the prince of this world in the lusts of the flesh, in vanity, pride, arrogance, lust of the eyes, fleshly lusts, gluttony, drunkenness, hatred, enmity, sexual sin, and other depravity. The coarse as well as the vulgar, educated world serves sin and therefore falls more and more into decay. When it lives like the people at Sodom and Gomorrah or like the first people at the time of the Flood and it is not stopping the decay, then the judgement must follow. That is now the duty, the greatest duty of all Christians to oppose this more and more so that corruption does not spread further. They are to be salt and as salt to check the decay.

How are they to do that? In this way that they rebuke every godless way. They are to reveal and rebuke sin, not only the gross shameful sins and vices before whom even a respectable person of the world is on guard against, but also everything which is called sin, also precisely that which the world does not recognise as sin, such as self-righteousness, egotism<sup>19</sup>, a defection from God's Word, unbelief, contempt of the Gospel and of the Means of Grace. Wherever a Christian has the occasion to rebuke sin, he is to do it in the circle of his family, in the association we have with our friends, in the business dealings with other people, at all times wherever sin confronts him. Also he is to rebuke the sin in himself, for a great deal of his sinful flesh still clings to him. All worldly ways, all fleshly lusts, all sins which appear under the cloak of virtue, the Christian is to admonish with words and show the shameful and accursed nature of sin.

But not only with words is the Christian to show himself to be a salt, but also with his actions before everyone, since he himself with all diligence is to be on guard against every sin, even avoiding every appearance of evil and devote himself to sanctification. If our actions give the lie to our words, then we not only accomplish nothing, but we become the reason why the name of God is blasphemed before the world. Noah was a true salt of the world, a preacher of righteousness, who held up before a fallen away mankind its sin and proclaimed God's wrath to them. Also Abraham, Isaac, Jacob, Lot, the faithful prophets, apostles, like all true disciples of Christ have shown through word and conduct that they are a salt. Hence every individual Christian today in his home and in his family, in his business, in his association with others, is to prove himself a salt.

### EXPECT PERSECUTION WHEN YOU ACT AS A SALT

That is not an easy task. Salt stings and corrodes and wherever a Christian keeps himself unstained from the world, and hates and avoids all sin, there the world, which loves sin and hates the Truth, will avoid and persecute them. How much mockery and scorn pious Noah no doubt had to endure patiently because he proclaimed God's judgment to fallen away mankind! Of the people of Sodom and Gomorrah it is reported to us that they frightened the pious soul of Lot. It was the same also with Moses, the man of God, a man who

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<sup>12</sup> Ezek.18:31; Rom.12:2.

<sup>13</sup> 1 Cor.6:11.

<sup>14</sup> Gal.3:26.

<sup>15</sup> Heb.12:14

<sup>16</sup> This is **reverence for God** produced by faith in Christ which moves the believer to avoid sin.

<sup>17</sup> Live according to His will out of love to Christ.

<sup>18</sup> If you say that "**someone is flesh and blood**," you mean that *by nature they are sinful and that they have faults or sins that are natural to human beings because they are human.*

<sup>19</sup> An inflated sense of one's own importance.

was greatly afflicted. And where is there a prophet or apostle, indeed, where is there a faithful disciple of Jesus who has not experienced the hatred of the world? But the Christian must not let himself be allowed to be led astray. His duty is to act as a salt. With the Word of God he is to rebuke sin and to direct the world to Him who alone is our Righteousness, Wisdom, Sanctification and Strength, to Christ, the Son of God. Since only in Christ are we accepted by the Father and only in Christ can the world be preserved from corruption, then it must learn to know Christ.

For this reason every Christian should certainly take to heart what the Lord says: **“Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and to be trodden under foot of men”**(Mat.5:13). These words contain a twofold warning. Salt which has lost its power<sup>20</sup> has no more value. **“It is thenceforth good for nothing but to be cast out and to be trodden under foot of men,”** Christ says. Therefore it is to be thrown out and trodden underfoot<sup>21</sup>. Christians who are no longer a salt have failed to do their duty; they themselves have fallen into decay; they have lost their faith, have again become a part of the world and are going to be lost if they do not repent and change. What an earnest admonition to continue to be aware of our greatest duty to be the salt of the world! And what becomes of the world which Christians still are to preserve from corruption? It must fall into complete decay and judgment. What a responsibility Christians still have! We are always to consider carefully this: We are the salt of the world. Through us the Lord will preserve the world. If we do not do our duty, then the world goes to be lost and we also must perish.

(to be continued)

[Headings, emphasis and extra paragraphs have been added. BLW]

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**LECTURES ON THE EVANGELICAL LUTHERAN CHURCH THE TRUE VISIBLE CHURCH OF GOD ON EARTH by Dr. F. Pieper.<sup>22</sup>**

**THIRD LECTURE: Religious Bodies That Deny the Trinity and Primary Fundamental Doctrines of the Bible are Not Christian Churches But Anti-Christian organizations.**

(continued from *Morsels From The Saviour* June-July 2013)

**Those who Deny the Trinity and Primary Fundamental Doctrines of the Bible are Not Christian Churches**



Why are Unitarian religious bodies to be considered as existing outside the Christian Church? The answer to this reads as follows: because in these religious bodies there are **no Gospel and no Sacraments**, and also consequently **no person can come to faith in Christ as their Saviour**. However where there are no believers, then there is also no Church. Where do I find wheat<sup>23</sup>? There, where it has been SOWN. So also **I can only find the Church there where the Church has been sown and is being sown**. By what means is the Church being sown or what is the seed of the Church? The **Gospel of Jesus Christ, the Saviour of sinners**, as it exists in the public preaching of

<sup>20</sup> Its **power to prevent decay** and to **preserve flavour in food**.

<sup>21</sup> **Kretzmann** says that it “was spread out in a court of the Temple to prevent slipping in wet weather, so the Christians that have ceased to apply themselves to their business of acting as a moral power in the world, will partake of the judgment of the world.” (NT, I, 25).

<sup>22</sup> **Dr. F. Pieper** (1852- 1931) delivered these lectures to the entire student body of Concordia Seminary, St. Louis in the so-called “Lutherstunden” or **Luther Hours**. He followed a tradition started by Dr. Walther. On September 4, 1885 **Dr. Walther** stated: “We call these Friday evening lectures, which form, as it were, the conclusion of the week’s instruction, ‘Luther Hours,’ chiefly because in these lectures I let our beloved father Luther, the God-appointed Reformer and the common teacher of our church, speak to you.” (Walther, “Law and Gospel,” p. 344). In these lectures Dr. Pieper deals with significant points found in Walther’s outstanding book, “The Evangelical Lutheran Church the True Visible Church of God on Earth,” and further explains them to his audience. This particular series began on Nov. 31, 1889 and was completed on June 12, 1891.

<sup>23</sup> Mat.13:25 ff.

the Word and the administration of the Sacraments. Therefore where this Gospel no longer exists, then I also cannot find the Church and **such religious bodies which have no Gospel are outside the Christian Church.**

In addition to this, the Unitarians have no Christian Baptism as **Calov**<sup>24</sup> writes:

“We know from Epiphanius<sup>25</sup> that because of their abominable teachings the *Samosatines*<sup>26</sup> were regarded and condemned by the ancient church as murderers of God and of Christ and as atheists; *for they rejected the divine nature of Christ* and therefore, as far as they were concerned, they denied and murdered God. They were not at all regarded as Christians, but the 21st canon of the Council of Nicaea rather determined that [when repenting] they **SHOULD BE BAPTISED** in the Christian Church.... The verdict of Tertullian in his book on Baptism is rightly also applied to the Socinian sect: ‘Since we and they do not have the same GOD and the same CHRIST, namely, one and the same, therefore we also do not have the same BAPTISM.’ Here we may also quote the saying of Cyprian concerning the heretics who were to be baptized: ‘We and the heretics cannot have the same Baptism, since the church does not have in common with them either God the Father or God the Son or God the Holy Ghost or faith itself.’ Hilary, a deacon of the Roman church, according to the testimony of Jerome (in opposition to the Luciferians) admitted to Baptism those who had been baptized by the Arians.

“The late Aegidius Hunnius<sup>27</sup> writes in the 41st Disputation: ‘**WE SAY THAT A BAPTISM ADMINISTERED BY AN ANTI-TRINITARIAN (WHO DENIES THE TRINITY) OR BY AN ARIAN IS NOT VALID IN CASE THE MINISTER AND THE CONGREGATION (IN WHOSE NAME THE SACRAMENT OF BAPTISM IS ADMINISTERED) DO NOT BELIEVE THE ARTICLE OF THE MOST HOLY TRINITY.**’ How and why the ancient church judged that the Arians should be classed as HEATHEN rather than as Christians has been shown above (namely, because they worshipped a fictitious Christ, of whom they said that He was not God essentially). Athanasius<sup>28</sup> thus writes to Epictetus: ‘How can those be called Christians who say that the Word came into the man Jesus as into a [human] prophet, denying that He Himself became incarnate in the Virgin Mary?’ Fulgentius writes in his book on the true faith, addressed to Donatus: ‘Dare they [the Arians] say that they are Christians, whereas a Christian is named after Christ, and no one can be a Christian who does not confess that Christ the Lord is his God?’ Since the case of the Socinians is precisely the same, we must pronounce upon them the same verdict.’ (SOCINISMUS PROFLIGATUS [1668], 4,pp.33f.) [Translation from Walther **True Visible Church**, p.33-34].

Pay attention to the above where Calov distinguishes between a Unitarian pastor and a Unitarian congregation. The fact that a pastor may himself in his heart be an anti-Trinitarian is not yet sufficient enough to make a congregation an anti-Trinitarian organisation. It can indeed occur that the unbelieving preacher either keeps his unbelief entirely to himself or certainly does not express the same clearly and yet the congregation which such a person serves still holds fast to the doctrine of the Triune God and the deity of Christ. In this case the viewpoint of the congregation is to be judged according to the position of the congregation itself, not according to the position of the preacher. If, for example, the congregation still had a catechism in which the Trinity and the deity of Christ are being taught, then one would recognize a Baptism carried out inside this congregation as a Christian Baptism.

This would not be the case, however, if it occurs that a congregation tolerates a preacher who *openly confesses* as a preacher his unbelief and possibly even has accepted an anti-Trinitarian catechism, as it is the case, for example, with the St. Louis congregation of the "Free Protestants". In this case one must say: Here

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<sup>24</sup> A faithful Lutheran teacher who lived from 1612 till 1686.

<sup>25</sup> He lived from 315 till 403 and while he supported the Council at Nicaea against those who attacked the Godhead of Christ, yet sadly he supported monasticism.

<sup>26</sup> They denied the Trinity.

<sup>27</sup> Hunnius was another faithful Lutheran teacher who lived from 1550 till 1603.

<sup>28</sup> Athanasius was the faithful champion of the Church who defended it against the attacks on the Trinity and the Godhead of Christ. He lived from 296 till -373.

the rejection of all the essential parts of the Christian doctrine has also already occurred within the congregation, therefore the congregation is also outside the Christian Church and those inside this congregation who have been baptized must first be baptized when they come into the Christian Church.

### **An Orthodox Lutheran Church Teaches God's Word in its Truth and purity and Administers the Sacraments according to Christ's Institution.**

Let us now hear a definition of a true visible or orthodox church:

“While ecclesiastical writers at times call those communions **true** or **real** churches that retain God's Word essentially, in contradistinction to those that are not churches, nevertheless, **a true visible church in the real strict sense of the term**, in opposition to heterodox churches or sects, is only that in which God's Word is proclaimed in its purity and the sacraments are administered according to the Gospel.” (Thesis VIII) [Translation from Walther **True Visible Church**, p. 35].

Then follows the Scripture proof:

‘Christ says: **“If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free”** (John 8:31,32). Again, **the sheep hear the shepherd's voice and follow Him, and a stranger they will not follow, but will flee from Him** (John 10:3-5). Now, since the church is the sum total of Christ's disciples, or the flock of His sheep, the true Church, in the strict sense of the term, that is, the Church as it should be, is only that **which continues in His Word, hears His voice, follows only Him, and avoids a stranger who propounds another doctrine.**

‘St. Paul voices this admonition: **“Endeavour to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one Baptism, one God and Father of all, who is above all and through all and in you all”** (Eph.4:3-6). A true church, therefore, as it should be, is *only that in which there is a unity of the Spirit in faith and life, in Word and sacrament.*

‘Again, the apostle writes: **“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment”** (1 Cor.1:10). A Church, as it should be, therefore, is only that which in the matter of the revealed doctrine does not only *speak the same thing*, but also does this *in the same mind* and in the same judgment.’ [Translation from Walther **True Visible Church**, p.35].

Therefore we steadfastly maintain that that Church alone deserves to be called *the true visible Church* which not merely continues in some, but in *all* articles of the revealed Word. When and in so far as a church body proclaims its own and not Christ's teaching, it does not have the form ordained by Christ, it is not a *true visible Church* in an unlimited sense.

According to God's Word, as it has already previously been drawn to our attention, only *one* direction in the church has been authorised, not two or three or more, namely, that direction alone has been authorised which continues in all points of the revealed truth. All directions which in one or more points depart from the revealed truth are not ordained by God, but they are only permitted by Him, *in so far as* they depart from God's Word they do not have any right of existence. According to His Word God wants to have only an orthodox church. The orthodoxy of the church is the external form of the church which is ordained by God.

### **Our Lutheran Confessions Teach the Same**

That is also what our church confesses in the seventh article of the *Augsburg Confession* when it states:

‘It is also taught among us that one holy Christian Church will be and remain forever. This is the assembly of all believers *among whom the Gospel is preached in its purity and the sacraments are administered according to the Gospel.* (Art. 7, 1, p.32.) [Translation from Walther **True Visible Church**, p.36.]

Exactly on the grounds of the seventh article of the Augsburg Confession our opponents have made the accusation against us that according to Lutheran doctrine the Church is to be found only inside the Lutheran Church, or that the Lutheran Church declares itself to be the only saving Church, the Church outside of which there are no believers, for here the Church is being defined as the “assembly of all believers among whom the gospel is preached in its *purity* and the sacraments are administered [*correctly*] *according to the gospel.*” They claim that according to our teaching that in the sects the Gospel is not purely taught and the Sacraments are not being rightly administered according to Christ’s institution, then there could no longer be any Christians there in consequence of this Article.

However it is to be pointed out: Our Lutheran Confessions here describe the Church *as it should be constituted and as it should appear* — also in opposition to false papistical descriptions of the Church. God certainly desires that His Word be preached in its purity and the Sacraments correctly administered; for this purpose then He has given His Word that it be correctly taught; also for this purpose He has instituted His Sacraments that they be correctly administered according to His institution. That is what our church here confesses.

Therefore our Confessions define the Church exactly the same as Christ Himself when He says in John 10:3-5: “The sheep hear His voice.... follow Him....a stranger will they not follow, but will flee from him.” It is also the same in the area of earthly life that a thing is described according to its marks<sup>29</sup> which belong to its **true** nature. If I am asked to describe a man, I describe him as not only existing of body and soul, but also say further about him, for example, that he has two arms and two legs according to his body. By this however I do not deny that those are also still men who merely have *one* arm and *one* leg; but these are not men as they should be or men according to their true nature. Therefore I do not also include a missing leg and a missing arm in describing a man and perhaps say: “A man is a being, a part of which is two arms, a part of which is one arm” and so on.

Thus also the **Augsburg Confession** in describing the Church or in the case of Christians does not specify that there are Christians who are led astray by false teachers, who do not listen to some parts of Christ’s Word. With this also agrees the description which the **Formula of Concord** gives of the correct form of the Church:

“In line with the above, the churches will not condemn each other because of a difference in ceremonies, when in Christian liberty one uses fewer or more of them, **as long as they are otherwise agreed in doctrine and in ALL its articles and are also agreed concerning the right use of the holy Sacraments.**” [(Art.X,30,6,p.616) Quoted from Walther **True Visible Church**, p. 36].

Here the positive is stated as well as the negative in which the correct form of the Church of God on earth consists: In the first place, not in this that the Church everywhere has the same ceremonies. There can be different ceremonies in the Missouri Synod than in the Wisconsin Synod and in the Minnesota Synod and in these three synods they are different again than in the Saxon Free Church; in this way the correct external form ordained by God is not being removed from these church bodies, for church ceremonies are neither commanded nor forbidden in God’s Word. However in what must all church bodies be in agreement who make the claim that they are *orthodox* church bodies, such church bodies as God wants to have? They must be in agreement “in doctrine and *ALL* its articles,” not only in one or more articles. Here they have in our Confessions a definition as to what an orthodox church body is.

(Delivered on 15 November 1889. Headings added. Translated BLW. Proofed KKM. )

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<sup>29</sup> Characteristics.

## PRACTICAL

(The following is translated from the **Real Lexikon**, a series of 8 volumes summarising the sermons, essays, etc., of the old former Missouri Synod and the Synodical Conference drawn up by Pastor Eckhardt, pages 25-29.)

### The Lord's Supper – The Doctrine of the Real Presence.

#### 16. Historical.

(a) At the beginning the Reformed were one with Luther.<sup>30</sup> Until 1521 Oecolampadius<sup>31</sup> still adhered to the right doctrine, Zwingli published his first writing<sup>32</sup> in 1525, Calvin still subscribed to the Augsburg Confession in 1530.

(b) The Reformed were often completely uncertain about their new teaching.

(c) They also admitted many times that Christ spoke of His true body in the words of Institution.

(d) Luther's battle with them:

Colloquy at Marburg, 1529.

Wittenberg Concord.

#### 17. Those who are like the Reformed are

(a) **Methodists**<sup>33</sup>. Christ's merit is appropriated in faith.<sup>34</sup>

Note. Their objection: Luther could not name a church father in support of his doctrine and before his death he approved of the Reformed doctrine – is disproved.<sup>35</sup>

(b) **New**<sup>36</sup> **Lutherans**. Kahnis. Sartorius: A glorified body of Christ with power streaming forth is united with the bread.

(c) **United**<sup>37</sup>. Everyone can believe what he wants on this point.

(d) **Herrnhuter**<sup>38</sup>.

(e) **Presbyterians, Baptists, Congregationalists, Adventists, etc.**

#### 18. Objections to the Real Presence.

a. **"In His memory."**<sup>39</sup> **The Reformed say:** "You can remember only someone who is **absent.**"

**Answer:**

(1.) One can also remember the presence of a person when, for example, he closes his eyes.

(2.) One also says of the invisible, but omnipresent God, that one remembers Him. Ex.20:24, "In those **places** where I have established a **memorial** of My Name, there I will **come to you.**"<sup>40</sup>

(3) That we are to remember Him does not contradict His promise to want to give us His true body to partake.

<sup>30</sup> Der Lutheraner (Vol.1, p. 54) Theological Quarterly (Vol.1. pages 22-24)

<sup>31</sup> Oecolampadius (1482-1531): This the Greek form for his German surname which means "house lamp." He was moved by Luther's writings, but unfortunately came under the influence of Zwingli. Since 1523 he worked from Basel. He very strongly opposed Luther on the Lord's Supper.

<sup>32</sup> Against Luther's position.

<sup>33</sup> Der Lutheraner (Vol. 1, p. 69; Vol.4, p. 21).

<sup>34</sup> That is all the Lord's Supper means to them.

<sup>35</sup> Der Lutheraner (Vol. 3, p.127 and Vol. 2, pages 47, 49, 51).

<sup>36</sup> Recent.

<sup>37</sup> This is a reference to the Union church which came about in Germany due to the compromise on the Lord's Supper between the Reformed and false Lutherans, beginning at the time of King Frederick William III.

<sup>38</sup> In 1722 a small group of Moravians settled on the estate of Nicholas Lewis, count of Zinzendorf in Saxony. The name came from the settlement of Herrnhut (the Lord's watch) which arose. The Moravians are the descendants of the followers of John Hus. They became strongly involved in mission work overseas. They tended to follow Calvinistic influences also on the Lord's Supper.

<sup>39</sup> "This do in remembrance of Me" (Mat.22:19).

<sup>40</sup> This is Luther's translation which is closer to the original. In the KJV Ex 20:23 reads, "*In all places where I record My name I will come unto thee.*"

Note. John Arndt concludes from the words, “Do this in remembrance of Me,” that Christ must be truly present in the Lord’s Supper.

**b. The Reformed say:** “The Lord’s Supper has taken the place of the Passover. That was figurative, therefore this is also.”

**Answer:** Col.2:16.

**c. Which is given for you.** Present tense. **The Reformed say:** “At that time He had not yet given His body into death, hence these words cannot be speaking about His true body.”

**Answer.**

1. It is a conclusion<sup>41</sup> just like this: Woe to the man through whom the Son of Man is betrayed. Now since Judas had not yet betrayed Christ, hence Christ could not have spoken about the real Judas.

2. The present tense occurs

(a) often in Scripture for the future tense. Enallage.<sup>42</sup>

(b) because in that night His final suffering had already begun.

(c) because Christ’s body is given **now** here in the Lord’s Supper.

3. If Christ could offer His reconciliation<sup>43</sup> before its true fulfilment<sup>44</sup> then He also could give His body for you in the Lord’s Supper before He gave His life into death.

**d. The Reformed say:** “The disciples then celebrated the Lord’s Supper for the first time with each other just as we do now. The disciples received His natural body (in the State of Humiliation), but we receive a glorified body.”

**Answer.**

His body is the same. Whoever says, because His body is found in a another **state**, that Lord Supper is something different (than the one Christ instituted).

**e. The Reformed say:** “Christ sat<sup>45</sup> in person among them at the table. Hence He could not have given the disciples His natural body to eat. If His blood was still in His veins, how could it at the same time be in the wine?”

**Answer.**

The Son of Man is at the same time in heaven. Christ was omnipresent (present everywhere).

**f. The Reformed say:** “The supposition that the **living** body of Christ is partaken of contradicts the idea of a time of a sacrificial meal.”

**Answer.**

In the Lord’s Supper there is to be no sacrifice.

**g. The Reformed say:** “Christ’s presence in the Lord’s Supper is against the **Analogy** (of Faith), specifically **against His Ascension into heaven**. Christ Himself says: I am leaving the world.”

**Answer.**

1. One must not accept something which belongs to the Analogy (of Faith) and thereby reject something else which just as much belongs to it.<sup>46</sup>

2. Christ has removed from us only His **visible** presence. Hymn 197v2<sup>47</sup>. The Reformed have a false idea of Christ’s Ascension.<sup>48</sup> See **Ascension** (Himmelfahrt).

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<sup>41</sup> Faulty conclusion.

<sup>42</sup> *Enallage*, which is Greek for 'interchange,' refers to a syntactic device that is fairly common in the Old Testament, where an author intentionally shifts from the singular to the plural (or vice versa) or the present tense for the future for rhetorical effect and emphasis.

<sup>43</sup> Payment for the sins of the world.

<sup>44</sup> completion

<sup>45</sup> Greek: Reclined on a couch at the table.

<sup>46</sup> That Christ has a true human body belongs just as much to the Analogy of Faith as His real presence in the Lord’s Supper.

<sup>47</sup> ALHB 317v2:

3. “Lo, I am with you always,” Christ says already before His Ascension, although He truly stood before them.

4. Incidentally Christ also repeated the words of Institution **after** His Ascension.

The Reformed object that Christ’s Presence in the Lord’s Supper is **Against His Return for Judgement**. From thence He will come again.

The Reformed object that Christ’s Presence in the Lord’s Supper is **Against His true Human Nature**. A true human body can only be at one place.

**Answer:**

1. They also deny the omnipresence of Christ according to His human nature and with that the communication of the divine attributes.

2. If Christ is not present here (in the Lord’s Supper) according to His human nature, then He is also not here according to His divine nature.<sup>49</sup>

3. Then only a man has died for us.<sup>50</sup>

4. From this earthly body one must not make any conclusion concerning Christ’s body which in the one Person is united with the divine nature.

**h. The Reformed say:** “If Christ were present in the Lord’s Supper, then one must still be able to **see Him**.” --- Christ passed through His enemies unseen. John 8:59.<sup>51</sup>

**i. The Reformed say:** “One should not say: Here or there is Christ.” --- Then one is not allowed to say, He is within you<sup>52</sup>.

**k. The Reformed say:** “Of what value is the **bodily** partaking (of Christ in the Lord’s Supper)?” --- This a Christian does not ask.<sup>53</sup>

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“Although Thou didst ascend to heaven,  
Where angels bow before Thee,  
And now to mortals 'tis not given  
By sight here to adore thee,  
Till Thou shalt come from heaven again,  
Upon Thy throne to judge all men,  
When all shall bow before Thee.”

<sup>48</sup> **Triglotta** (pages 1011, 1013):

“Accordingly, with heart and **mouth we reject and condemn as false, erroneous, and misleading** all Sacramentarian opinions (opinions) and doctrines which are not in accordance with, but contrary and opposed to, the doctrine above presented and founded upon God’s Word:

“8. Likewise, when it is taught that because of His ascension into heaven Christ is so enclosed and circumscribed with His body in a definite place in heaven that with the same [His body] He cannot or will not be truly present with us in the Supper, which is celebrated according to the institution of Christ upon earth, but that He is as far and remote from it as heaven and earth are from one another, as some Sacramentarians have wilfully and wickedly falsified the text, [Acts 3:21](#); oportet Christum coelum accipere, that is, Christ must occupy heaven, for the confirmation of their error, and instead thereof have rendered it: oportet Christum coelo capi, that is, Christ must be received or be circumscribed and enclosed by heaven or in heaven, in such a manner that in His human nature He can or will in no way be with us upon earth.”

<sup>49</sup> Walther “Gospel Sermons” (German pages 149, 150; English pages 145, 146).

<sup>50</sup> Walther Gnadensjahr” (German page 214; “Year of Grace,” English page 130).

<sup>51</sup> John 8:59; “**Then took they up stones to cast at Him: but Jesus hid Himself, and went out of the Temple, going through the midst of them, and so passed by.**” **Kretzmann** (NT, I, 461): “Jesus did not merely hide Himself, to slip out unobserved, but He made Himself invisible by His almighty power. Through their very midst He went out, unhindered, while His enemies were struck with temporary blindness and vainly endeavoured to harm Him.”

<sup>52</sup> Reference to Luke 17:21.

<sup>53</sup> **Walther “Epistle Sermons”** (German, page 178; English, page 184):

“Why don’t they want to believe that Christ’s true body and blood is received in Communion? Christ’s own Word cannot be the reason; He speaks so clearly that even a child can understand it: ‘This is My body, this is My blood.’...The main reason why even Christians do not want to believe this mystery is the fact that they cannot comprehend why one should eat Christ’s body and drink His blood with their mouth, how this should benefit them. They think: How can Christ’s flesh help us?....

**l. The Reformed say:** “Christ’s honour is diminished if His body is again given into the hands of sinners.”

**m. The Reformed say:** “You Lutherans yourselves say that the Lord’s Supper brings no benefit without faith. All that matters is the spiritual partaking. Why do you place so much importance on the partaking of the body of Christ with the mouth?”<sup>54</sup>

### **19. Do the Reformed have the Lord’s Supper?**

(a) Although they retain the wording, yet they change the meaning of the words and deny the essence of the Sacrament.<sup>55</sup> Therefore they distribute nothing but bread and wine. Their Lord’s Supper is only a mockery of the Lord’s Supper of Christ.

Note (a). What matters is not the sound, but the meaning of the words<sup>56</sup>.

Note (b). Here the situation is the same as with the Baptism of those who deny the Trinity, who retain the correct Baptismal formula, but who abandon its meaning.<sup>57</sup>

Objection from Fecht and Dannhauer: If a person disputes the Lord’s Supper of the Reformed, then he also cannot accept their Baptism.

**Answer:** The Reformed merely deny the **benefit**, not the **essence** of Baptism. Therefore they still have a valid Baptism.

(b) In this situation what matters is not the **personal** faith of the pastor or the communicants, but the public confession of the **congregation**.<sup>58</sup>

Note (a). Also among the Reformed there are still congregations who accept Lutheran teaching.

Note (b). Also among the United one must judge according to the Confession of the **individual** congregations.

Note (c). If in a United congregation a Lutheran and a Reformed pastor administer the Lord’s Supper at the same time, then the congregation receives the Lord’s Supper if it still has the pure doctrine attached to it.<sup>59</sup>

Note (d). If a pastor for many years publicly and without any admonition denies the real presence of Christ in the Lord’s Supper, then the congregation finally identifies itself with the unbelief of the pastor.

Note (e). Whether or not the Lord’s Supper is celebrated in a United congregation in many cases it will be difficult to decide.

(c) In Reformed congregations Lutherans only receive bread and wine. See Communion Fellowship. (Abendmahlsgemeinschaft).

Note. Therefore in such cases one should rather go without the Lord’s Supper completely.

### **20. The Nature and Manner of the Real Presence.**

The Real Presence is

- a. Not something spatial, tangible.
- b. true, real, essential.<sup>60</sup>

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“Yes, we could answer: When God clearly reveals something in His Word, we have no business to ask: How can that benefit us? And if we cannot comprehend it to reject it. It is more fitting for us poor short-sighted creatures to believe the all-wise God blindly and lay our hand upon our mouth.”

<sup>54</sup> Because Scripture teaches it.

<sup>55</sup> Walther “Pastorale” (German: p.181; English: Drickamer, p. 139; Fritz “Pastoral Theology”, p. 146.). Book of Concord (Mueller Edition, p.653; Triglotta p.983.)

<sup>56</sup> Walther “Pastorale” (German: p. 121; Drickamer, p. 93: “But God’s Word is not the sound of the words contained in Holy Scripture; rather (it is) the meaning expressed by them.” Fritz “Pastoral Theology”, p.107

<sup>57</sup> See Taufe (Baptism).

<sup>58</sup> Walther “Pastorale” (German: pages 122, 181, 182; Drickamer, pages 94, 139,140; Fritz, “Pastoral Theology”, pages 107-108, 146).

<sup>59</sup> Walther ‘Pastorale’ (German, page 182; Drickamer, page 140; Fritz, “Pastoral Theology,” page 146).

c. Sacramental.<sup>61</sup>

d. completely mysterious, supernatural.<sup>62</sup>

Note (a). God has more ways to be in something than the coarse, fleshly way: wine in a barrel, money in a chest.

(1) Physical, tangible, just as Christ walked on earth.

(2) Incomprehensible, spiritual, as light through a glass. *Clauso utero* (closed womb).<sup>63</sup> Christ passed through the stone walls of the grave (grave stone).

(3) Heavenly, divine manner since He is one Person with God.

Or: (1) One who fills all creatures.

(2) One who is present with His grace with His Church.

(3) A Sacramental presence in the Lord's Supper.

Note (b). **How** He is present we cannot explain.

Note (c). The miracle, that this body<sup>64</sup> is never used up whether it is partaken by many thousands at the same time, Hymn 210v6<sup>65</sup>, is illustrated by the following examples:

(1) The miracle of the feeding of the 5 000<sup>66</sup>.

(2) The sun shines for thousands of years in thousands of valleys and upon millions of eyes without consuming its light<sup>67</sup>.

(3) My voice fills all ears (before me) and everyone takes from that as much as the others. Ought not Christ be able to do it with His body?

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<sup>60</sup> Der Lutheraner (Vol.3, page 142)

<sup>61</sup> Der Lutheraner (Vol.3, page 142)

<sup>62</sup> Der Lutheraner (Vol.3, page 142): "We would here like to now state the concise witness of a pious Gerhard. "When we confess," he wrote, "that we believe a **true, actual (real) and essential** presence of the body and blood of Christ, we in no way accept an in-bread-nation (impanation), nor an inbodying (incorporation) or **consubstantiation**, or a physical (by nature) enclosing, or a local (spatial) presence or a concealment of a tiny body under the bread, or transformation of the essence of the bread into the body, or an ongoing unification of the body with the bread outside the use of the Lord's Supper, or a personal union of the bread and the body. Rather we believe, teach and confess that according to the institution of Christ Himself, **in a manner known to God Himself and that we cannot comprehend**, the body of Christ is truly, really and essentially present and united with the bread of the Lord's Supper, as by this means ordained by God, by which we, by means of that bread, take and eat the true body of Christ in this high mystery."

<sup>63</sup>*Clauso utero* (closed womb): Some Lutheran fathers taught that Mary gave birth to the Son of God "with closed womb." That this is possible is due to the communication of the divine attributes to Christ's human nature (Christian Dogmatics, Pieper, II, 307,308). In a sermon in 1522 **Luther** states: "We should stay with the Gospel, which says, 'she bore him,' and by the article of faith that we recite: 'who is born of the virgin Mary.' There is no deceit here, but, as the words state, a true birth. We certainly know what birth is, and how it proceeds. It happens to her as it does to other women, with good spirits and with the actions of her limbs as is appropriate in a birth, so that she is his right and natural mother and He is her right and natural son. .... it happened to her exactly as it does with any other woman giving birth."

<sup>64</sup> The German original has "Brod" (bread), but this must be a mistake because both context of this sentence as well as Walther's sermon refer to Christ's body. (Gnadenjahr, page 212; English, page 129).

<sup>65</sup> "Human reason, though it ponder,  
Cannot fathom this great wonder  
That Christ's body e'er remaineth  
Though it countless souls sustaineth  
And that He His blood is giving  
With the wine we are receiving.  
These great mysteries unsounded

Are by God alone expounded." (Synodical Conference Hymnal, 1941 edition, Hymn 305v6).

<sup>66</sup> **Walther** "Year of Grace" (page 129): "With five loaves and two small fish Christ fed 5000 men and twelve baskets remained; should He find it impossible to feed His Christendom with that body in which dwells the fullness of the Godhead bodily, with which the divine nature is intimately united as warmth with hot air and boiling water, more closely than fire with glowing steel?"

<sup>67</sup> Walther "Year of Grace" page 129.

**21. The Union of the body with the bread is *negatively*, not**

- (a) symbolical, as if the bread is a picture of Christ’s body.
- (b) local, as if the bread and Christ’s body were spatially united.
- (c) personal, as the Personal Union of the two natures in Christ.

Note (a). If it were personally united, then one could worship the wafer.<sup>68</sup>

Note (b). The Sacramental Union stops, the Personal Union of Christ does not.

(d) consubstantiation, a spatial combination of the bread and Christ’s body to form a third substance (like water and wine).<sup>69</sup>

(e) impanation, a spatial inclusion of the body in the bread.<sup>70</sup>

Note. Also the words, “concealed<sup>71</sup> in the bread so small,<sup>72</sup>” should not be used.

(f) transubstantiation<sup>73</sup>.

**But the Union of the body with the bread is *positively*:**

(a) a Sacramental union, since it takes place only here in the Sacrament, where Christ’s body only is united with the bread, and Christ’s blood only is united with the wine.

(b) a supernatural, completely mysterious union which we cannot define further.

(to be continued)

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**Walther<sup>74</sup> Pastorale – A Valid and Legitimate Divine Call.**

**Theses 5: In reference to the call to a definite ministerial charge (pastoral office), two things must be considered: (1.) whether such a call be valid [ratus] (vocatio rata), and (2.) whether it be rightful [legitimate (legitimus, rectus)] (vocatio legitima s. recta). The call is valid, when it is extended by those who before God are entitled and empowered (have the right and authority from God) to issue such a call; and it is rightful (legitimate), when it has been obtained in the proper (correct) way.**

<sup>68</sup> Host.

<sup>69</sup> **Der Lutheraner** (Vol. 3, page 141): “The doctrine of consubstantiation ... has never been accepted by the Lutheran Church, but has constantly been rejected as a thoroughly unbiblical doctrine..... **Consubstantiation** ... means that by virtue of that same sort of transformation (Ed. the writer has just referred to the Catholic error of transubstantiation), two natures are infused into each other into a new composite nature, so that bread would somehow be united with the body and the wine with the blood of Christ in the holy Lord’s Supper, like water with wine, when the latter has been added to the former. The Lutheran Church will have nothing to do with this crass, disgusting drawing of the most sacred mystery of the Sacramental presence of Christ in the holy Lord’s Supper into this fleshly, capernaite, description which has always been and still is an abomination to imagine she would ever have taught that.” (Translation by Pastor Joel Baseley). See Formula of Concord Epitome Article 7.

<sup>70</sup> **Der Lutheraner** (Vol.3 pages 141,142).

<sup>71</sup> Hidden.

<sup>72</sup> German hymnal 205v2.

<sup>73</sup> It literally means “the **changing** of the substance.” The Catholic **error** where they **falsely teach** that when the priest recites the words of institution he has the power to change the bread and wine into Christ’s body and blood. But according to Scripture **no change takes place**. Scripture clearly teaches that because of Christ’s Word and power the moment we eat the bread and drink the wine in the Sacrament we actually receive, in a way known only to Christ, His true body and blood – 4 things.

<sup>74</sup> **Walther** (1811-1887).

## NOTE 1.

The validity of a call depends on those who extend it having the right and the authority from God to do so. This lies in the nature of the matter and therefore needs no proof. But that it is every Christian local congregation which has this right and this authority can be seen in the following writings:

"Reason and Cause from Scripture that a Christian Assembly or Congregation Has the Right and the Authority to Judge All Doctrine and to Call, Install, and Depose Teachers," by Dr. M. Luther, 1523 (Walch, X, 1794ff.; Erlangen XXII, 140ff S.L.X,1538)

"Letter About How Ministers of the Church Should Be Chosen and Installed, to the Council and Congregation of the City of Prague," by M. Luther (Walch, X, 1808ff.)

"Who Has Power, Authority, and Right to Call Preachers." By Dr. Til. Heshusius. (St. Louis: L. Volkenig, 1862,8).

A collection of testimonies for this doctrine from the Lutheran Confessions and from the private writings of the orthodox teachers of our church look in: "The Voice of our Church in the Question of the Church and Ministry" (Erlangen, 1852: second edition, 1865) Part II, Thesis 6, Section A. Here we refer only to the following testimonies.

Thus it is stated in the **Smalcald Articles**: "For wherever (ubicunque = wheresoever) the Church is, there is the authority [command] to administer (preach, BLW) the Gospel. Therefore it is necessary for the Church to retain the authority to call, elect, and ordain ministers. And this authority is a gift which in reality is given (by God, BLW) to the Church, which no human power can wrest from the Church, as Paul also testifies to the Ephesians (4:8), when he says: 'He ascended,...and He gave gifts to men.' And he enumerates among the gifts especially belonging to the Church pastors and teachers, and adds that such are given for the ministry, for the edifying of the body of Christ. Hence, wherever there is a true church, the right to elect and ordain ministers necessarily exists. Just as in a case of necessity even a layman absolves, and becomes the minister and pastor of another; as Augustine narrates the story of two Christians in a ship, one of whom baptized the catechumen, who after Baptism then absolved the baptizer.

"Here belong the statements of Christ which testify that the keys have been given to the Church, and not merely to certain persons, Matt.18:20: 'Where two or three are gathered together in My name, etc.'

'Lastly, the statement of Peter also confirms this, 1 Pet.2:9: 'Ye are a royal priesthood.' These words pertain (apply, BLW) to the true Church, which certainly has the right to elect and ordain ministers since it alone has the priesthood.'" (Triglot, pages 523-525) [underlined emphasis is Walther's; *italicised emphasis is from the Triglotta*].

Therefore **Luther** writes further: "Where there is a holy Christian Church, there must be also all the Sacraments, Christ Himself, and His Holy Spirit. Are we, now, a holy Christian Church and in possession of the greatest and most necessary things, such as the Word of God, Christ, the Spirit, faith, prayer, Baptism, the Lord's Supper, the Office of the Keys, the [ministerial] office, etc., and yet should we not also have the lesser things, namely, the power and the right to call such to the Office of the Ministry as administer to us the Word, Baptism, the Lord's Supper, forgiveness (Absolution) (all of which we already have) and serve us thereby, what kind of a church (Kirche, BLW) would that be? How, then, would Christ's Word apply, Matt.18:20, 'Where two or three,' etc., and, again, v.19, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven'? If two or three have such power, how much more the entire Church (Kirche, BLW)!" (Tract on the Private Mass and the Consecration of the Priests of the Year 1533; Walch XIX, 1565; S. L. XIX,1283, 136; Am. Ed. 38, p.212)

After he had proven in his letter to the council and congregation of the city of Prague, that every Christian originally has all rights and powers of the priesthood (of believers, Ed.), **Luther** continues: "But we have said all of this only of the common rights and powers of all Christians. For since all these things of which

we have spoken should be common to all Christians, even as we have shown and proved, it will not be proper that one should of his own accord put himself into the foreground (promote himself) and appropriate to himself alone what belongs to us all. Insist on your right and use it if there be no other who has also received such right. But the common right of the congregation demands that one -- or as many as the congregation chooses -- be elected and called who will, in the stead of and in the name of all who with them share the same rights, publicly administer these official duties in order that no terrible disorder may arise among the people of God and the church be turned to a Babel in which all things should be done decently and in order, as the apostle has taught, 1 Cor. 14:40. It is one thing if a man exercises a common right by order of the congregation and quite another thing if a man uses such a right in the case of emergency." (Walch, X, 1857; S. L. X, 1589, 69; Am. Ed. 40, 34).

[Editor's Note: The next two sentences of Luther's are also of importance: "**In a congregation, where this right belongs to everyone, no-one should publicly exercise this right without the will and the consent of the entire congregation** (Gemeinde); but in the time of an emergency each may use it as he deems best.]

Therefore **Luther** then also writes in another place: "That is the call of a public Office (of the Ministry) among Christians. But if one gets into a crowd where there are no Christians (heathen), he may do as the apostles did and not wait for a call. For no one has the Office of preaching at that place. [Note: since there are no Christians at that place, to whom alone the Office of the Keys has been given, explains Dr. Fritz.] But if he says, 'Here there are no Christians, I shall preach and instruct them in the Christian religion,' (Walther's comment: and if by his preaching a number of his hearers have been made Christians (believers, Ed.)) 'and if a group comes together, elects and calls me to be their bishop (pastor, Ed.), then I would have a call.'" (On Ex.3:1, III, 1079; S. L. III, 723, 15.)

Just as it is self evident, after all, that when a congregation already has preachers, it is only then valid to call additional ones when those preachers already present join them in calling, for such a congregation does not merely consist of hearers only; so it is also clear that a call is then valid when the congregation does not execute the call directly, but instead does so through those to whom the power to call has been delegated (an authorised agent, Ed.). Therefore **Luther** then writes: "It is not proper for everyone to exercise and to carry out such power (of the Office of the Public Ministry), but only he who is called by the group (common assembly, Ed.) or by those who are authorised to execute the will and the command of the body (group), who then do such work (of the Office of the Public Ministry) in their stead and as the representative of the body (common assembly, Ed.) and of its common power." (Retraction of His Error, etc., against Emser, of the Year 1521. XVIII, 1669.) [See Am. Ed. 39, p. 237; S. L. XVIII, 1361]

When finally **Luther** writes: "But if it occurs that two or three citizens request me to preach to them, I shall not follow (answer, Ed.) such call and command" (on Gal.1:1, in his large commentary), then he explains himself concerning this at another place, as follows: "It does not also follow that according to this every citizen may establish a congregation in his house, for such a thing is not permissible. There is a great difference between a common and a public gathering of people and a family circle; for what a citizen does in his own home is of a private nature." (Letter to the Nine Men at Hervord of the Year 1532. Walch XXI, 341).

Those who allow themselves to be moved (persuaded, Ed.) by the poor circumstances and in part by the great corruption of the local congregation to doubt the power and the validity of the call which is issued by these congregations, we remind of the following important testimonies. In the first place it is stated in the **Seventh Article of the Apology of the Augsburg Confession**: "In order that we may not despair, but may know that the Church will nevertheless remain [until the end of the world], likewise that we may know that, however great the multitude of the wicked is, yet the Church [which is Christ's bride] exists, (German Edition now has: "also that the Lord Christ here on earth daily works in the assembly, which is called 'church'(\*)") and that Christ affords those gifts which He has promised to the Church, to forgive sins (daily), to hear prayer (daily), to give the Holy Ghost, this article in the Creed presents us these consolations" (Triglotta, p. 229; taken from Latin Edition) (German Edition continues: "Christ daily refreshes and again and again raises us up with rich, abundant comfort in affliction" (Walther's comment: "We add to this the

analogous situation: God applies this to the one who is called"); "therefore this comforting article has been placed in the Creed: 'I believe in a Catholic, Universal, Christian Church'."

[Walther's Footnote (\*): This is used here only in an improper sense, since in this group many are mixed together who do not belong to the Church.]

The **Apology** means to say: In order that one does not doubt that what a congregation, which to all appearances is composed of an ignorant and an unholy lot, does in accordance with God's Word is valid before God, one must think of the universal, invisible Church which lies hidden in the body and which really is the body that acts.

**Luther** writes further: "Here (Matt. 18:19-20) we hear that even two or three, gathered in Christ's name, have all the power of St. Peter and all the apostles (\*). For the Lord Himself is there as He also says in John 14:23. So it has also happened that one person who believes in Christ has withstood a whole group, like Paphnutius at the Council of Nicea, and as the prophets withstood the kings of Israel, the priests, and all the people. In short, God will not be bound to numbers, greatness, high standing, power, or whatever may be personal with men (personality of people), but will be only with those who love and keep His Word, though they may be nothing more than mere stable boys. What does He care about high, great, powerful lords? He alone is the greatest, highest, and most powerful. We have here the Lord Himself above all angels and creatures, Who says: They should all have the power, the Keys, and the office, even two simple Christians, gathered in His Name" ("Against the Papacy at Rome, Established by the Devil"; 1545; Walch, VII, 1346ff.).

[Walther's Footnote (\*): Nevertheless many may gather together with them, who, because they are without faith, do it not in the Name of Jesus.]

(Thanks to the late Pastor K. K. Miller for his help. All the emphasis is Dr. Walther's. To be continued.)

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## MINUTES

of the free Pastoral Conference involving both synodical bodies of the Australian Synod and the Immanuel Synod which was held on 24 and 25 September, 1889 at Adelaide. (Continuation and conclusion)

### Third Session – Morning 25 September, 1889.

(Continued from June-July Morsels)

**Pastor Kaibel**<sup>75</sup>: Which texts were obscure there?

**Pastor Strempel**<sup>76</sup>: You have misunderstood the texts dealing with the resurrection.

**Pastor Rechner Sen.**<sup>77</sup>: Please, name the texts.

**Pastor Dorsch**<sup>78</sup>: **One** text is not as clear<sup>79</sup> as **another**. It might have occurred with the Corinthians as the Apostle Peter says of the letters of Paul (2 Pet.3:16<sup>80</sup>). Hence the Corinthians also misunderstood many less clear texts about the Resurrection.

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<sup>75</sup> **Pastor Kaibel** (1850-1918) studied at Neuendettelsau (the home of the evil "Open Questions" principle) from 1873 till 1876 and was ordained in 1877 at Light Pass Straight Gate, South Australia. He was Vice-President of the Immanuel Synod from 1900-1918.

<sup>76</sup> **Pastor Strempel** (1832-1908) was one of the faithful pastors of our old Lutheran Church here in Australia who was trained by Pastor Fritzsche (himself trained by the orthodox Lutheran Dr. Scheibel in Germany). He graduated in 1855. When our church came under the influence of the old Missouri Synod in the 1880's he eagerly saw in it a faithful orthodox Lutheran church body and became a "Missourian" in doctrine and practice. He was president of our church at the time of these discussions (1897-1903).

<sup>77</sup> **Pastor Rechner Sen.** (1830-1900) had no special theological training, but he was a day school teacher and due to a split in his congregation he was called to be their pastor in 1861. He was president of the Immanuel Synod from 1874 until 1900. He had been a strong supporter of Pastor Kavel.

**Pastor Kaibel:** If that is being used as an argument against us, then you must prove it.

**Pastor Stempel:** Note that the Apostle does not refer to only the one text concerning it, but in 2 Tim. 2:18<sup>81</sup> he also speaks about this. False teachers had come forward who said that the resurrection of the dead had already occurred. If they had not misinterpreted the words of Holy Scripture, then they would not have been able to say such things.

**Pastor Kaibel:** Even the clear texts of Scripture have already been misinterpreted.

**Pastor Stempel:** The **words** in a text are not always used in an obscure way, but the **doctrine** which is contained in it can be misunderstood. For example, if there were still no other texts for the holy Lord's Supper than Acts 2:46<sup>82</sup>, then the doctrine of the holy Lord's Supper would be unclear.

**Pastor Kaibel:** In this text no doctrine is stated.

**Pastor Stempel:** Everything is doctrine which in the Holy Scriptures refers to the holy Lord's Supper. If the apostles would have handed out **only** bread and not the cup, then they would have acted against God's clear Word.<sup>83</sup>

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<sup>78</sup> **Pastor Dorsch:** (1858-1916) studied under Dr. Walther and Dr. Pieper at St. Louis, USA and was ordained in 1881 at Adelaide, South Australia. He was the first of the Missouri trained pastors to serve in our old once orthodox ELSA. He was a brilliant man, an outstanding theologian and he served our church well.

<sup>79</sup> **Proof Passages** are texts of Scripture in which a **Bible doctrine** is specifically, clearly, directly, unambiguously and deliberately set forth in detail in the very literal words of the text itself. These texts are so clear that we know without any doubt what the individual words say in their literal, grammatical and historical sense in the given context. For example, **the doctrine of salvation** is so plainly set forth clearly in the very words of Eph. 2:8,9: "*For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.*"

These Bible texts are called by our Lutheran fathers **Sedes Doctrinae**. This expression is Latin and literally it means: **seat of doctrine**. The word "*sedes*" means a seat, place, base, foundation. These are the Bible texts from which Scripture doctrine alone is drawn and on which it is based.

**Eckhardt** states: "A *Sedes Doctrinae*, a *seat of doctrine* (proof passage), is a Bible passage where a doctrine is not merely touched on in an incidental way, but is directly, **in the very words themselves**, treated and is set forth in detail."

**Eckhardt** states: "Every doctrine of Scripture must have somewhere in Scripture its proof passage(s) where it is clearly taught. There are no doctrines of faith which have not been shown some where in clear words." The best collection of proof passages for Christian doctrine is found in *Luther's Catechism*.

**Dr. Pieper** lists those for whom the clear Scriptures are an obscure Book as follows:

"1. For all those to whom the language of Scripture is altogether unknown or at least unfamiliar...."

"2.(It) remains hidden to those who in their heart maintain a hostile attitude toward the Scriptures.... who.. criticize it with their own human notions...."

"3. (It) remains dark also to those whose prejudice against certain doctrines keeps them from even externally taking note of the respective words of Scripture." (Dogmatics, I, 321-323)."

**Luther** says, "It is indeed true, some passages in Scripture are obscure." But these texts either do not deal with doctrine, but to chronological, archaeological, etc data. If they do deal with doctrine the same matter is clearly dealt with elsewhere. **Luther** says: "If you cannot understand the obscure, then stay with the clear."

<sup>80</sup> 2 Pet.3:16 reads: "**As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.**" **Kretzmann** comments: "With a note of sadness the apostle continues, stating that some people who were uneducated, that lacked both mental training and balanced judgment, and some that were unsteady, that were not yet fully and soundly established in Christian doctrine, had distorted or twisted his (Paul's, Ed.) words and sayings. They had done the same thing also with the other Scriptures, with the writings of the prophets, apostles, and evangelists, and that to their own damnation. It seems strange that the Holy Scriptures, containing, as they do, the fundamental truths of salvation in such simple, unmistakable passages, should yet give a great many people, usually such as lack the training for intensive explanation of the Bible, occasion to teach the greatest heresies." (OT, II, 556).

<sup>81</sup> 2 Tim.2:18 reads, "**who concerning the truth have erred, saying that the resurrection is past already, and overthrow the faith of some.**"

<sup>82</sup> Acts 2:46 reads, "**And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.**"

**Pastor Kaibel:** You must distinguish between doctrine and history.

**Pastor Dorsch** came back to a point raised by **Pastor Kaibel** and said: The Word of God is our **supreme teacher** not the fathers. If the fathers teach something against the Word of God, **then we take our stand against them**. We are not against Chiliasm<sup>84</sup> for this reason because the fathers were against it<sup>85</sup>. Furthermore – he said -- **Pastor Kaibel** is of the opinion that they<sup>86</sup> followed the principle: the literal sense is the intended sense, as if we did not observe the same principle<sup>87</sup>? Or it is the question whether the meaning of which the Holy Spirit wants to communicate is a **literal** or a **figurative** one, for example, “**Issachar is a strong ass**”<sup>88</sup>. To take this in the literal sense would be nonsense.

**Pastor Kaibel:** I have always said, It is the literal sense that is always the intended sense, with the addition, “together with giving consideration to the character of the text.”

**Pastor Dorsch:** Then you are charging us with the folly that we are departing from the literal sense of the text. Certainly there are many texts that we do not understand **literally**, but **figuratively**, namely, when the context and other texts compel us to do so.

**Pastor Kaibel:** In theory you indeed adhere firmly to the basic principle, “The literal sense that is always the intended sense,” but concerning these cases you do not because **the Confessions stand against you**.<sup>89</sup>

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<sup>83</sup> After Pentecost the expression “breaking of bread” is used for the celebration of the Lord’s Supper. But it is not a proof text for the Lord’s Supper. Mat.26:26-29, Mark 14:22-25, 1 Cor.11:26-29 and 1 Cor.10:16 are the proof passages for the Lord’s Supper. In these clear proof passages it is plainly stated that the cup filled with wine is also to be handed out to the lay people. Therefore Acts 2:46 is an incidental reference to the Lord’s Supper as they called it by name. But here doctrine is still taught: that Christians are to regularly hear the preached Word, to fellowship together and attend the Lord’s Supper often. When the Catholics falsely use Acts 2:46 to refuse the cup to the lay people then they act contrary to the clear proof passages just stated.

<sup>84</sup> **Chiliasm or Millennialism** is the false teaching that “Christ will return visibly to this earth a thousand years before the end of the world and establish a dominion of the Church over the world; or that before the end of the world the Church is to enjoy a season of special prosperity; or that before a general resurrection on Judgment Day a number of departed Christians or martyrs are to be raised again to reign in glory in this world; or that before the end of the world a universal conversion of the Jewish nation (of Israel according to the flesh) will take place.”

<sup>85</sup> “Over against this (Chiliasm, Ed.), Scripture clearly teaches, and we teach accordingly, that the kingdom of Christ on earth will remain under the cross until the end of the world, Act 14:22; John 16:33; 18:36; Luke 9:23; 14:27; 17:20-37; 2 Tim. 4:18; Heb. 12:28; Luke 18:8; that the second visible coming of the Lord will be His final advent, His coming to judge the quick and the dead, Matt. 24:29, 30; 25:31; 2 Tim. 4:1; 2 Thess. 2:8; Heb. 9:26-28; that there will be but one resurrection of the dead, John 5:28; 6:39, 40; that the time of the Last Day is, and will remain, unknown, Matt. 24:42; 25:13; Mark 13:32, 37; Acts 1:7, which would not be the case if the Last Day were to come a thousand years after the beginning of a millennium; and that there will be no general conversion, a conversion en masse, of the Jewish nation, Rom. 11:7; 2 Cor. 3:14; Rom. 11:25; 1 Thess. 2:16.

“According to these clear passages of Scripture we reject the whole of Millennialism, since it not only contradicts Scripture, but also engenders a false conception of the kingdom of Christ, turns the hope of Christians upon earthly goals, 1 Cor. 15:19; Col. 3:2, and leads them to look upon the Bible as an obscure book.” Brief Statement 1932.

<sup>86</sup> Immanuel Synod here is meant.

<sup>87</sup> The principle of Scripture exposition reads: “The literal sense of a text is the intended sense unless there are compelling reasons to take it figuratively.”

<sup>88</sup> The German word which the King James Version translates as “strong,” is “beinerer,” which means “bony.” **Kretzmann** correctly comments on the Hebrew usage here as follows: “an ass of bone, one with a very strong bony frame.” **Pastor Dorsch’s** point is that **Issachar** was one of the sons of Jacob and therefore he was **not literally** a “bony donkey.” Clearly the text here is **speaking figuratively** concerning the tribe of **Issachar** when they settled into their area of the Promised Land. They would be bowed down under a heavy load and serve with hard labour. The territory of Issachar was in the fruitful plain of Jezreel, a fact which imposed upon the people the double burden of agriculture and pasturage, a hard, but beautiful service.

<sup>89</sup> The Immanuel Synod subscribed to the Book of Concord in this way: “Everything which our Fathers **meant** to **confess** we regard as ‘Confession,’ and, therefore binding upon the Lutheran Church.” *In this way they could accept or reject any doctrine in the Confessions that suited them because no-one knew what the Confessors actually meant to confess.* The Lutheran confessions reject Chiliasm.

**Pastor Peters**<sup>90</sup>: Haven't you, as a Lutheran pastor, been convinced that our Confessions agree with God's Word?<sup>91</sup>

**Pastor Kaibel**: The Confessions and the Word agree with each other.<sup>92</sup>

(Now here a debate began about the Antichrist which was later declared out of order by the whole gathering and discussion on it ceased.)

The debate again returned to the point dealing with the principles of Scripture exposition.

**Pastor Peters**: I still do not have a plain answer to the question: What do you understand by the term "whole of Scripture"? Tell us what do you understand by this?<sup>93</sup>

**Pastor Kaibel**: All Scriptural truth; its centre is the doctrine of salvation.<sup>94</sup>

**Pastor Peters**: If I have an interpretation, how can it be in conformity or not in conformity with the "whole of Scripture"? The Papists, Baptists and all the sects each have an interpretation. Now how can the "whole of Scripture" be a rule on the basis of which all the sects still appeal to? From where do you obtain the rule to expound **correctly** Scripture? The Pharisees also appealed to the Scriptures and yet the Lord Jesus still proved to them **from** the Scriptures that they erred. There are many texts in God's Word in which man's interpretation of them err. There are many texts which are clear in themselves, but we do not understand them<sup>95</sup>. There I cannot now yet come with the "whole of Scripture," but they are completely clear texts, which can only be rejected out of malice and then **flee from the bright Light of the clear texts to the dark passages**.

**Pastor Rechner Sen**: You say that the dark passages are to be explained by the clear. But who explains the clear? John 16:12 distinguishes between "remember" and "proclaim." But how have you explained this text to us?! By your explanation this text was at first dark to us. Who gives the **guarantee** here that the texts which you describe as clear really are clear?

**Pastor Peters**: For which doctrine would these texts be proof passages? I have drawn them to your attention because the Lord here says, "The Holy Spirit will remind you of these things," but He does not say, "He will proclaim to you something completely new." It deals with a **rule** by which we understand God's Word and says the same as: "Thy Word is a Light to my feet." We also have to take that Light from the Word of God.

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<sup>90</sup> **Pastor Peters** (1850-1925) studied at Hermannsburg, Germany and was ordained in 1877. He was at Murtoa from 1878 until 1904 and was also the founder and principal of the college there. He was the editor of the Kirchenbote from 1893 until 1894 and president of the Victorian and New South Wales District from 1893 until 1904. He too became a very faithful "Missourian" in doctrine and practice as his excellent commentary on Revelation, "The Judge Is At The Door" shows. He was a member of the Evangelical Lutheran Synod of Australia (ELSA) [which later changed its name to Evangelical Lutheran Church of Australia (ELCA)].

<sup>91</sup> At their ordination true Lutheran pastors are required to take an oath that they bind themselves to teach according to the Scripture as well as to the Lutheran Confessions **because** they are a correct exposition of Scripture.

<sup>92</sup> This is double talk. He does not say how he means that. He certainly did not mean that in the same way as our old ELSA did.

<sup>93</sup> This was very important to get clear on because of the use of double talk by the Immanuel Synod. The Bible knows of no such thing which Pastor Kaibel falsely teaches as the notorious "**whole of Scripture (Schriftganze)**." By this they falsely claim that the doctrines of Scripture are not fixed. But **by using human reason** you can go throughout Scripture and find new teachings which the Holy Spirit so far has not yet revealed which contradict the doctrines that are clearly revealed in Scripture. Here they interpret **obscure passages** in Revelations which are symbolical as literal or try to interpret these obscure passages with other obscure passages. Also they try to harmonise doctrines which God's Word does not harmonise, as in the doctrine of election. So they come up with new teachings which are condemned elsewhere in the Bible.

<sup>94</sup> On the surface this sounds wonderful. But what they meant by Scriptural Truth depended on how their reason which they called the "Holy Spirit" revealed "new" teachings to them as they went through Scripture, especially in the area of prophecy.

<sup>95</sup> For example, those texts dealing with the Trinity.

**Pastor Rechner Sen:** But how do I come to know who it is that correctly throws light for me on the clear texts? For here we have many texts which show me the way.

**Pastor Dorsch:** Who then gives you the guarantee that you understand correctly any text at all<sup>96</sup>? The words in the answer of the Lord to Nicodemus (John 3:6<sup>97</sup>) are clear, but Nicodemus did not understand what Jesus wanted to say by them.

(To be continued)

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## THE PSALMS (Johann George Starke<sup>98</sup>)

### Psalm 1

#### A Description of the Very Different State of Affairs (Condition) of the Pious and the Godless.

#### [1] The Detailed Introduction – verse 1-5.

##### (I) The Blessed Condition of the Pious is Described.

###### (1) With Literal Words.

(a) The Blessedness: “*Blessed is the man.*” Verse 1.

(b) The Pious People who are blessed are further described:

(i) The way of the people who are blessed is described in the Negative: “*that walketh not,*” etc.

(ii) The way of the people who are blessed is described in the Positive: “*But his delight is,*” etc.

Verse 2.

(2) With Figurative Words, by which the blessed condition is deduced from a tree, seeing it in

(a) the planting: “*he shall be like a tree planted by the rivers of water,*” etc. Verse 3.

(b) the fruitfulness: “*that bringeth forth his fruit in his season,*” etc.

(c) its excellent appearance: “*his leaf also shall not wither,*” etc.

##### (II) The Miserable Condition of the Godless is Described. Verses 4 and 5.

(1) With a Brief Verdict: “*The ungodly are not so; ... like the chaff which the wind driveth away.*”

Verse 4.

(2) With an Illustration for Comparison.

(a) The Comparison: “*but are like the chaff which the wind driveth away.*”

(b) The Application of the Comparison: “*Therefore the ungodly shall not stand in the Judgment.*” Verse 5.

#### [2] The Short Summary. Verse 6.

(I) The Blessedness of the Pious: “*For the Lord knoweth the way of the righteous.*”

(II) The Misery of the Godless: “*but the way of the ungodly shall perish.*”

[Responsibility for all translation is taken by Pastor B. L. Winter of the ELCR.]

<sup>96</sup> Please see Footnote 79 again.

<sup>97</sup> John 3:6 reads: “**That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.**”

<sup>98</sup> This **J. G. Starke** (1630- 1695), a faithful Lutheran Commentator, is not to be confused with contemporaneous Johann Friedrich Stark (1680-1675) who was a pietist, and whose prayer book Dr. Franz Pieper reworked. Christoph Starke, J. G. Starke’s father, completed the OT commentary from Genesis through Job. He also did all of the NT commentary. However, the OT from Psalms through Malachi was done by Johann George Starke (Notes from Pastor Jonathan Neipp of the LCR).