

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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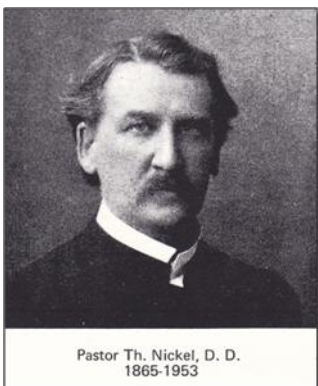
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WHAT THE BELIEF THAT GOD IS ALMIGHTY SHOULD MOVE US TO DO?

[From “Der Lutherische Kirchenbote” (The Lutheran Church Messenger) the official church paper of our former ELSA here in Australia, January 7, 1915, Vol. 42, Number 1, Pages 2-3.] (by the late Dr. Th. Nickel¹)



“The Lord appeared to Abram and said unto him, ‘I am the almighty God.’” Gen.17:1.

[As lost sinners by nature God is our almighty God only by faith in Christ Jesus. In 2 Cor.5:19 we read: “God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them” (Objective Justification). God has declared the entire lost world righteous as a result of the sacrificial death of Christ. In Titus 2: 11 we learn: “For the grace of God that bringeth salvation hath appeared to all men” (Universal grace). Though Christ has redeemed the whole world and there is a perfect redemption for all, yet it is received by us by grace through faith in Christ. 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” (Subjective Justification). The only way we can miss out on such a wonderful salvation, sadly as the great majority do, is if we reject it. So God is our almighty God and this perfect redemption won for all is ours by faith. It is very important to understand what Dr. Nickel writes in the background of these vital truths. BLW]

We believe that God is almighty. We know it from Holy Scripture, also we believe it as true and trust in it that our God in heaven can accomplish what He wants, that with Him nothing is impossible². **Now what should faith in the almighty God move us to do?** Above all, **it should move us to yield ourselves to Him and do His will in all things.**

ABRAHAM

¹ **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.

² Luke 1:37, “**For with God nothing shall be impossible.**”

“I am the almighty God,” the Lord once spoke to Abraham, **“walk before Me and be pious³.”** The Lord reminds the patriarch of His almighty power and admonishes him to live a pious life⁴. Abraham is constantly to be aware of the fact that God is almighty, that He can do what He wants, that He can carry out both His promises as well as His threats, and this certainty that God is almighty, is to move him to walk (live) in the presence of God, that is, so to live that he has no reason to be ashamed before God who sees him.

The Scriptures teach us that God is almighty; we believe this. By this belief⁵ we are to show thereby that we **submit** ourselves in obedience to the almighty God and His will, that we do what He tells us, that we avoid what He forbids us to do.

PHARAOH

When the Lord commanded Pharaoh to let Israel go, this scoffer here called out: **“Who is the Lord that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go”** (Ex.5:2). Pharaoh resisted the Lord, rebelled against Him, was disobedient to Him, and became enraged against Him. How did that come about? He did not believe in the Lord, He did not believe that God is almighty. Therefore he did not also stand in fear of God. But God proved His almighty power to him and let him finally be drowned in the Red Sea since he did not let Israel go.

ISRAEL

Also Israel was a stubborn people. Once when the spies which Moses had sent to Canaan to investigate the land came back and reported that there were giants in the land, that it was a land in which the people devoured each other⁶, also that the cities were very large and had high walls and the people were far too strong for Israel to hope to overcome them, then the entire congregation got upset, cried out and wept and all the Children of Israel murmured against Moses and Aaron and said: **“Oh, that we would have died in Egypt!”⁷** Yes, they said: **“Let us make a captain and let us return into Egypt”** (Num.14:4). But when Joshua and Caleb, who had also explored the land, objected and said: **“The land is very good. If the Lord is gracious to us, then He will bring us into this same land. Do not rebel against the Lord and do not be afraid of the people of this land for we will eat them like bread”** (See German of Num.14:7-9)⁸. Then the entire people cried out that one should stone them (See Num.14:10).

How did it come about that Israel was so stubborn and rebelled against Moses and Aaron? They did not believe in God who is almighty and in whose service Moses and Aaron stood. Because of their stubbornness Israel had to wander about in the desert for forty years. The almighty power of God requires of us that we (in faith) completely submit to His will.

UNBELIEVING WORLD

What is man in opposition to the almighty God? Dust and ashes. And yet this miserable creature dares to rebel against the Lord to completely disobey His will. The heathen rage and the people speak completely vainly. The kings (rulers) of the earth take counsel together against the Lord⁹ and His Anointed: **“Let us**

³ Gen.17:1. Luther’s Translation.

⁴ The Lord is addressing Abraham as a true believer in the coming Saviour, Jesus Christ. Before God a person can only lead a pious life moved by faith in Christ and out of love to Him, Eph. 2:8-10; Titus 2:11,12,14.

⁵ What Nickel means is this: In the power of the Gospel as it works and strengthens faith in Christ we are to believe that God is almighty. This in turn will move us to want to avoid sin and do what pleases God.

⁶ The land of Canaan was so fertile and prosperous that at times the people fought among themselves to gain more of the land for themselves and hence many were killed in these battles.

⁷This is the way Nickel renders the German of Num.14:2.

⁸ With God’s help they would overcome their enemies with ease.

⁹ When the word “Lord” is used over against “His Anointed,” the word “Lord” refers to the Father and “His Anointed” refers to Christ.

break their bands into pieces and cast away their cords from us.” But He who dwells in the heavens, God the almighty One, laughs at them and mocks them¹⁰. With an angry Sceptre He will dash them to pieces and smash them like a clay pot¹¹. Therefore let all the kings of the earth be wise and let all the judges dispense justice and serve the Lord with fear and trembling¹².

Whoever really believes that God is almighty will seek to be on guard against all sin and to obey God’s will (flowing from faith).

But if God is almighty, if all things are possible with God, if there is nothing that He cannot now do, then we are to trust in Him and we are to rely on Him in all that we do.

JOSHUA AND CALEB

How did it come about that Joshua and Caleb opposed the entire people of Israel and urged them confidently to go towards Canaan? They knew that God is almighty. Even if the inhabitants of Canaan were large and strong, even if the walls of the cities were high and these were well fortified, God, who is so almighty, could also give them the victory over the giants and destroy the strong cities.

DAVID

When David once prepared himself to fight against the giant Goliath, before whom the bravest in Israel were terrified, and when Saul advised him against it, and even though he was a young boy, David then said: **“The Lord, that delivered me out of the paw of the lion and out of the paw of the bear, He will deliver me out of the hand of this Philistine”** (1 Sam.17:37). On what did he depend? On the protection of the almighty God. For this reason He also spoke to Goliath who mocked at him: **“You come to me with a sword, and with a spear, and with a shield: but I come to you in the Name of the Lord of hosts, the God of the armies of Israel, whom you have defied with contempt.”**¹³ David believed and was certain that God is almighty and therefore He was not afraid, but in all his actions he relied on the power of His God.

GERMAN GENERAL VON ZIETEN

When once Frederick the Great of Prussia with the pious Zieten¹⁴ lay on a straw bed in the bulwark (trench) and the king was so despondent that he believed all¹⁵ was lost, then the Godly Zieten called to him: “I am

¹⁰ For their futile attempts to cast Him from the throne of His majesty in the heavens His mocking is a sign of the unshakeable safety of His dominion and of His contempt for the puny creatures who desire to dethrone Him. (Kretzmann).

¹¹ This is a picture of eternal damnation, Rev.2:27; 12:5; 19:15 (Kretzmann).

¹² With reverence and sacred awe for the Lord. Nickel takes the content of this paragraph from Psalm 2.

¹³ 1 Sam.17:45. Luther’s Translation.

¹⁴ **Hans Joachim von Zieten** (14 May 1699 – 26 January 1786), was a [cavalry general](#) in the [Prussian Army](#). He served in numerous wars and battles during the reign of [Frederick the Great](#) (1712 – 1786).

Frederick the Great invited some notable people, including his top-ranking generals, to a royal banquet. One of them, Hans von Zieten, declined the invitation because he wanted to partake of Communion at his church. Sometime later, at another banquet, Frederick and his guests mocked the Lord and the general for his religious scruples. Despite the peril to his life, the officer stood to his feet and said respectfully to the monarch, "My lord, there is a greater King than you, a King to whom I have sworn allegiance even unto death. I am a Christian, and I cannot sit quietly as the Lord's name is dishonoured and His character belittled." Instead of flying into a rage as the guests feared, the king grasped the hand of this courageous general and asked his forgiveness. He promised that he would never again allow a travesty to be made of sacred things.

In a conversation about religion [Frederick the Great](#) asked **von Zieten** whom he respected highly as a Christian, “Give me proof for the truth of the Bible in two words!” Zieten replied, “Your majesty, the Jews.” Zieten understood that the miraculous preservation of the Jews was a fulfilment of the Lord’s prophecy proving that the Bible was true. (Cf. Google; The Amazing Claims of Bible Prophecy).



Hans Joachim von Zieten [Frederick the Great](#)

certain that all will still go well and an honourable outcome will occur.” When the king replied somewhat mockingly: “Have you perhaps obtained a new alliance?” Zieten replied: “No, only the Ancient One¹⁶ who is above, but who does not forsake us.” “But,” said the king, “who indeed no longer does any miracles.” “To those who do not need miracles He does not perform them,” replied the General. “Nevertheless He fights for us and does not let us fail.”

COMFORT FOR CHRISTIANS

Since God is almighty, then we can and are (in faith) to rely on Him in all that we do. In whatever work you also might be engaged, however dangerous also the path of your calling might be that you have to go, how many different kinds of obstacles you may have to overcome, you do not need to be discouraged. Why not? The almighty God stands with you at your side. **His power** makes the weakest strong. With Him nothing is impossible. Therefore do not lose heart¹⁷. Also do not murmur when the Lord leads you on a way which you do not understand. Behold, how patiently Lazarus¹⁸ bore His suffering with which the Lord had afflicted him. He was surely a man in such a deplorable condition. Yet no complaint came from his lips. Why not? He is one of those who placed his hope in the almighty God.

We are to take our refuge in God and in times of cross and suffering place our hope in His help.

How difficult it often is for the Christian to be comforted in his distress and to call on God in complete confidence. Where does that come from? It occurs because we still so very much doubt the almighty power of our God. On account of this our weakness the entire Holy Scripture is full of encouragement to earnest prayer. Because God knows our weakness He urges us again and again in such a friendly way to hope and wait for His help. “**Fear thou not,**” He says, “**for I am with thee: be not dismayed: for I am Thy God: I will strengthen thee: yea, I will help thee¹⁹: yea, I will uphold thee with the right hand of My righteousness²⁰**” (Is.41:10). The Christian **should** not be afraid. He should be frightened by nothing. Why not? Because God, the almighty God, is with him, who strengthens him, whose power makes him strong in his weakness, who will neither let you be lost nor destroyed.

Whoever believes that, believes steadfastly and does not doubt this, that God our God is almighty, that with Him nothing is impossible, that He rescues us from all our troubles, that He can protect us in all danger, he does not use this to be fearful, but can confidently hope in God’s help.

MORDECAI

When once the godless Haman had persuaded the king of Babylon to permit him to wipe out the entire people of the Jews, when also this command to murder the Jews had already been signed, when the entire people, humanly speaking, were doomed to destruction, then Mordecai, the pious Israelite, prayed to God and said: “Lord, You are the almighty God; everything is controlled by Your power and no-one can oppose Your will when You want to help Israel. You have made heaven and earth and everything which is in it. You are Lord of everything and no-one can withstand You.... And now, Lord, Thou, Abraham’s King and God, have mercy, for our enemies want to destroy us.”²¹ Mordecai placed his hope in the Lord. Because he

¹⁵ The battle.

¹⁶ “**The Ancient of Days,**” Dan.7:13, a reference to God the Father.

¹⁷ Or “be discouraged.

¹⁸ Of Luke 16.

¹⁹ **Kretzmann:** “Upholding him who is in himself too weak to withstand the enemy.”

²⁰ **Kretzmann:** “For the righteousness of God, which is imputed to men by faith, is the element which sustains him in the midst of all dangers and enemies of this world and keeps him safe for the final deliverance from every evil.”

²¹ These words are not found in the Bible but are taken from the Septuagint, the Greek translation of the Old Testament which was completed around 200 BC. Since the Masoretic Hebrew text is the originally inspired **Hebrew** text, where it clashes with the Septuagint, the originally inspired Hebrew text has the final say. The Septuagint can be

believed that God is almighty and therefore can rescue us from the greatest danger, he took his refuge in God and confidently placed His hope in the God who alone can help. Therefore also the Psalmist says: **“My help cometh from the Lord, which made heaven and earth”** (Ps.121:2).

Also when men can no longer help, yet God can still rescue us, for He is almighty.

“Yes, when my ability, my power,
Is capable of nothing, nothing can help,
My God comes and raises me up,
His power is given to me.”

All children of God have experienced this help of the almighty God and they still experience it today. What a wonderful victory the Lord gave David over the giant Goliath. How wonderfully He rescued him when later he had to flee from Saul. Because David had experienced a hundredfold the help of His God, he could say: **“My help cometh from the Lord, which made heaven and earth”** (Ps.121:2), that is, from the almighty God.

PIOUS GRANDMOTHER

Still today every individual Christian confesses: “In how many troubles has the gracious God not spread His arms over you.” Every day, every hour of our life, bears testimony to us that the almighty God protects and watches over us. In the year 1814 on January 5 the victorious enemy Napoleon advanced on the city of Schleswig which had broken an alliance with Napoleon and all the horrors of war threatened the inhabitants. In front of the city, near the city gate, a widow lived in a small cottage with her grandson, a young man who had lost all his trust in God through wicked company. This cottage which stood in a somewhat open place was directly exposed to the first attack. Escape was no longer possible, disaster appeared to be unavoidable. Then the pious woman knelt down in prayer and for the entire night called upon Him for help who alone could still protect them. Often she sang the words of an old hymn: “A wall (refuge) for us build, that the enemy is afraid of.” To the unbelieving young man this appeared ridiculous; therefore he said: “Surely it is too much to expect from the dear God that He should so quickly build for us a strong wall (refuge)!” But the pious grandmother, who in these words had only prayed for the greatest protection and refuge, replied: “Grandson, my trust is steadfast; if it pleases the dear God, He can build for us a wall (refuge); whatever He wills is ordained for our welfare.”

Human help was no longer possible. How did it come about that this pious mother who was still in this great danger did not doubt, but confidently placed her hope in God? She believed that God is almighty, that she could indeed also be rescued if He wills. And the Lord wonderfully helped her. The old woman and her grandson remained unmolested by the enemy.

That night passed by without an enemy soldier showing himself and since now also on the next morning everything remained quiet, the grandson risked opening the window shutter slightly and then he saw a large covering of snow which had fallen during the night, which the wind had blown against the low house and so the enemy completely avoided seeing it.

GOD IS ALMIGHTY

very helpful at times. It was the translation of the Old Testament for those Jews especially who could not understand the Hebrew. At times the Holy Spirit quotes the Septuagint translation of the Old Testament in the New Testament. Where there is a variation in wording of such quotes the sense is essential the same and the Holy Spirit who does not contradict Himself has the right to quote His own writings as He sees fit. Sometimes such quotes from the Septuagint are a further clarification or commentary by the Holy Spirit on that Old Testament text.

Since this prayer of Mordecai is not a part of the inspired Word of God, but since these words agree with Scripture, Nickel has included them. Whether Mordecai actually said these words we cannot say with absolute certainty.

Yes, the Lord can build a wall. His hand is not shortened. God is great with counsel and mighty with His acts. "Everywhere and always He has a way, He does not lack the means." "We have a God who here helps, the Lord of lords who delivers from death."

"Those whom God will comfort,
That no-one can prevent.
Those whom God will receive,
That no-one can hinder.
Those whom God will rescue,
That no-one can undermine."

God is almighty. We should think of this as often as trials afflict us and anxieties torment us. God is almighty. This certainty should make us joyful in hope and patient in tribulation. It remains steadfast: "Whoever trusts in God for everything,
Has not built on sand."

Yes, think of this what the almighty God can do. God alone is almighty, therefore hope in Him and pray: "Oh kindle in us the faith,
Which trusts in Thy power
And which on the pilgrim path
Entirely relies on Thy will.
Our almighty God who does not abandon His people,
Also firmly encloses our souls in His power."

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

FOR THE CHILDREN

[From **Lasset die Kindlein zu mir Kommen** (Let the Little Children Come To Me), Devotions for Children by Dr. Carl Manthey-Zorn²², pages 1 and 2).

I.

The Sun Rises: Jesus Christ Now Comes.

1. The Announcement of the Birth of the Forerunner of the Saviour.

"Mummy, Mummy, come quickly to the window to see the sun rise!" Thus Elinor who was quite little cried out one morning. Her mother came.



"Oh, indeed, how beautiful! Do you also know what now comes at the same time?" her mother asked.

"Yes, now the sun shines," said Elinor. Immediately before our beloved Saviour came, there was someone else who came first. Let us hear who that was.

In a city where the priests lived in the mountain range of Judah the priest **Zacharias** lived with his wife **Elizabeth**. Both were truly pious²³ and waited for the coming of the Saviour. But they did not even have a child. They would have been so happy to have had one! They had often prayed that the dear God might give them a little child.

But no, He had not. And now they were already old.

One morning Zacharias was in the Temple in Jerusalem²⁴. He is to burn incense²⁵ on the golden altar which stood before the Temple curtain that hung before the Most Holy Place. And all the people stood in the

²² Dr. Carl Manthey-Zorn (1846- 1928).

²³ In true faith in the coming Saviour they led a God-pleasing life according to God's Word.

²⁴ He was carrying out his duties as a priest in the Holy Place.

²⁵ The incense symbolised the prayers of the true believers ascending to heaven before God and are acceptable to Him because of the perfect sacrifice of Christ for the forgiveness of sins.

courtyard of the Temple and waited there so that they would see the smoke of the incense; for they were to kneel and pray. Suddenly Zacharias saw an angel who stood on the right side of the altar of incense. And he was greatly troubled and afraid. But the angel spoke in a completely friendly way: **“But the angel said unto him, ‘Fear not, Zacharias; for thy prayer is heard, and thy wife Elisabeth shall bear thee a son; and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb’ ”** (Luke 1:13-15).

And the angel said still more. He said that John will convert many of the Children of Israel to God their Lord. And the angel said still more. He said John will *go before the Lord Christ* in the spirit and power of the great prophet Elijah. He will convert the hearts of the fathers that they will believe like children and he will convert the unbelievers so that they become as wise as the believers and so he will prepare a people for the Lord Christ who are ready to receive Him as the Saviour.

O now Christ, the dear Saviour is come! John is to prepare the way before Him as the sunrise prepares the way for the sun! Will you ask your father or your mother to read and to explain to you Is. 40:3²⁶ and Mal.3:1²⁷? There it is foretold.

Now what does the dear Zacharias say to this that he is to have such a son? He said: **“Whereby shall I know this²⁸? For I am an old man, and my wife well stricken in years²⁹”** (Luke 1:18). It was too much for him. He could not believe this. He wanted to have a sign that it was true. The angel said to him: **“I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.”** (Luke 1:19,20).

The people waited for Zacharias and wondered why he remained so long in the Temple. And when he came out he could not speak and bless them. He only made the sign of a blessing with his hands. And they realised that he had had a heavenly vision in the Temple.

Zacharias remained in Jerusalem as long as he had to serve there in the temple. Then he went home. And his wife, Elizabeth, realised that she was to have a child, but no-one said anything about it. But she praised the Lord for His great grace.

Prayer

I thank You, dear God, that You have kept Your Word and have let this sunrise (John the Baptist) come. The Heavenly Sun, the beloved Saviour, has also come.

Shall He also appear this time,
The Sun of Righteousness,

²⁶ **Kretzmann** quotes and explains Is.40:3 as follows: **“The voice of him that crieth in the wilderness, of the herald of the great King Messiah, Prepare ye the way of the Lord, in the very midst of the spiritual wilderness in which men find themselves by nature, they should make ready a road on which their King might come into their hearts, make straight in the desert a highway for our God.”** This is a prophecy of John the Baptist.

²⁷ **Kretzmann** quotes and explains Mal.3:1 as follows: **“Behold, I will send My messenger, the special prophet spoken of Is. 40:3, the passage upon which the present statement is evidently founded, and he shall prepare the way before Me, Mark 1:3; and the Lord whom ye seek, for whose coming they were so anxiously waiting, shall suddenly come to His Temple, to dwell in the midst of His people, of His Church, even the Messenger of the Covenant, the great Angel of the Lord, the Son of God Himself, whom ye delight in, namely, all those who still desire the covenant of the Lord with His people to be fulfilled. Behold, so the announcement is once more made with impressive solemnity, He shall come, saith the Lord of hosts. This is the preaching of repentance in order to prepare the hearts for the great advent of Jehovah.”**

²⁸ “By what means shall I know this?” He wanted some definite sign which would give him the assurance that what the angel said would happen.

²⁹ His wife was far advanced in years.

The bright Star from Jacob's tribe,
The Light of the Nations, the Seed of the woman?

O what grace! How many long years
He whom the pious group of fathers
Had often ardently wished and desired,
We have been granted by God.

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LECTURES ON THE EVANGELICAL LUTHERAN CHURCH THE TRUE VISIBLE CHURCH OF GOD ON EARTH by Dr. F. Pieper.³⁰

FIFTH LECTURE: A CHURCH BODY IS AN ORTHODOX CHURCH IF IT HOLDS FAST TO THE DOCTRINE OF THE CLARITY OF HOLY SCRIPTURE.

CUNNING, DECEIT OF SATAN



The early teachers of the church called the devil a conjurer (cunning), and rightly so. In fact, when the devil wants to lead the people astray and to rob them of their salvation, he proceeds with great cunning. He seemingly leaves fundamental truths unchallenged, while at the same time he seduces people to believe opinions through which these fundamental truths become useless and futile. So, for example, in the papacy he leaves intact the fundamental truth that Christ is true God and Man, but through the introduction of the doctrine of works he makes this truth completely unusable, so that poor sinners cannot benefit from the incarnation of God's Son. These poor sinners, who are imprisoned under the papacy, struggle their whole life to create for themselves a merciful God through their deeds, as if the Son of God had never become Man and as if, by his work of redemption the God-Man had never brought about grace to sinners. These poor sinners, who are imprisoned under the papacy, throughout their lives go about with a troubled conscience, and as far as the doctrine of the pope is concerned, they finally perish in despair as if the Son of God had not become Man and had not earned for all people peace with God.

A DARK SCRIPTURE IS OF NO USE TO THE CHRISTIAN

Such is the case now, too, when someone indeed confesses that Holy Scripture is God's Word and the source and norm of Christian doctrine, but at the same time allows himself to be enticed into the delusion that Holy Scripture is a dark book³¹. Then Holy Scripture is of no use to us anymore; then, in fact, it cannot also be for us the source and norm of Christian doctrine. Then Holy Scripture is, in regard to the doctrines of faith³², a dark book, that means, if Holy Scripture is difficult and it is not clear in regard to all the doctrines of the Christian faith so that these can be understood and judged by all Christians from Holy Scripture, then, on the contrary, people would have to first make the quite dark Scriptures bright with their own light, with their own skill, with their own wisdom, then eventually and decisively our faith would again come to stand entirely on human authority.

³⁰ **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.

³¹ Obscure or not clear.

³² Or articles of faith.

Therefore, only a church body is an orthodox church, a church as God wants to have it, which holds fast to the clearness (clarity) of Holy Scripture.

The *papal church* declares the Scriptures to be dark and says that the inherently dark Scriptures can only be understood by the interpretation of the church, which means in the last instance by the pope. Therefore the papal church is a false church. The *fanatics*³³ too declare the Scriptures to be dark by asserting that the Scriptures can be understood by revelations beside and outside of Holy Scripture. However, the Lutheran Church, against all objections which we will learn to know, holds fast to the complete clarity of Holy Scripture.

ORTHODOX LUTHERAN CHURCH TEACHES CORRECTLY ON THE CLARITY OF SCRIPTURE.

The *Lutheran Church* views the Holy Scriptures as the Scriptures themselves according to their own declaration wish to be viewed. Holy Scripture calls itself “**a lamp unto our feet, and a light unto our path**” (Ps.119:105). It calls itself “**a light that shines in a dark place**” (2 Pet.1:19). It calls itself such a testimony which not only makes the learned wise, but also the unlearned, the simple and the foolish, according to Psalm 19³⁴. Indeed, it calls itself such a book, from which not only adults, but also children can learn the way to salvation, namely, faith in Jesus Christ, according to 2 Timothy 3³⁵. Indeed, it says that the light which shines within it is only concealed to those whose eyes are closed because of the working of the prince of darkness. Such then also **our dear Lutheran Church confesses: there is no doctrine of the Christian faith which is not revealed in some place in Holy Scripture in clear and unambiguous words.** All articles of the Christian faith are revealed in such passages of Holy Scripture to which access is open to the learned and unlearned alike, just as already Augustine says. Be thankful to God that He has led you to a church body which has taken this stand in regard to Holy Scripture, to a church body which really is serious about the truth that Holy Scripture is a lamp to our feet and a light to our path.

“EVIL OPEN QUESTIONS” DENIES CLARITY OF SCRIPTURE

You may perhaps ask: But do not all Protestant Church bodies take this stand? No! And if we look around at the present time, then we must unfortunately say: The characteristic of *modern Lutheran theology* also is: **Despair of the clarity of the Scriptures.** In our time people strive for unity in the church by disregarding agreement in doctrine; indeed, they declare it to be virtually impossible that a unity based on complete agreement in doctrine could be brought about. How can they say this? Well, it is because they have no trust in the Holy Scriptures; because they do not believe that God has given to us a **clear** Scripture, because they do not believe that all doctrines of the Christian faith can with certainty be taken from Holy Scripture. Therefore, they want agreement in outward things or in some “fundamental doctrines,” but not complete agreement in all articles of Christian doctrine. This is furthermore apparent these days that in the church a person does not know so much about the certainty of the conviction of faith, but rather only “opinions.” However, those who maintain that our knowledge of the Truth must not be based on opinions, but only on the Scriptures, are declared to be arrogant people with Romanizing tendencies to infallibility.

This accusation was made yet again a few months ago in Germany against us Lutherans from the Missouri Synod, because **we declare that we know the divine truth on the basis of the Scriptures.** These accusations, if they are to make sense, and they should make sense, have their basis on the assumption that it is impossible to know with certainty the doctrines of faith from the Scriptures. In other words: they assume

³³ German is “Schwaermer,” which means literally “enthusiasts,” but Luther applied this to the fanatics like Thomas Muenzer and others who taught that the Holy Spirit came to them not alone by God’s Word, but by visions, voices and dreams, in other words, by private revelations, which in reality is man’s reason, the devil’s teaching.

³⁴ Ps.19:7, “**The Law of the Lord (This is a use of the word ‘Law’ in the wider sense referring to the entire Word of God) is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple.**”

³⁵ 2 Tim.3:15, “**From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.**”

that Holy Scripture is not clear. Now it has also already been specifically claimed on the part of *modern* Lutheran theology that the old church position regarding the clarity of Holy Scripture would have to allow a “limitation”.

DOCTRINES OF VERBAL INSPIRATION AND CLARITY OF SCRIPTURE ARE VITAL

But, for God’s sake, do not let Holy Scripture be made to look suspect to you *by modern theology* and by the unionism that floods the church. By God’s Grace, hold firmly just as much to the *doctrine of verbal inspiration*, that is, to the Divinity of Holy Scripture, as to the *absolute clarity* of Holy Scripture. Only in this way can you obtain true joy from Holy Scripture; only in this way will you read the Word of God with an ever increasing desire and by God’s Grace will you acquire a deep conviction of the truths of the Bible in your heart. It is only by the conviction that Holy Scripture is a clear Book are you orthodox Christians and true Lutherans.

Let us observe how the Romans³⁶ seek to do away with the Scripture passages in which the clarity of Scripture is stated. They say that in certain respects one can call Holy Scripture a light and clear Book, namely, *insofar and because, by the interpretation of the church or of the pope, light is spread over the Scriptures*. The old Lutheran theologians would reply to this definition of the clarity of Scripture in summary thus: If Scripture is bright because the church gives light to Scripture, then the riddles of the Sphinx were also perfectly clear because there was Oedipus who could solve them³⁷. Or they would say: Then the Egyptian darkness was also quite bright and clear³⁸. Why? Because through God’s Omnipotence it could be driven away.

Let us hear *Luther* regarding the clarity of the Holy Scriptures. He writes (XVIII, 2137):

“So we say that Scripture should be the judge to prove all spirits in the church (1 Thess. 5:21), for this *above all things all Christians must know and regard as true*, that Holy Scripture is a spiritual light, far clearer than is the sun (Ps. 119:105; 2 Peter 1:19), especially in those matters which are necessary for a Christian to know as serving his salvation. But because the people have been persuaded otherwise by the diabolical teachings of the pope and the papists, named above, namely, that Scripture is obscure and may be understood in various ways, we are compelled to prove here first of all as our primary premise (*primum principium*) what the philosophers regard as altogether inept and impossible; from this we shall then prove everything else.” (Reply to *Erasmus’* Tract On the Freedom of the Will [1525], XVIII, 2137; SL XVIII. 1742).

Christians are instructed 1 Thess. 5:21: “**Prove all things.**” However, they are not to do the proving according to their own head, but *according to Holy Scripture*. Therefore Holy Scripture must be clear.

³⁶ Roman Catholic Church.

³⁷ Dr Pieper is making a reference to a Greek mythological tragedy, “**Oedipus the King**” by Sophocles. The Sphinx asked Oedipus the following question which had a hidden meaning: “What is it that walks on four legs in the morning, two legs during the day and three legs in the evening?” A subtle question such as this one has many possible answers, some wrong, some right. Oedipus replied: “*Man, because he crawls on all fours as an infant, stands firmly on his two feet in his youth, and leans upon a staff in his old age.*” His answer was one of the wrong ones. One of the right ones was “Oedipus”. The Sphinx was asking to Oedipus to look into himself.

The point Dr. Pieper is making in this paragraph is: by directing the “light” of man’s wisdom, whether it be the decisions of the pope or the church or human reason to explain Scripture and somehow to shed more “light” on Scripture not only will **lead to utter confusion**, because each one will have their own answer from reason, or it will only lead to error, because Scripture must be explained by Scripture, or people will be led ever deeper into unbelief and spiritual darkness.

³⁸ This is a contradiction: how can something which in itself is spiritually dark be made spiritually clear by sinful corrupt reason which by nature is spiritually dark. **Spiritual darkness or lack of understanding of Scripture can only be made spiritually bright and clear by God Himself through Scripture itself.** Otherwise if corrupt reason is the authority which judges Scripture any view is possible and no view is the only right view. See Pieper *Christian Dogmatics* Vol.1 pages 328,329.

Observe, that Luther, regarding the clarity of Scripture, says: “Above all things all Christians must believe that to be true.”

The article of the clarity of Holy Scripture is not only an article alongside of others, but is the *fundamental article, the article on which all the others stand*. Luther says: “Primum principium” “our main foundation”³⁹. No Christian can be certain that there is a Triune God, that Christ is true God and true Man in the one Person and the Redeemer of mankind, that alone through faith we become righteous before God, if Holy Scripture, which reveals these teachings, was not clear. The objection is made: “Are there not also dark passages which occur in Scripture, passages which until now no person has been able to explain with complete certainty?” Of course! Yet on the basis of Holy Scripture, which calls itself a **light**, we still firmly hold that Scripture is absolutely clear. We consider, namely, the **purpose** for which God has given us Holy Scripture. The purpose is to lead us human beings to **salvation**. Thus we therefore call Holy Scripture clear because it presents absolutely clearly **everything that a person must know in order to come to the faith, to remain in the faith and thus be saved**. In matters which do not directly serve this purpose dark passages may occur.

IN WHAT THINGS THE SCRIPTURES MAY BE OBSCURE.

What kind of things are these? These are, for example, such things which refer to names occurring in the Scriptures, to chronology, etc. Among these belong also the descriptions of customs and of tools, of foreign nations, also of the Jewish people. In these things expressions and modes of speaking occur, where we cannot determine with certainty their meaning, because these times are far away from us. This brings to mind Genesis 41:43. There we are told that Pharaoh let Joseph ride on his “other chariot” and before Joseph had them call out: **’abrep**. Here Luther has translated: “This is the father of the land.” Also other Lutheran exegetes derive the same form: **’abrep** from the Hebrew **barap**, and find here an Imperative Hiph’il and translate: “Throw yourself down,”⁴⁰ so that therefore Pharaoh did not let them call out before Joseph’s chariot: “This is the father of the land,” but instead: “Bow down,” whereby the Egyptians would have been required to show Joseph the honour due to him.

Furthermore, I remind you of the description of the priests’ garments, Exodus 39. It is difficult to get a clear picture of these garments in all details according to the description given there. In particular it is also difficult to determine the exact individual colours mentioned there. In such places lack of clarity in our understanding will remain. But should we now agree with the papists and say with them: “Scripture is a dark book?” No, Scripture does not become dark because I do not know exactly if they called out before Joseph’s chariot: “This is the father of the land” or “Bow down” or if a part of a priest’s garment was made from yellow silk or from reddish yellow silk.

SCRIPTURE IS CLEAR IN ALL MATTERS CONNECTED WITH OUR SALVATION

Holy Scripture is and remains clear, when it answers clearly the question that it wants to answer: “What must I do to obtain salvation?” This question, however, *Holy Scripture answers clearly and comprehensively*. It says whom we humans are, how we are constituted before God, who God is, how God is disposed towards us, and how we can come to God. And because Holy Scripture answers this question for us, we consider it to be clear. *Luther says here that Holy Scripture is bright, a light, brighter than the sun in matters that are necessary for a Christian “to know and to serve for his salvation.”*

Also keep in mind that with Luther “to be dark” and “to be understood in different ways” amounts to the same. *If one and the same word of Holy Scripture in one and the same place have different “meanings” and not only one “meaning”, then no-one knows where he stands with these words*. Luther goes further into the reasons, why to many the clear Scripture is and remains dark.

³⁹ Lit.: “our primary premise.”

⁴⁰ Or “bow down”.

He writes (X, 551f): “The sophists said that Scripture is obscure and voiced the opinion that God’s Word in its very nature is so dark and its speech so unintelligible. But they do not see that *the whole fault is their lack of understanding the (original) languages*; otherwise *nothing is more easily understood than God’s Word if only we knew the (original) languages*. A Turk will indeed speak to me obscurely though a Turkish child of seven years understands him, for I do not know his language.” (To the Councilmen of All Cities in Germany that They Establish and Maintain Christian Schools [1524], X, 551 f; SL X, 473)

(To be Continued.)

(Delivered on 6 December, 1889. Headings and italicised emphasis added. Larger paragraphs have been broken down into shorter ones

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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 37)

The Lord’s Supper—Consecration.

35. Consecration.

(a) The Necessity of the Consecration.

The consecration belongs to the essence of the Sacrament; therefore it must not be omitted.⁴¹

Note (a): If the Word is not used with the bread and the wine, then it is not a Sacrament. Without God’s Word, the water is ordinary water and no Baptism⁴².

⁴¹ **Triglotta** page 1001: “Now, in the administration of the Holy Supper **the words of institution are to be publicly spoken or sung before the congregation distinctly and clearly**, and *should in no way be omitted [and this for very many and the most important reasons*. First,] in order that obedience may be rendered to the command of Christ: This do [that therefore should not be omitted which Christ Himself did in the Holy Supper], and [secondly] that the faith of the hearers concerning the nature and fruit of this Sacrament (concerning the presence of the body and blood of Christ, concerning the forgiveness of sins, and all benefits which have been purchased by the death and shedding of the blood of Christ, and are bestowed upon us in Christ’s testament) may be excited, strengthened, and confirmed by Christ’s Word, and [besides] that the elements of bread and wine may be consecrated or blessed for this holy use, in order that the body and blood of Christ may therewith be administered to us to be eaten and to be drunk, as Paul declares [[1 Cor. 10:16](#)]: The cup of blessing which we bless, which indeed occurs in no other way than through the repetition and recitation of the words of institution.”

Walther **Pastorale** page 173 (Translation from Drickamer, page 133: “If the Words of Institution are not at all spoken over the elements, so that the elements are not blessed or consecrated, one is not doing what Christ commanded. So He does not fulfill there what He promised; one is not celebrating the meal instituted by Christ; Christ’s body and blood are not present; and nothing is distributed and received except bread and wine.”

⁴² Walther **Pastorale** page 172-174.

Luther: “Thus the baptizer produces no baptism, but Christ has produced it beforehand. The baptizer solely offers and bestows it: For there we have Christ’s ordinance, which is, as St. Augustine says: ‘**The Word is added to the element, and it becomes a sacrament.**’ **When one takes water and adds His Word to it, then it is a baptism**, as He commands in Matthew, the last chapter: “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” [Matt. 28:19]. **This command and institution do it**; they cause the water and the Word to be a baptism. Our work or action...does nothing; for it is not therefore called a baptism because I am baptizing or doing the work, even if I were holier than St. John or an angel; but my baptizing is called a baptism **because Christ’s Word, command, and institution have ordained that water and His Word should be a baptism**.... Our action only offers and bestows such baptism, ordained and constituted by Christ’s command and institution. For this reason He alone is and remains the one true, eternal baptizer who administers His baptism daily through our action or service until the Day of Judgment. So our baptizing should properly be called a presenting or bestowing of the baptism of Christ, just as our sermon is a presenting of the Word of God. It could, however, be called our sermon or baptism, yet with the understanding that it does not become a baptism or God’s word by our actions but that we have received it from Christ and give or administer it to others. Similarly, a servant

Note (b) If one inadvertently leaves out a part of the consecration, e.g, if the consecration of wine is omitted, then it is merely wine⁴³.

Note (c): One is never to use unconsecrated elements.

Note (d): What to do when you run short of wafers:

(1) Then you break a wafer in pieces⁴⁴.

(2) Or repeat clearly speaking the Words of Institution (both parts), but making the sign of the cross only over the bread⁴⁵.

Note (e): One is to put out more wafers than one uses⁴⁶.

(b) The Purpose of the Consecration.

Through the Consecration the bread and the wine are separated from their ordinary use⁴⁷.

may call the bread which he distributes his bread; yet he must understand it to be his lord's bread and must let this be known to be the case.

“So, too, **it is not by our doing, speaking, or work that bread and wine become Christ's body and blood, much less is it by the chrism or consecration; rather, it is caused by Christ's ordinance, command, and institution.** For Christ commanded (as St. Paul says in I Corinthians 11 [:22 ff.]) that when we meet together and speak His words with reference to bread and wine, then it is to be His body and blood. Here, too, we do nothing more than administer and bestow bread and wine along with His words according to His command and institution. **This command and institution of His have the power to accomplish this,** that we do not present and receive simply bread and wine but his body and blood, as his words indicate: ‘This is My body, this is My blood.’ So **it is not our work or speaking but the command and ordinance of Christ which make the bread the body and the wine the blood, beginning with the first Lord's Supper and continuing to the end of the world, and it is administered daily through our ministry or office.** We hear these words, ‘This is My body,’ not as spoken concerning the person of the pastor or the minister but **as coming from Christ's own mouth who is present and says to us:** ‘Take, eat, this is My body.’ We do not hear and understand them otherwise and know indeed that the pastor's or the minister's body is not in the bread nor is it being administered. Consequently, we also do not hear the command and ordinance according to which He says, “Do this in remembrance of Me,” as words spoken concerning the pastor's person; but we hear **Christ Himself through the pastor's mouth speaking to us and commanding that we should take bread and wine at His Word,** ‘This is My body,’ etc., and in them according to His command eat His body and drink His blood.” (I have included the larger quote for greater understanding of Luther. Emphasis is added. Taken from “**THE PRIVATE MASS AND THE CONSECRATION OF PRIESTS, 1533.** Am. Ed. Vol.38, pages 198-199. BLW)

⁴³ An expanded translation of this reads: “If inadvertently it is omitted to consecrate the wine, then when the wine is partaken of, the **communicant only receives wine** and not the Lord's true body as well.

Walther **Pastorale**, page 173, “**Balduin** correctly explains that when a preacher during the consecration due to absentmindedness or something similar, when reciting it leaves out an **entire part** of the Words of Institution, for example, the words pertaining to the wine, then that element concerned would not be the bearer of the heavenly blessings and that preacher would have thereby committed, not a minor but a very serious sin for which he would need to be admonished.” [Trans. BLW.]

⁴⁴ Walther **Pastorale**, page 173. **Dr. Fritz:** “By breaking wafers into two or three pieces, one may avoid calling for a fresh supply.” (Pastoral Theology, p.144).

⁴⁵ Walther **Pastorale**. Page 173. **Dr. Fritz:** “If, however, there should be a shortage or either one of the two elements, the words of institution should be repeated in their entirety after a fresh supply has been secured, and thus that element will be consecrated which has been freshly supplied; over this only the sign of the cross is to be made, though this is not essential.” (Pastoral Theology, p.144).

⁴⁶ Walther **Pastorale**. Page 173. **Dr. Fritz:** “A sufficient quantity of bread (wafers) and wine...should be placed on the altar, so that all communicants can be supplied....As a rule, it is inexcusable that a shortage should occur while the Sacrament is being administered.” (Pastoral Theology, p.144).

⁴⁷ **Theological Quarterley** (1905, p.126): **Pastor Kuegele** states: “The consecration is performed by reciting the Lord's Prayer and the Words of Institution over the elements, whereby **they are set apart for the Sacramental use,** and the words of distribution should always express the fact of the real presence of Christ's body and blood in an unequivocal manner. This is attained by using the word **true:** ‘This is the true body; this is the true blood.’ This word must not be used in consecration, but in every Lutheran Church it ought to be used in the distribution, so that every man may know what those who commune at this altar believe of this Sacrament.” [emphasis added].

Walther **Pastorale**, Page 170. Drickamer translates:

(c) Changes to the Wording of the Words of Consecration.

(1) If the pastor unintentionally leaves out a couple of words, then that does not make the action invalid⁴⁸. If he stumbles, then **we** are there.

(2) If the sense of the words is **essentially** changed, then there is no Lord's Supper there. See Section 19.

(d) The Form of the Consecration.

(1) According to Christ's example the form consists in the blessing and the giving thanks.

(a) Christ gave thanks.

(b) The cup which we bless. 1 Cor.10:16.

(2) **Only** the Words of Institution are necessary⁴⁹.

“ 2. Precisely through this action he is separating the outward symbols of the bread and wine from common and vulgar use, so that they were no longer mere bread and wine but instruments, carriers, and means through which the flesh and blood of Christ are distributed.”

“ 4. He testifies that, by virtue of the ordinance and institution of the truthful and almighty Christ, the consecrated bread is the Communion of His body and the consecrated wine is the Communion of His blood.” (Gerhard).

Dr. Fritz: “Wherein does the consecration consist? Christ said, ‘This do,’ and thereby commanded that we should do as He did, that is, take bread and wine and use it for the purpose which He makes it serve in the Sacrament. The minister therefore should repeat the words of institution at the time when the Sacrament is to be administered in order thereby to consecrate the elements, that is, **to set them apart and bless them for their holy use in the Sacrament**, even as Christ has commanded, and at the same time thereby to invite the communicants to receive not only bread and wine but, also, orally, Christ's body and blood, 1 Cor.10:16.... The consecration of the elements **sets the bread and wine apart for the purpose of the Sacrament** in order that *at the time of distribution* Christ, in accordance with His promise, may give into the mouth of each communicant His body and blood to eat and to drink, 1 Cor.10:16.” (Pastoral Theology, p.142, 143). [emphasis added].

⁴⁸ Walther **Pastorale**, Pages 173, 174. “When in the year 1678 a preacher during the consecration had inadvertently overlooked and omitted the words ‘in My blood,’ the theological faculty at Wittenberg itself then nevertheless declared the Sacrament **valid** and thoroughly proved it.”

Dr Fritz (Pastoral Theology, p.144) translates, as Walther (Walther, p.172) quotes **Luther**: “Our pastor steps before the altar, ... in the hearing of all he very distinctly chants the words of Christ's Institution of the Holy Supper, ... and we, especially those among us who would commune, kneel [during the consecration] alongside of, behind, and around him, ... all of us real holy priests together with him, sanctified by the blood of Christ, anointed by the Holy Spirit, consecrated in Baptism.... We do not let our pastor speak the words of Christ for himself, as though he were speaking them for his own person, but he is our mouthpiece, and we all from our very hearts speak the words with him.... *If he should make a mistake* or become confused or forget whether he have spoken the words, *we are there, hear what he says, hold fast to the words*, and are sure that they have been spoken; therefore we cannot be deceived.” (Von der Winkelmesse und Pfaffenweihe). See Am Ed. Vol 38, page 209.

Drickamer translates: (page 133): “If a preacher forgets or omits a word or two from the Words of Institution, that does not render the Sacrament invalid.” (Walther, p.173).

Then **Walther** (p.173) quotes **Luther**: “Likewise they have given strict and stem commands that whoever omitted the little word *enim* or *eterni* was committing a great and weighty mortal sin—I should judge, one weighing a hundredweight! Not that I should find it pleasing for the form of the Sacrament to be changed by the whim of any human being, but such wickedness and daring hurts me: that these rogues dare to make necessary articles of faith out of things which are not commanded, and by their own devices make sins out of things in which there can be no danger or sin. They terrify and corrupt those who have weak consciences, so that they extinguish the spirit of Christian freedom and arouse in us the craven spirit of fear [Rom. 8:15].

“No sin, be it adultery or murder, is deemed and considered to be so grievous and weighty as when someone omits the word *enim*. They have not noticed that the Holy Spirit studiously arranged that no evangelist should agree with another in exactly the same words. Yet these evangelists ought to have been more in agreement, or else they would have sinned more than we in the form of the sacrament.” (Am Ed. Vol.36, pages 164,165; emphasis added.).

enim or *eterni*: A conjunction and a non-scriptural adjective, both quite minor words from the Latin liturgical text used for the consecration of the wine.... Luther omitted the adjective both in his own rendering of the Words of Institution (pp. 36–37) and in his translation of the canon of the mass (p. 319), allowing the Scriptural term “New Testament” to stand without further embellishment. [Footnote in the American Edition].

⁴⁹ **Triglotta**, p.999: “For the true and almighty words of Jesus Christ which He spake at the first institution were efficacious not only at the first Supper, but they endure, are valid, operate, and are still efficacious [their force, power, and efficacy endure and avail even to the present], so that in all places where the Supper is celebrated according to the

Note (a): We use a **harmony** of the four different accounts.

Note (b): Not any Word of God is to be pronounced over the elements, e.g. perhaps: “In the beginning God created, etc.,” but the Words of Institution.

(3) The prayer does not belong to the essence of the Sacraments.

Note (a): Which prayer one is to use therefore belongs to Christian Liberty. The Lord’s Prayer is still the most suitable.

Note: In the old Lutheran Church the Consecration was the same as today⁵⁰.

(e) **Effect.** The Consecration does not communicate supernatural power to the elements and does not work like a magic incantation.

The Lord’s Supper – Distribution

36. Distribution.

(a) **The order.** First the bread, then the wine, otherwise it is not Christ’s Lord’s Supper⁵¹.

Note: Whether everyone first partakes of the bread and then everyone of the wine, or whether first three or four partake of the bread and wine before the others come forward, is all one and the same.

(b) **Whether the Lord’s Supper is received with the mouth or with the hand is all one and the same.**

Antithesis: The Reformed regard the taking of the elements with the hand as essential⁵².

Note (a): The taking (of the wine) John 19:30⁵³ (Christ on the cross) was also a taking⁵⁴.

institution of Christ, and His words are used, the body and blood of Christ are truly present, distributed, and received, because of the power and efficacy of the words which Christ spake at the first Supper. For where His institution is observed and His words are spoken over the bread and cup [wine], and the consecrated bread and cup [wine] are distributed, Christ Himself, through the spoken words, is still efficacious by virtue of the first institution, through His word, which He wishes to be there repeated.”

⁵⁰ **Der Lutheraner** Vol 5, p.157.

⁵¹ Walther **Pastorale**, p.187. Drickamer (p.143) translates:

“...he first administer the consecrated bread and then the wine.

“Seidel remarks: ‘It is not an indifferent matter if someone wanted to administer first the cup and then the wine or may have done that by mistake. Such a reception of the Supper would have to be declared invalid because the words of the Founder have the force of a testament, which has been sealed by His death’ (op. cit., sec.32). Dedekennus communicates an opinion of the Marburg theologian Hyperius, according to which a preacher who had absent-mindedly made himself guilty of this reversal of order in the administration of the Supper would have to repent publicly before the church and so remove the offense which has been given’ (Thesaur., Vol.1, p.2 f.257.sqq.)”

⁵² **Der Lutheraner** Vol.3 page 9: “Now as certainly as these ceremonies are not commanded by God, but are left to the freedom of the Church, yet the Reformed sinned against weak consciences, since they removed these church practices too quickly and forcibly and thereby abused their Christian freedom against Rom.14 and 1 Cor.8:9. But not only that, they even carried out these purges as if it were a new law, and demanding of the Lutherans that they do the same, always charging them as if they were papists. For this reason the Lutheran Church could not consent to them in this, because they would not surrender to them the precious doctrine of Christian liberty and become imprisoned in a new, false prison of legalism. But much less could they give ground in those areas and receive ceremonies invented by the Reformed, **instituted in the context of their false doctrine** as they were, at the same time, **making them an act by which they were confessing their false doctrine**, as, for example, the breaking of the bread in the Lord’s Supper, which was to signify the breaking of the body of Christ on the cross, even though, according to John 19:36 that never actually happened. **Also included in this was receiving the consecrated bread and cup in the hand, which the Reformed also consider essential, as if, again, against John 19:30, no other form of reception was possible except in the hand,** as if this external manner of distribution and reception were the most important thing while it was less important if the Words of Institution of the almighty and truthful Son of God: ‘This is My body!’ would have to be simply believed with a child’s faith, at face value, or if they are regarded as ambiguous and uncertain.” (Pastor Baseley’s translation; emphasis added).

Note (b): For the sick who are lying in bed sometimes it is better for them to take the cup themselves in their hands⁵⁵.

37. The Breaking of the Bread.

(a) The breaking of the bread is in itself an adiaphoron⁵⁶.

Note (a): It is just as of little importance as the paving of the upper room in which the disciples were lying on couches around the table, etc. Luke 22:12⁵⁷.

Note (b): Christ had broken the bread in order to distribute it, in an accidental manner, *per accidens*.⁵⁸

(b) The Reformed, Presbyterians, Baptists, etc., regard the breaking of the bread as essential. (They say) it must be broken: (1) because Christ did it.

⁵³ John 19:30, “When Jesus therefore had **received** the vinegar, He said, ‘It is finished:’ and He bowed His head, and gave up the ghost.”

⁵⁴ Walther **Pastorale**, p.186. Drickamer translates (p.142): “As baseless as it is when the Reformed do not want to let the mere reception with the mouth be considered a true reception (see John 19:30), and so as little as a Lutheran preacher may let himself be moved unnecessarily to depart from this form of reception which has become customary in our church for good reasons, yet what Seidel writes is quite correct: ‘Nothing is taken away from the essence of the Sacrament if the communicants take the bread and the cup from the hand of the preacher (into their hands) and eat and drink in this way. In the case of elderly preachers who may happen to have trembling hands, it is rather to be advised that such be done than that one must be in constant fear, especially that the wine may be spilled.’”

⁵⁵ Walther **Pastorale**, p.186. Drickamer translates: “The same [see footnote 51] holds true then, for example, if sick communicants can assume only such a bodily position that one cannot himself bring the cup to the mouth without spilling some. See Luther’s letter about this matter to Duke Johann Friedrich of Saxony, when Carlstadt offended the weak in Wittenberg by introducing the practice that one take the consecrated elements with his hands (X, 2740 f.)”

⁵⁶ Neither commanded nor forbidden by God.

Der Lutheraner Vol.13, page 52.

⁵⁷ Luke 22:12, “And he shall shew you a **large upper room furnished**: there make ready.”

Walther **Pastorale**, page 169. Drickamer translates: “The holy Supper is not a ceremony by which the Lord’s suffering and dying are only symbolically represented, not a mere memorial meal, but rather a holy Sacrament in which, under the bread and wine, Christ’s body and blood are to be given and received as a pledge of the forgiveness promised by the clear divine words. **Christ broke the bread only in order to distribute it. So breaking the bread is not an essential part of this action** any more than the plastered room in which the Lord first held this holy meal (Luke 22:12 [Luther’s translation calls it a ‘plastered’ room]). **So we Lutherans properly omit the breaking of the bread, all the more so because the Reformed insist on it as something essential and necessary and make it a sin to omit it.**” (emphasis added).

Der Lutheraner Vol.3, page 131: “... it is first necessary to ask the question about what belongs to the actual essence of the holy Lord’s Supper. Of course, it is clear that the holy evangelists have also expressly mentioned a number of circumstances that had obtained at the institution of the holy Lord’s Supper, but which no one sees as essential to the valid celebration of the holy Lord’s Supper....Everyone much rather perceives that **all these circumstances** [Ed. the writer has spoken about the Lord and His disciples reclining around the table in the upper room] **are dictated according to the time and place, when and where any particular holy Lord’s Supper is celebrated, and according to the customs and ceremonies that prevail there.** Among these circumstances we Lutherans also concede that Christ broke the bread at the institution of the holy Lord’s Supper. It is well-known that the Jews had not baked bread that rises as we Germans do in our ovens, but flatbread, so if they wanted to receive and distribute it, it first had to be broken. That’s why **in the Hebrew language breaking the bread means the same as distributing it.** For example, Isaiah 58:7: ‘Break your bread for the hungry.’ Lam.4:4: ‘The young children crave bread and there is no one to break it for them.’ Therefore, of course, this is not a direction that the bread necessarily must be broken for the poor, but only, in general, that **it should be distributed among them.** The means to do this among the Jews was **by breaking it.** Since back on that night there was bread remaining from the evening meal they just finished, obviously Christ had to also break it **as He now wanted to distribute it among the disciples.** This was as necessary as a lamp being lit since it was evening. But **Christ was in no way thereby giving a command that this method of distribution must be observed at all times and in all places,** even where no bread needing to be broken is used.” (emphasis added; Pastor Baseley’s translation).

⁵⁸ *per accidens*: means by accident or in accidental or nonessential character.

Der Lutheraner Vol.3, page 131. See in Footnote 54.

- (2) because it was done by the early church.
- (3) because the Lord's Supper is called the "breaking of bread." Acts 2:42.
- (4) because Paul said of Christ's **body**: "which was broken for you." 1 Cor.11:24.
- (5) to remove the "false delusion" of the real presence of Christ's true body and blood from the heart⁵⁹.
- (6) to portray and to illustrate Christ's death on the cross⁶⁰.

Note: Their Lord's Supper is nothing else than an act symbolising the suffering of Christ.

What the Bible Teaches in Opposition to This.

- 1. Not Christ's example, but only His command binds us.
- 2. "This do" does not apply to all the minor details; then they would also have to bake such bread as the Jews and use unleavened bread as we do.

Note: They (the Reformed) cut the bread beforehand into small pieces and break every piece once. Christ did not even do it this way.

- 3. The breaking of the bread is the least suitable symbol, for Christ's body had not been broken⁶¹. John 19:36⁶².

Note: They should also actually spill some wine to symbolise the shedding of blood⁶³.

- 4. "**Which is broken for you**" (1 Cor.11:24), the other Evangelists explain this verse with the words: "**which is given for you.**"⁶⁴

- 5. "**Deal**⁶⁵ **thy bread to the hungry**" (Is.58:7) does not even mean breaking (the bread), but distributing it (to those in need).⁶⁶

Note: We (Lutherans) break the bread beforehand and cut it correctly⁶⁷.

⁵⁹ **Der Lutheraner** Vol.3, page 131, 132: "They (the Reformed, Ed.) have even openly declared that the goal of their strictly retaining this ceremony (breaking of the bread, Ed.) is to remove the Biblical doctrine of the presence of the body and blood of Christ from out of the hearts of Christians. [Ed. Then proof is given of this.]...."

"After such a public statement on the part of the Reformed, for what honest Lutheran could the omission of the breaking of the bread at the holy Lord's Supper not be a matter of conscience?..."

Walther **Pastorale** p.169. Drickamer translates: "So we Lutherans properly omit the breaking of the bread, all the more so because the Reformed insist on it as something essential and necessary and make it a sin to omit it."

⁶⁰ **Der Lutheraner** Vol. 3, page 131: "They only regard the Sacraments as ceremonies that give no grace, but rather should only point to, signify and represent the same... They believe of the holy Lord's Supper, there is no true presence of the body and blood of Christ at all in it, but rather these heavenly treasures would only be represented in them under the bread and wine. The holy Lord's Supper is actually nothing but a performance, by which the suffering of Christ is presented through all sorts of rituals that must, in that way, be called into remembrance."

⁶¹ **Der Lutheraner** Vol. 3, page 131: "Yet everyone can plainly see how erroneous that take would be since, first of all, the body of Christ hadn't really been broken at all, only figuratively (John 19:36 Cf. Ex.12:46). But had the breaking of the bread been a symbolic ritual, and something ought to have been signified by it, then, of course, what was signified could not again be something symbolic, but would have to be something real, thus an actual breaking of Christ's body. But, as said, since such a thing never actually happened, then it is clear that Christ had only broken the bread so He could distribute it, not because He wanted to institute a symbolic act."

⁶² John 19:36, "**For these things were done, that the Scripture should be fulfilled, 'A bone of Him shall not be broken'**"

⁶³ **Der Lutheraner** Vol.3, page 131: "But, besides that, if that were really the case, then in that same way He would have had to have commanded some of the wine be spilled in order to thereby signify the shedding of His blood on its part."

⁶⁴ See Luke 22:19.

⁶⁵ **Kretzmann** correctly captures the meaning of the word "deal" when he states: "**share** it with him who is in need." (Commentary on Old Testament Vol 2.)

⁶⁶ **Der Lutheraner** Vol. 3, page 131. See Footnote 54.

⁶⁷ **Der Lutheraner** 1900, p. 353.

(c) The breaking of bread is now a confessional ceremony, a symbol of false doctrine.⁶⁸

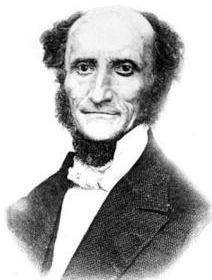
Note (a): We do not observe the breaking of bread

- 1.in order to preserve our Christian liberty.
- 2.in order not to be accused of observing Reformed doctrine.⁶⁹

Note (a): If you give your approval to false doctrine by whistling three times, you must not also whistle three times.⁷⁰

Note (b): Whoever breaks the bread places the congregation on the path to the Reformed Church⁷¹.
(to be continued)

Walther⁷² 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.

NOTE 2.

For the call to the Office of the Ministry to be not only valid but also **legitimate**, it is necessary that the one who is called has not sought the Office by pushing in, sneaking in through devious ways, convincing people, using the favour of one party, or bribery, but that he has accepted the call which has been extended to him, without his own participation (without his own initiative), on the urging of others (persuaded by others to do so), out of obedience to God and the love for the neighbour. Let us here on this matter again hear **Luther** speak who, above all, is experienced in God's Word and ways.

⁶⁸ **Der Lutheraner** Vol. 13, page 52.

Walther **Pastorale** p.169. See Footnotes 54, 56

Der Lutheraner 1900, p. 353.

⁶⁹ **Der Lutheraner** 1900, p. 353.

Der Lutheraner Vol. 3, page 132. See Footnote 56.

⁷⁰ **Der Lutheraner** 1900, p. 353.

⁷¹ **Der Lutheraner** Vol. 3, page 132: "Besides that, a **preacher must always think about the future**. If he tolerates Reformed ceremonies in his congregation **might he not easily be thereby paving the way for his congregation's later departure from the Lutheran Church and falling into the hands of a Reformed teacher?** What answer will he give for doing so before God some day? Experience has proven that this fear is in no way unfounded. We will give an example. The Reformed Elector George Wilhelm of Brandenburg writes the following in a response to the governors of Cleve from December 18, 1637: 'and what is most offensive, the same report is coming to us, as you even have to force Lutheran congregations in other places to use Reformed practices (worship) against their will, with the goal of displacing their own, and to that end you even employ some utterly unheard of pretexts (tricks). That is, when a parish pastor would run short of wafers, having too many communicants, he'd be forced to divide and break a few into more pieces, or if a schoolmaster ran short of books for a few students he was directed to read from the Heidelberg Catechism (Reformed), so you have to play such tricks to prove Reformed practices are being accepted.' (See: *Collection of New and Old Theological Issues*, from the year 1738. Pages 143,44) **Now by this the Reformed are trying to demonstrate that a congregation may be forced to become Reformed if her pastor is forced by necessity to break the hosts a few times, but how much more will that happen if a person directly introduces this Reformed breaking of bread?**" [emphasis added, BLW].

Walther **Pastorale** p.170 Footnote.

Der Lutheraner Vol.5, page 180.

⁷² 1811-1887.

He writes: “Here belong also those who are themselves aware that they carry with them a great talent and consider it a truly great negligence if they do not teach others; if they were to bury their talent in the earth, which God has commanded them to use, they behave as if they feel they must expect, as with the lazy servant, a heavy judgement of the Lord, Matt.25:18,24 ff.; Luk.19:20 ff. Thus with ridiculous lies the devil deceives the thoughts and imagination of these people; those who are instructed by this verse (Psalm 8:2; Ed. Luther’s German Bible Ps.8:3) shall know that we are not those who teach there, and that not our word is to be taught and preached, but that our mouth alone may serve His Word when he wants to have it and when we have been called to do it. He speaks here: You, you have ordained strength, not they, not we. Hence the Gospel says (Luk.19:13 ff.; Matt.25:14 ff.) that the Master (Nobleman) who travelled to a far country, had called his servants and entrusted them with his goods and had divided the talents among them. Therefore then also remain where you are until you are called; do not seek another call (to the Office of the Ministry); do not impose yourself upon others; for your proficiency (talent) is not so great that it will burst open your belly. God speaks to the prophet Jeremiah (23:32): I did not send the prophets, nor commanded them, etc. This affliction concerns and troubles them indeed so much that they become very dissatisfied and sorry about their calling and station (position). The devil plays such a game with them so as to make them uneasy, who have already begun to do it (Ed. go where God has not sent them), and in the end to consume them with annoyance (displeasure) and laziness. Therefore he who has been called, let him give his mouth to the Lord and receive the Word from Christ; he is the tool and not the master; but he who has not been called, let him pray the Lord of the harvest that He will send labourers into His harvest, Matt.9:38.... But that we have said, no-one should teach in the congregation unless he has been called by God to do so and that it is known to everyone what kind of call from God this is, then let us consequently take notice of the following: that it is a call from God when someone who is placed over us, indeed, against his will, through the authority of his superiors (*), be they spiritual or secular, are called or summoned to the Office of the Ministry.

[**Walther’s Footnote (*)**: Luther speaks here as the circumstances then (1519) in his surroundings called for. It probably does not need any mention that what Luther says here regarding the religious superiors, finds an application to the congregations here in America which have correctly called, because what the state appointed, religious superiors did as guardians of the congregations, this the independently constituted congregations themselves do here by virtue of the divine power originally belonging to them. Compare above Luther, Thesis 4, Note 1.]

For “**there is no power but of God**,”⁷³ as St. Paul says in Rom.13:1. Therefore, whatever concerns both authority and power, there is no doubt that it concerns God Himself. Beloved, there is no doubt about it, if God desires to have you, He will seek you out, indeed, He will even send an angel from heaven to lead you where He desires to have you” (if it would be necessary).

“And I hold this to be the cause why nowadays neither bishops, nor priests, nor monks teach the Word in the Church; that there is almost none of them any more who is waiting for God’s call, but instead altogether run and go after the parsonages and pulpits, secure salaries and possessions, after laziness and full stomachs; hence at this time either desperation or a lazy and good life not only makes monks, but also bishops and priests. (**)

[**Walther’s Footnote (**)**: So, just as it now often happens in America where also any who could not accomplish anything, finally out of desperation or plagued by aversion to work, out of pure laziness become preachers, to whom then not only even ignorant congregations but also even unscrupulous synods open the door to the sheep fold.]

“You will not understand this divine call better then when you have taken notice of the histories found in Holy Scripture and of all the holy men; for those who have taught flowing from (arising out of) a call of God, they have at all times done great things, as the holy Augustine, Ambrose and before them the holy Apostle St. Paul.” (On Ps.8:3. Walch IV, 761,767.ff; S.L.IV, 624-627).

⁷³ Greek: “There is no power except that ordained by God.”

In quite a similar way **Luther** speaks in his Church Postils⁷⁴ on the Gospel for St Andrew's Day: "Now there are two kinds of calls to the Office of the Ministry. One comes from God without means. The other comes through people and yet also from God. One should not believe the first unless it is proven with miraculous signs.... Indeed, even if you show us signs, we still want to take a look first at what your doctrine is, whether it agrees with the Word of God. For false prophets can also do signs, as Moses said to the Jews (Deut. 13:1-4). The other comes through people and yet also from God, namely, through means. And that is a call of love, as when one is chosen from the group to be bishop or preacher when it is seen that he has the Word of God and can also communicate it to others through his teaching and preaching. When one indeed looks at this carefully, and does not also use there the eye of a scoundrel, and observes that one almost forces himself upon others to preach, one will see that he does it for the sake of his belly or on account of his own honour; because it is dangerous (perilous), it will also never accomplish anything good. If you are learned and understand God's Word well, if you also believe that you want to present it to others uprightly and beneficially, wait! If God wants to have it, He will surely find you. Beloved, do not let the sleight-of-hand (cunning deception) burst your belly, God has not forgotten you; if you are to preach His Word, He will certainly summon you at His time.

"Do not set any purpose, time, or place for Him. For He will drive you where you do not want to go, and you will not end up where you would like to be. If you were wiser and more clever than Solomon and Daniel, you should still flee, as from hell, from speaking even one word that you would like to be furthered or called to something. Believe me, no one will do any good by preaching unless he is furthered and pushed to preach and teach without his will and desire. For we have only one Teacher, our Lord Jesus Christ, Who alone teaches and produces fruit through His servants, whom He has called for it. But whoever teaches without a call does not teach without harming both himself and his listeners, for Christ is not with him" (Walch, XI, 2549, 2555; S. L. XI, 1910, 4-5, 1916, 15).

They are not legitimately called who come first without a call and artfully bring it about that they are called afterwards. In a comment on Ex. 3:1, **Luther** writes about the sneaks: "Yes, they can certainly get behind people, sneak in, and wash long enough that they are afterwards chosen and called. One can soon talk people into doing it. But they are thieves, murderers, and wolves (John 10:1)" (Walch, III, 1077; S.L.III, 722, 12).

Carlstadt had a call like that. **Luther** writes about him: "But if he claims, together with the Orlamuenders, that he was chosen by them to be their pastor, and so has been outwardly called, then I answer: It does not matter to me that they called him afterwards. I am speaking about the first entrance (his first coming). Let him produce letters to show that they at Orlamuende have summoned him from Wittenburg and that he did not himself run over there. Dear friends, if being called means that I, out of a sense of duty and obedience, run to another city, and thereafter place myself in so favourable a light and persuade the people to choose me and oust another, then I say that no principality is so great, but that I would be prince therein and drive out the incumbent. How easily one has convinced a people! That is not being called. That is starting a sect and an uproar (rebellion) and despising authority" ("Against the Heavenly Prophets"; Walch, XX, 230; S.L. XX, 169,101; Am. Ed. 40, 113-114.).

But there can be cases in which offering oneself is not contrary to conscience and does not call into question the legitimacy of the call. According to 1 Tim. 3:1 and Is. 6:8, it may rather be the sign of a true divine call. Let us hear **our Reformer [Luther]** on this point also.

⁷⁴ Martin Luther preached thousands of sermons. While he was still alive they began to be collected into books of sermons for each Sunday of the Church Year. They were called "**Postils**" from the Latin words *post ille*, or "after this." "**This**" was the Holy Gospel for the day. "**After**" the text came the sermon. Luther's *House Postils* are especially significant. They are sermons for the Church Year, each preached by Luther and carefully written down. They were preached at Luther's house in Wittenberg where he'd gather friends and family for services other than the main service at church Sunday morning.

He writes: “But one should also not reject those who form the attitude from a godly, good intention, that they are not considering their profit and pleasure, not their praise, not a good, soft life, but are pursuing only this that they would like to teach and preach God’s Word. But they are rare birds. Indeed, one should praise such men, as St. Paul says in 1 Tim. 3:1: ‘**This is a true saying. If a man desire the office of a bishop, he desireth a good work.**’ But that is why he quickly adds in vv. 2ff. and says: ‘**A bishop then must be blameless, the husband of one wife, vigilant, sober,....**’ and all that follows there. All that pertains to a bishop. Now one who desires that desires a precious work [Luther’s translation of ‘good work’ in 1 Tim. 3:1]. For such an office calls for one who can despise honour, life, and all goods; for it is a service of the truth that has previously proclaimed and said in Matt. 10:22: ‘**and ye shall be hated of all men for My name’s sake.**’ Since those who are drawn to it with force, without their own will, can hardly endure that, one hopes in vain that one will endure it who pursues it on his own, or one who pursues such an office without being moved inwardly by a special grace” (On Ps. 8:3; Walch, IV, 769f: S.L. IV, 629.).

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

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 Taken from KB Jan 1890 pages 56-58)

Third Session – Morning 25 September, 1889. (Continued from August-September Morsels)

Pastor Kaibel⁷⁵: That text⁷⁶ is obscure. We know that it is difficult to understand.

⁷⁵ **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.

⁷⁶ Rom.12:6. It is not obscure when it is examined in the light of the rules of Scripture Exposition.

“This *rule* dealing with the *Analogy of Faith* is based on Romans 12:6 where we read, ‘*Whether* [if anyone] *prophecy, let us prophesy according to the proportion of faith.*’

1. Prophecy

This word means to speak on behalf of God or to speak God’s Word when it is used to refer to *true prophets*. These were of three kinds:

- i. those who could with God’s help predict future events for the welfare of Christ’s Church (Acts 21:10)
- ii. those who spoke God’s Word by direct inspiration of the Holy Spirit (Luke 4:20)
- iii. those who spoke God’s Word, not by direct inspiration, but were repeating and correctly explaining Holy Scripture and were strictly bound to the revealed Word of the Prophets and Apostles (1 Thes. 5:20).

In Romans 12:6 the word is used in the *third sense*: every explanation of God’s Word not given by direct inspiration but taken from and bound to the written Word of God.

Proof:

- 1) These prophesyings were indeed to be highly prized, but only after they had been properly examined, tested and agreed with God’s Word, 1 Thes. 5:21; 1 Cor. 14:37.
- 2) These prophets were strictly bound to the revealed Word of God as the *sole* source and standard of their teaching activity (Eph 2:20).
- 3) To prove the truthfulness of their teaching it had to agree with Scripture (2 Tim. 3:16,17). This is the limitation Paul binds them to in Romans 12:6.

Dr F Pieper: ‘We have their exact counterpart today when Christians are moved by the Holy Ghost, eg, in the meetings of congregations, to speak on doctrinal matters on the basis of Scripture.’ (*Christian Dogmatics*, Pieper, II, 451-452.)

2. Faith

Pastor Strempel⁷⁷: At all times the Lutheran Church has understood this text as referring to the Analogy of Faith (as just discussed). A **new** explanation of it certainly has emerged. Now we must here come to an understanding whether the new explanation or that which the Christian Church has always given concerning it is the correct one. Not only the Lutheran Church upholds our position on Rom. 12:6, but this position can be traced back to the early teachers of the Church themselves. Now when we examine this text the question is: “Is a **divine rule** of exposition of Holy Scripture **really** given **in this text**? Everything depends on how a person understands “pistis” (faith).

Missionary Flierl⁷⁸: I must again come back to my question: Is the word “faith” in Rom.12:6 the confession of the church?

The Greek word for faith does not here mean personal trust in the atoning sacrifice of Christ as revealed in the Gospel. Rather it here refers to *the entire body of Christian Doctrine* with justifying faith in Christ as its heart and core.

Proof:

- i. The Greek rule states that when the definite article is used before the word faith it refers to the entire body of Christian doctrine, unless the context clearly shows otherwise (eg Eph 2:8,9), namely, the Articles of Faith, 1 Tim 4:1; Jude 3; Eph 4:5; 1 Peter 5:9
- ii. The usage of *analogy in the Greek* here meaning *right relation to, true agreement with, in harmony,* with demands that FAITH here be taken as the entire body of doctrine.
- iii. The Greek word ‘according to’ refers to the *boundary* for all prophecy, namely, it must be in complete agreement with the doctrines of Scripture
- iv. If the word ‘faith’ refers only to justifying faith, then such faith alone becomes the basis and foundation by which teaching must be judged. This is contrary to John 8:31,32
- v. Reference has already been made to justifying faith in Romans 12:3.

Reference is also made in 2 Timothy 1:13 to the *Analogy of Faith*. It reads, ‘Hold fast *the form of sound words*, which thou hast heard of me in faith and love which is in Christ Jesus.’ The Greek word for ‘form’ refers to a pattern which a person is to follow carefully in order to maintain exactly the same reproduction. Paul taught the pure inspired Word of God. Timothy is here commanded to hold fast to this pattern. He is to teach exactly what Paul imparted to him. Everything Timothy proclaims is to be in strict agreement and harmony with Paul’s doctrine given by inspiration of the Holy Spirit.

Other Bible texts which deal with the Analogy of Faith are 2 Peter 1:19; Psalm 119:105; 1 Peter 4:11; 1 Timothy 6:3; Hebrews 11:1-3; Galatians 1:8.

To sum up: the *Analogy of Faith* refers to all the doctrines of Scripture as they are set forth and taken from simple, plain, clear proof passages.

Dr F Pieper refers to it as: ‘the clear Scripture passages that require no interpretation but are lucid in themselves.’ (Op cit I:36).

Luther commenting on Romans 12:6 says that to agree with the faith means to agree with ‘the doctrine of Scripture’ (Pieper, I, 451).

Gerhard (1582-1637) defines it as follows: “By the rule [Analogy] of faith we mean the plain passages of Scripture in which the articles of faith are set forth in plain and express terms.

Our position on Rom 12:6 is supported by Luther, Walther, Pieper, Stoeckhardt, Kretzmann, Pfeiffer (1640-1698), Musaeus (1613-1681), and other faithful Lutheran theologians. [ELCR Fellowship Day Essay 1998].

⁷⁷ **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).

⁷⁸ **Missionary Flierl** (1858- 1947) was trained at Neuendettelsau, Germany, the home of the evil “Open Questions” principle and was ordained in 1878 and was a member of the Immanuel Synod at this time, doing missionary work.

Pastor Strempel: It is so plain. By “pistis” the Apostle Paul could not understand a **fixed** confession for such a confession was not yet in existence in those days. Nevertheless our Lutheran Confessions are a part of the **rule of faith** (regula fidei), that is, everything which is written in our Confessions is a part of it. So many things do not occur in the Confessions which occur in Holy Scripture. Nevertheless it belongs to the **rule of faith** because it agrees with Holy Scripture. Whoever brings something against the Confessions, brings something against Holy Scripture.

Pastor Kaibel: But now when someone finds something in the Confessions which is against Scripture, but in spite of that continues with the Confessions, then he would only be adapting himself to the church.

Pastor Kuss⁷⁹: Scripture is also to be explained through Scripture. In this we now state our agreement. Dark texts must be explained by the clear, also in the prophetic passages⁸⁰. Yet the latter also has **special character** and that is the matter about which is here being dealt with between us.

Pastor Strempel: We have made a **small amount** of progress. But do you believe that **all parts** of Christian doctrine which are found in the **Book of Revelation** must agree with the **Analogy of Faith**⁸¹? Then we can extend to you the hand of a brother in this point⁸².

Pastor Kaibel: I have given the explanation that the contents of the Book of Revelation are to be interpreted in part according to Scripture, but **with the exception of the visions**.

Pastor Strempel: But through these visions doctrine can also certainly be given, through the vision of Peter (Acts 10:10-16).

Pastor Kaibel: The understanding of the visions will show us the future. There it will appear that they include nothing which contradicts the remaining word of God. That is my comfort.

Fourth Session. September 25. Afternoon.

Pastor Oster⁸³: This morning we sought agreement concerning an important basic rule of sound Scripture exposition and I desire that we still once more place it before our minds

Missionary Flierl began to speak on this and spoke for a long time concerning this that he believed we have agreed on the basic principle “Scripture explains Scripture”⁸⁴.

⁷⁹ **Ludwig Ed Kuss** (1859-1940) trained at Neuendettelsau, Germany (1877-80) and was ordained in 1881 and served in the Immanuel Synod and later the UELCA. He was at Murray Bridge at the time of these talks.

⁸⁰ When an interpretation of Scripture **clearly contradicts** a plain doctrine of Scripture or a clear proof passage of the Bible, or the context or a correctly explained parallel passage or the Biblical rules of Scripture exposition, then **that interpretation is wrong and an error which is of grave danger to the church**. This is where the errors of the Immanuel Synod, especially on the doctrine of Millennialism arose. In spite of their interpretations clearly being shown to be in error, they still wanted acceptance of them by our old ELSA or at least their toleration. They wanted their error to be given equal rights with the Truth, in other words, they wanted our ELSA pastors “to agree to disagree agreeably” on these points. This constituted the evil “Open Questions” principle on which the later UELCA was based and which is contrary to 1 Cor.1:10 and John 8:31,32.

⁸¹ It is here called the **regula fidei** which literally means “the rule of faith,” but which is another expression for the “Analogy of Faith.”

⁸² This was just another way of saying that they could agree in this point.

⁸³ **Pastor Oster** (1830-1897), who emigrated from Germany as a result of persecution, after 15 years study, was one of the three men whom Pastor Fritzsche trained and ordained in 1855 here in Australia. As well as being a faithful pastor, and as one who embraced the orthodoxy of the old Missouri Synod with grateful thanks to God, he was also President of our old ELSA here from 1873 until 1897.

⁸⁴ The Latin expression that he used was: “Scriptura ex Scriptura explicanda”.

Pastor Dorsch⁸⁵ spoke on this in the same manner, but he added: Our most important basic principle is: **Scripture must be explained by Scripture**⁸⁶. It was never our belief that a doctrine is only therefore the true doctrine because it agrees with the Symbols⁸⁷. But the principle is **not correct**, that, because the Revelation of John is the last revelation of the Lord to the Church, it could contain something which contradicts the letters (of the apostles in the New Testament⁸⁸). Then one also must say of the last prophet of the Old Testament, that the last prophet has had the right to abolish what earlier prophets have prophesied.

Pastor Kaibel: With **our** interpretation of the Revelation of John we find many things which according to inspection appear to contradict the earlier statements of the Lord and the apostles, but according to **our** opinion they only supplement the same. When we, for example, speak of the first resurrection as a **bodily** resurrection, then that is not a contradiction against other texts about the resurrection. Harms, Selnecker and Dannhauer have also understood this text as referring to a bodily resurrection. When now these men of God have so interpreted that text and are still today recognized by the Lutheran Church as Lutherans, how can then the prohibition against this view be maintained.

Pastor Dorsch: I can prove to you that preachers who have taught Chiliasm from the pulpit have been expelled (from the church), for example, Seidenbecker⁸⁹. What you have alleged about Dannhauer⁹⁰ is not true. The publication which he himself edited contained nothing of this Chiliasm. Of Selnecker⁹¹ I find it hard to believe that he had firmly held to such an opinion right until he died.

--- Moreover, I am also serious that we reach agreement. If you can **prove** that John 6 etc does not stand in contradiction to Revelation 20 (by your interpretation), then I will agree with you (lit. "I will fall to you"). There is no doubt that by the words in John 6: "**All those whom the Father has given Me**" (John 6:37,39), are meant all those who have obtained salvation. Of them the Lord says: "**I will raise him up on the last day**" (John 6:40). You now seek to **remedy** this in this way that you say that the last day is a **long period** of time. You reprove us that we are not very particular about the thousand years and still do the same here.

Pastor Peters⁹² now required of the Immanuel Synod men several times to quote Bible texts in which it is stated that the last day is not a day of twenty-four hours.

Apart from other speakers and those who answered them, **Pastor Kaibel** expressed himself in the following manner: Certainly we have **no** particular Bible text for it, but we prove it from the context. Moreover, we

⁸⁵ **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.

⁸⁶ Scriptura ex Scriptura explicanda est.

⁸⁷ The Lutheran Confessions or the Book of Concord.

⁸⁸ Added by translator for clarity.

⁸⁹ **George Laurence Seidenbecker** was a pastor at Eisfield, Saxony and he spread the error of the millennium. On account of this false doctrine he was deposed from his Office as pastor. (From "An Ecclesiastical History" Volume 5 by Johann Lorenz Mosheim.

⁹⁰ **Johann Conrad Dannhauer** (born 24 March 1603-died 7 November 1666) was an [Orthodox Lutheran](#) theologian and in no way taught the millennium.

⁹¹ **Nikolaus Selnecker** (or **Selnecker**) (Born: December 5, 1530, [Hersbruck](#) – Died: May 24, 1592, [Leipzig](#)). Together with with [Jakob Andrea](#) and [Martin Chemnitz](#) he was one of the principal authors of the [Formula of Concord](#). The fact that he adhered to the Augsburg Confession which condemns millennialism shows that he was not a millennialist.

To make the charge that these men were millennialists is one thing, but they do not come with any proof. Always demand proof for such assertions. **In the final analysis the question always is: "Does God's Word teach it?"**

⁹² **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)].

obviously take the expression “**last day**” as that in which the Judgement occurs. On this last day will the Father – not the Son – raise the dead. But because I see that **in the “last day”** of which Holy Scripture speaks, a **period of more than a thousand years** is inserted and then the Judgement occurs, hence I conclude from this that by the expression “last day” Holy Scripture understands an entire period of time. And I also believe this explanation is justified by the law of **perspective prophecy**⁹³ that we here make use of as we find it already in the Old Testament.

I consider Mal.4:1 ff. and Dan. 9:20 ff. to be examples of such **perspective prophecies**.

Mal.4 obviously prophesies of the coming of Christ in the flesh. But the prophet still sees **at the same time** (as the words “great and terrible day” prove) the coming of Christ for Judgement; for obviously the long awaited birth of Christ for our salvation is **not** called “a great and terrible day.”

In the second example, that the prophet **not only** gets to view the Antichrist of the Old Testament, but **also** the terrible time of the Antichrist of the **New Testament** follows **from this** that with the words: “**When ye, therefore, shall see the abomination of desolation spoken of by Daniel the Prophet, stand in the Holy Place**” (Mat.24:15), the Saviour Himself refers to Daniel when He speaks about the Antichrist of the New Testament.

Pastor Strempel: Your idea that there are already in the Old Testament **perspective prophecies** I **cannot accept**, especially not in regard to both the texts quoted by you. In regard to Mal.4, as is proven already by the following verse (Mal.4:2⁹⁴), the prophet **only** views the coming of Christ **in the flesh** in this vision. **Why** he calls the long awaited birth of our Redeemer for our salvation “a great and terrible day⁹⁵,” the Lord Himself gives us sufficient information about it in John 3:21⁹⁶ and 36: “**Whoever does not believe on the Son is condemned already**” (as quoted in Luther’s Bible) and John 3:36: “**The wrath of God abideth on him.**” The day of the birth of Christ is a day of joy for everyone who receives Him in faith; but it is also a day of **judgement** which has already broken over all those who **despise** His grace and therefore **for them** it is a “great and terrible day.”

What relates to the **second** example the Lord Jesus certainly refers to in this way with the words: “**When ye, therefore, shall see the abomination of desolation**” (Mat.24:15) prophesied by Daniel. **But Daniel speaks** of the “**abomination of desolation**” in two different visions. In the **one** vision (Dan. 9:20) the birth of Christ is connected with the prophesied hardening of the people of Israel on which the destruction of Jerusalem follows, is being shown. (Dan.9:27, “**For the overspreading of abominations he shall make it desolate**, literally, ‘on wings of abominations he comes destroying,’ namely, with his idolatrous customs, **He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate**⁹⁷”, and Dan. 9:26, “**the end**⁹⁸ thereof shall be with a flood, so that the

⁹³ The "Law of Prophetic Perspective" is that of recording future events as though they were continuous and successive, when in fact, the actual fulfilment of such prophesied events may be thousands of years apart. This says that a prophecy will often describe future events as if they were continuous and in immediate sequence, although the fulfilment might actually involve varying spans of time with gaps or delays at unexpected points, and even in a different sequence. It is often used by millennialists. **The orthodox Lutheran Church does not know of such a principle and it is not found in the Bible.**

⁹⁴ Mal.4:2: “**But unto you that fear My name**, those who believe in Jehovah, the God of the covenant, and His redemption, **shall the Sun of Righteousness**, the Messiah, with the fullness of His salvation, **arise with healing in His wings**, in the rays of His mercy sent out through His Word; **and ye shall go forth**, with joyfully uplifted heads, **and grow up as calves of the stall**, nourished by the Word of Truth and Grace.” (Comments by Kretzmann).

⁹⁵ Mal.4:5, “**Behold, I will send you Elijah, the prophet**, a prophet like him, namely, John the Baptist, the forerunner of the Messiah, Matt. 11;10,14; 17:10-13; Luke 1:17, **before the coming of the great and dreadful day of the Lord**, Joel 2, 31, namely, before the Lord Himself would begin His ministry, which ushered in the period of the New Testament, culminating in the Last Judgment.” (Comments Kretzmann).

⁹⁶ John 3:21 as in Luther’s Bible is found in John 3:18 In the King James Version

⁹⁷ Lit. : “He comes destroying until the perfected and fully determined” extirpation and judicial punishment, “shall be poured out upon the desolator” (Kretzmann).

Kretzmann: “The prophecy thus sets forth the vicissitudes of the Church of God, which would be relieved by the coming of the promised Messiah. But even after His coming the congregation of saints would be in fact a Church Militant, the great Roman Antichrist making the first attack upon the Lord’s forces and being supported in the last

attacking prince himself would perish in the end, by a divine judgment, **and unto the end of the war desolations are determined**, or, “until the end there will be warfare,” until the end of this world.) [Kretzmann’s comments added].

In the other vision where he also mentions the “**abomination of desolation**” the prophet gives in the last verses of chapter 12 (verses 11,12) (according to many opinions) the unveiling of the New Testament time. Now the question arises: In which of the two visions does the Lord refer with His words: “**When ye, therefore, shall see the abomination of desolation**” (Mat.24:15)? But since He was **asked** by the **disciples** in connection with the destruction of Jerusalem and He gave the **answer** to them, then by all means His words which refer to Daniel are taken from the first vision of the birth of Christ and the destruction of Jerusalem which followed afterward. Therefore, the argument of a **perspective prophecy** referring to Daniel falls to the ground⁹⁹.

The debate drew to a close. Once more the chief point was taken up that the dark passages must be explained by the clear.

Pastor Stempel, in the name of his Synod, explained: Our side adheres firmly to **all** the Books of Holy Scripture and, as far as their exposition is concerned, to the principles previously stated because the Holy Spirit does not contradict Himself.

Pastor Kaibel explained in the name of the Immanuel Synod: We accept the same position only with the **exception** of the interpretation of the **prophetic** because the Book of Revelation is the **last** revelation and it cannot be explained by earlier revelation.

Both parties came to this agreement that as long as the conference deliberations on the points of difference are proceeding all articles about these matters in the church papers on both sides are not to take place.

It was further decided that deliberations would be continued and that about six weeks before hand proposals are to be sent in concerning the subjects to be treated.

Furthermore: that the next conference only be a pastoral conference, not a general one; and that at the same conference the participants are to deal once more with the principles of exposition and the doctrine of the Antichrist.

The **place** is to be decided later; the **time** however is not to be before the month of February.
(To be continued)

THE PSALMS (Johann George Starke)

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.

days of the world by other antichristian elements following his leadership, until the Lord will definitely and finally bring destruction upon him and them at the time of the Great Judgment.”

⁹⁸ Of Antichrist.

⁹⁹ Lost its validity.

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

Verse 2 Continued.

Verse 2: But his delight is in the Law of the Lord, and in His Law doth he meditate day and night,

“¹⁰⁰and in His Law doth he meditate¹⁰¹ day and night¹⁰².”

and he speaks and thinks: muses, meditates on the same,¹⁰³ indeed he marvels at it, because he desires it with his whole heart and is delighted in the same. **Of His Law day and night:** without getting weary, when the occasion presents itself and setting aside time for it, in happy and distressing circumstances. Deut.6:7, “**And thou shalt teach them diligently unto thy children¹⁰⁴, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.**”¹⁰⁵

¹⁰⁰ **Parallelism:** Psalms are sacred verse or poetry, but not like English poetry of which we are accustomed. Hebrew poetry does not rely heavily on rhyme; it is based upon repetition and development of thought from one line to the next. This repetition is known as “parallelism.”

Verse 2 is an example of **Synthetic Parallelism**. This is where the second line of the verse *explains* or further develops the idea of the first line (1:3; 95:3). The first part of this verse **stresses the Christian’s chief delight in God’s Word**. The second part of the verse stresses the fact that since the believer delights in God’s Word **he will constantly meditate on it**.

¹⁰¹ “**He meditates**” is an **imperfect tense of habitual action**. Strictly speaking it means to utter a sound and hence it is employed of the inward utterance of the words a man speaks to himself; and also of giving open and loud expression to the thoughts.

The verb literally means “to moan, growl, utter, speak, muse, think, and plan” (cf. 2:1b where it means, “devise”). This is a comprehensive term for the study and application of the Word to one’s life. It involves thinking about what Scripture means and how, when, and where it should be applied. Included with this would be reading, hearing, study, and memorizing so one can accurately think about Scripture and apply it.

Pastor F.G. Kleinig: “*Meditation is like the cow chewing the cud.*” It gets the sweetness and nutritive value of the Word into the true Christian’s heart and life:

Kretzmann: “Reflecting upon its injunctions, applying its instructions always and in all circumstances.”

Luther: “*To meditate*, as it is generally understood, signifies to discuss, to dispute; and its meaning is always confined to a being employed in words, as in Ps. 37:30, ‘The mouth of the righteous shall meditate wisdom.’ Hence Augustine has, in his translation, ‘chatter;’ and a beautiful metaphor it is -- as chattering is the employment of birds, so a continual conversing in the Law of the Lord (for talking is peculiar to man), ought to be the employment of man. But I cannot worthily and fully set forth the gracious meaning and force of this word; for this ‘meditating’ consists first in an intent observing of the words of the Law, and then in a comparing of the different Scriptures; which is a certain delightful hunting, nay, rather a playing with stags in a forest, where the Lord furnishes us with the stags, and opens to us their secret coverts. And from this kind of employment, there comes forth at length a man well instructed in the Law of the Lord to speak unto the people.”

Stoekhardt: “The righteous or Godly man manifests his delight in the Law by diligently giving himself up to the study of God’s Word, by pondering it, and by speaking about it. ‘**Meditate**,’ the Hebrew ‘hagah,’ really means to *murmur softly in deep thought, to ponder in such a way that the thoughts flow forth in the form of expressive words.*”

Luther: “Prayer, meditation, and trial make a theologian.”

¹⁰² “**Day and night**” is an idiom which means “constantly, consistently, and regularly.” This means the man of blessedness is occupied with God’s Word. It is on his mind and in his heart at all times in every situation and area of life (2 Cor. 10:4-5) – a constant practice.

Stoekhardt: “He engages in such thoughts even at night time when, as he lies awake, he ponders what he has read and learned about God’s Word. A fine example of this was the Elector of Saxony in Luther’s time. Something similar is said of St. Bernard of Clairvaux, 1091-1153.

“The man whose *whole life is so bound up in the Word of God* is a blessed man. Luther says that such a man through his love for the Word has been *baked into one cake with the Word.*” (Comments on Psalm 1, page 14.)

¹⁰³ The Word of God.

¹⁰⁴ **Kretzmann:** “Impressing and inculcating them upon their minds while they are still in the plastic state.”

¹⁰⁵ **Kretzmann:** “They should, in other words, form the chief topic of consideration and of conversation in the Israelitish family. There is a fine hint here that home devotions and home teaching of the words and will of the Lord should be a prominent feature in every Christian family.”

Comments on Verse 2

he speaks and thinks: Hagah: certainly in regard to its proper meaning it indicates either silent **meditation** and reflection of the mind or yet only an inaudible groaning and moaning; Ps. 37:30, “**The mouth of the righteous speaketh wisdom¹⁰⁶, and his tongue talketh of judgment.**” But it is also spoken about and used: therefore we can correctly connect the quiet meditation with the speaking of the Word of God.

day and night: Since with the Jews the evening after 6 pm and the morning hours before 6 am were classified as night, then the believer is directed to be occupied with God’s Word **at night**, his evening and early morning hours are to be used for that purpose. Because such times are quiet and one is then free from the noises which occur at work and at other places, they are the most suitable for this purpose and therefore above all other times are to be used for this purpose. Furthermore, one is to see to it that, for this reason, nothing disturbs the necessary, nightly rest.

Ambrose here understands by the word “day,” the day of prosperity, but by the word “night,” he understands the time of cross and affliction, even death itself, so that a person in both types of very different circumstances, he, nevertheless, at any time takes his most special delight and comfort in God’s Word. While we are to study God’s Word in all circumstances, yet what Ambrose says is not the meaning of the text. But we are to understand the literal sense as correct since it rather is used in a much more edifying manner.

Practical Application of Verse 2.

10.) Among other distinguishing marks of the state of grace of a Christian with God is also this that a person has an ardent desire for God’s Word. In fact, as little as a person with a healthy, vigorous body becomes tired of nutritious food, especially of daily bread, so little does a person become weary of God’s Word. Psalm 19:8 ff.¹⁰⁷

11.) Just as a person does not always eat to properly digest the food, yet what is important for the body is converted into the bloodstream, so it is not also beneficial constantly just to hear or read God’s Word, but a person must meditate on the Word to get the best benefit from it and use it for the examination and betterment of the heart, Luke 2:19; 11:28¹⁰⁸.

12.) As often as one contemplates on God’s Word, so often it gives new joy, new knowledge, new light, life and power, Ps.119:103, 130,160¹⁰⁹.

We would like to thank Pastor Baseley for his permission to quote from his translation of **Der Lutheraner**.

¹⁰⁶ **Kretzmann:** “for he is continually meditating upon such things as pertain to the highest wisdom.”

¹⁰⁷ Psalm 19:8 ff.: “**8. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; 9. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether.** The childlike fear and reverence of God is purity, holiness, truth, because it flows out of the Gospel. **10. More to be desired are they,** the contents of the Word, than gold, yea, **than much fine gold, sweeter also than honey and the honeycomb.**”

¹⁰⁸ Luke 2:19, “**But Mary kept all these things, and pondered them in her heart.**”

Luke 11:28, “**Blessed are they that hear the Word of God and keep it.**”

¹⁰⁹ Ps.119:103, 130,160: “**103. How sweet are Thy words unto my taste!** pleasant for spiritual edification; yea, **sweeter than honey to my mouth,** for such is the effect of the Gospel promises upon every believer. **130. The entrance of Thy words giveth light,** that is, the opening, the unfolding, of His Word, as His Holy Spirit explains it to the heart of man, makes the words of divine wisdom clear; **it giveth understanding unto the simple,** to those without any pretence or show of learning in this world’s wisdom, for that is not essential for the understanding of the fundamental divine truths. **160. Thy Word is true from the beginning,** the whole body of revelation, the Bible, being the truth; **and everyone of Thy righteous judgments endureth forever,** His decisions of approval encouraging His children in the midst of all the present tribulations and opening up vistas of eternal glory before them.” (Kretzmann).