

# 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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### *What do we learn from Luther at Worms?*<sup>1</sup> by Dr. F. Pieper Part 5.



### DUKE GEORGE<sup>2</sup> OF SAXONY DIES TAKING REFUGE IN CHRIST

Such people have also experienced this, especially in the hour of death and trial, who have striven to walk the way of works in order to get to heaven. Here is an example from the time of the Reformation. On 17 April 1539 Duke George of Saxony lay on his deathbed. **He was a fierce opponent of the Reformation.** He spoke of the pit filled with heretics at Wittenberg. He persecuted the Lutherans in his land and defiled it with their blood. When it came for him to die, a terrible terror of conscience and fear of death seized him. His Roman Catholic confessor, Father Eisenberg, referred him to his good works and the merits of the saints. He also advised him especially to call on St. James for help. But the fear increased. This distressed the personal physician of the prince, Dr Roth. He allowed the Duke's sponsor, Eisenberg, to come into the room and he admonished the prince who was writhing in fear to abandon his trust in his own works and on the other hand to direct his heart alone to Christ who died for us and is our only Intercessor and Saviour. And the Duke, as it was reported, **took his refuge in Christ** with the words: "Oh, in this way You help me, my faithful Savior Jesus Christ!

<sup>1</sup> Taken from "District Report, North Dakota-Montana, 1921, pages 9-47" which contained the original German Essay. This portion covers pages 22-25 of the original.

<sup>2</sup> **George the Bearded, Duke of Saxony** ([Meissen](#), 27 August 1471 – [Dresden](#), 17 April 1539), was [duke of Saxony](#) from 1500 to 1539.

Have mercy on me and save me by Your bitter suffering and death!" A person has never come to peace with God in any other way than by faith in the Gospel, that is, there is no other way than by trust in the blood and death of Christ. The Apostle, St. Paul, says in his letter to the Christian congregation at Philippi (Phil.3:8,9): **"I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith."** Luther was ready to die a thousand deaths rather than lose and deny the Gospel of grace. Let us hold fast to **two truths: in the first place**, there is no greater misery on earth than the misery which sins causes, when in temptation and in the hour of death our conscience awakens and accuses us. **In the second place**, there is therefore here on earth for us human beings **no greater treasure than the Gospel of Christ** that tells us that the **blood of Jesus Christ cleanses us from all sin** (1 John 1:7).

### CONVERSION OF A MURDERER AND A CATHOLIC PRIEST

This is confirmed by a former Roman Catholic Priest, which is recorded by P. Weseloh in his beautiful book **"God's Word the Power of God"**<sup>3</sup> (page 111 ff). The former priest says: "In the year 1869 I was walking along Preciados Street in Madrid when a man approached me who with kind words offered me a small booklet. I asked him, 'What did this tract deal with?' He answered me briefly, 'Of the blood of Jesus Christ.' I looked at the cover of the small booklet and read the title: 'Certainly, there is a Saviour, also for you.' But before I had time to read more, another man joined him who had been watching us, and said sharply: 'This is a Protestant book and if you read it you will be excommunicated immediately!'

"Since I did not want to fall victim to an excommunication I quickly tore the supposedly heretical booklet into pieces and threw the torn pages away from me as I entered Alcala Street. I half rejoiced as I continued on that just now I had yet escaped the curse which threatened me and that I had not read the booklet. Even though I felt no desire to learn to know its contents, nevertheless, when I was alone the words constantly resounded in my ears which that man had used when he had given me that booklet: **'The blood of Jesus Christ.'** For in this way he had, without knowing it, awakened within me old memories that now came with a new power against my soul, the story of a crime, the sentencing and a gallows, as I will tell you briefly.

"It was in the year 1865. One year before hand a bag that had been sent from the station at Valladolid to Alar del Rey<sup>4</sup>, was handed over to the Tribunal of the Old Castile because in it was found the corpse of a man who had lived in the Zapico Street in Valladolid, and in the following year two women were sentenced to death, who had been convicted and who had confessed to have carried out that murder. I was among the various ministers who had been told to go to these women to provide comfort. For two nights and on the day on which they were to be led to the gallows, I was with them in the chapel. On the second night, which I spent with one these criminals in the chapel, she was full of horror at her terrible crime and about the idea that a few hours later, she would stand before the justice of the living God, without having previously had time to atone for her guilt through good works. I have to mention that she had confessed her sin a short time before hand. So I told her then that she would now offer her life as a payment for her guilt as well as receive the complete absolution that I could give her at the moment of her death. It seemed as if her conscience for a short time was satisfied with that.

"But then she began to doubt whether she would really gain God's forgiveness 'with all these things'. **'What should I do in order to pay for all my sins?'** was her constant question. **Her fear grew**; there was no time to lose, because the new sun that rose over the earth, had to appear on the dead body of this unfortunate lady in the middle of its course. I had not taken her own confession; I could do nothing but urge her to take new courage. The day came up, and with it its horrors increased. Her soul thirsted for deliverance from her guilt; **it was not the thought of her death but of eternal damnation that frightened her.** Her

<sup>3</sup> **"Gottes Wort, eine Gotteskraft"** Weseloh. Published by Concordia Publishing, St. Louis, MO, 1903

<sup>4</sup> Both places are in Spain.

soul thirsted for deliverance from their guilt; it was no longer the thought of her death, but of eternal damnation which frightened her. She even counted on all the pious Catholic religious sister associations to which she had belonged; she repeated all the promises of the various indulgences which she had received. But she felt that all that brought her soul no peace. After I had in vain tried everything to give her peace and comfort and administered what I only knew to calm and to refresh her frightened soul, I finally said, without knowing in itself the full meaning of my words: 'And now there is nothing but the blood of Jesus that is of help for us?' 'Yes,' she then replied like a drowning person grasping at a straw, 'something of the Blood of Jesus Christ will be precious to me.' 'I believe,' I said to her, 'not **something** of the Blood of Jesus Christ, but **all** of the blood of Jesus is precious. **Because the blood of Jesus Christ, the Son of God, cleanses us from all sin.**<sup>5</sup> 'Is that true?' She asked between fear, doubt and hope. 'Yes,' I replied, 'for thus the Apostle John says to us in the Name of God.' 'O, why did you not tell me sooner?' She exclaimed. '**Because if that blood makes me clean, I need no longer fear anything.**'



"I myself was pleased with the calm that now imparted itself to this woman who was suffering the agonies which a criminal faced before being executed. But after a moment's silence she said again: 'The blood of Jesus Christ can make us clean from all our sins. But what must I do so that the blood of Jesus washes me clean?' 'Nothing, my daughter,' was my answer. **Look up to the crucified Savior and make the words which He said before He breathed out His soul** (gave up His soul, died) **your words: 'Into Thy hands I commend My spirit'**<sup>6</sup>. **In this way Jesus died; in this way you are to die. In God's hands no evil will come upon you.**' This woman who was a criminal got up from her chair, threw herself to the ground and shouted, '**The Blood of Jesus Christ makes me completely clean; into Thy hands, O Lord, I commend my soul, so that you wash me completely clean.**' It was eleven o'clock in the morning and we left the chapel to go to the gallows. When we arrived at the Casa del Sol, I noticed that the murderess was again uttering words of despair. 'I have sinned,' she cried, 'and I come before God with my dirty stains - - what should I do?' I stepped closer towards her and said: 'Juana, you are not to do anything, but the blood of Christ has paid for everything!' And it was as if with these words all her peace returned, in which her complete happiness lay, she exclaimed: 'His blood makes my soul completely clean; into His hands I commend my spirit. I will not cease calling upon it (trusting in it, Ed.) it until I die.'

"All this became clear to me again before my eyes on the very day on which I had torn up that booklet which had been given to me. When I had seen that woman die in peace through the power of the blood of Christ, why did I tear up that book of which I was told that it dealt with the 'blood of Jesus Christ'? I felt remorse for my hasty actions and returned the same way by the Alcala Street. The leaves of the book I had ripped into pieces, the wind had long blown away. But the red envelope I still found in a corner, took it up and read the title once more: 'Certainly, there is a Saviour, for you too.' Again, I remembered the words with which the man had given it to me: '**The blood of Jesus Christ**', and I asked myself the question, 'Either I deceived that poor woman at the gates of eternity when I strongly recommended to her to cling to the blood of Christ, or I told her what I myself truly believe. No, no, I did not deceive her. I told her what I myself believe that the blood of Christ completely saves. Why then do I not want to accept the blood of Jesus Christ which makes me clean from all sin in regard to my own salvation even for myself? And has that woman gone to purgatory? Didn't she die with the cry on their lips: 'Jesus, receive my spirit'? Why should He receive a person? In order that He let that soul be stained with sin as before? Oh, no, Jesus is not One who turns away from those who come to Him. We (in faith) place our soul in His care so that He might cleanse us from all evil. And cleansed and justified by faith in Christ, we will no longer endure torment, but He will impress on our hearts the peace we have through the fellowship with God.' I could not get rid of these thoughts. A few weeks later these thoughts compelled me to visit a Protestant worship service. And by God's providence the first sermon that I heard dealt with the same blessed words: '**The blood of Jesus**

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<sup>5</sup> 1 John 1:7.

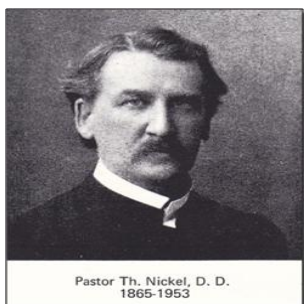
<sup>6</sup> Luke 23:46.

**Christ his Son cleanseth us from all sin'** (1 John 1:7). That was the beginning of my conversion. And, praise God! what I had once told that woman has now become the reason for my daily joy."

(to be continued)

*(Italicised emphasis is Dr. Pieper's. Headings have been added, paragraphs divided up and pictures added.)*

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## **"When Are We True Children of the Reformation?"**

Eph.5:8, **"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."**

[From **"Der Lutherische Kirchenbote"** (The Lutheran Church Messenger) official church paper of our former ELSA in Australia, November 23, 1916, Vol. 43, Number 24, Pages 185 - 187; by the late Dr. Th. Nickel<sup>7</sup>]

We call ourselves Lutherans, don't we? Do we know the blessings of the Reformation and are we thankful from the depth of our hearts for these blessings?

The Apostle Paul wrote to the congregation at Ephesus: **"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light"** (Eph.5:8). With these words the Apostle reminds his fellow Christians about what God had done for them: how He has saved them from the misery of sin, how He has given them salvation as a free gift and how He urges them now also to live to show their appreciation for this salvation. What the Apostle wrote to the Ephesians **applies especially to us who are Lutheran Christians**. The Apostle calls out to us: **"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light,"** and with these words the Apostle shows us exactly when we are **true children of the Reformation**, namely, when we **do not forget the misery** from which God has rescued us by the Reformation, when we **remember the salvation** which has become ours through it and when we now also live to show our appreciation for this salvation.

### **BY NATURE WE ARE SPIRITUALLY LOST AND CONDEMNED SINNERS.**

**"Ye were sometimes darkness,"** the Apostle calls out to his fellow Christians and with these words he reminds them of the misery from which the Lord has rescued them. The Ephesians had been heathen and as such were in **"darkness."** Darkness is a picture of sin and of death. **"For, behold, the darkness shall cover the earth, and gross darkness the people"** (Is.60:2), the prophet says about those who still do not know the salvation brought about by Christ. Whoever is still not a Christian remains in the shadow of death and in darkness<sup>8</sup>. That is the condition of natural man<sup>9</sup>; he is spiritually blind and understands nothing about spiritual things<sup>10</sup>. He knows nothing about God and cannot find the way to heaven by his own reason or strength. Sin has blinded his understanding, his spiritual eyes are covered in darkness, his soul is darkened, **he is darkness**<sup>11</sup>. Just as the night has something about it which moves us to fear the darkness, so the darkness of sin fills the heart with fear and terror. Whoever still lives in darkness through the fear of death is

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<sup>7</sup> **Dr Nickel** (1865- 1953) graduated from Concordia Seminary, St Louis in 1888. From 1901 to 1923 he served in our former ELSA, being its president from 1903-1922. From 1924-1930 he was President of the Free Church of Saxony. He returned to Australia in 1935. He was an outstanding orthodox theologian of the Old Missouri type.

<sup>8</sup> Ps.107:10, **"Such as sit in darkness and in the shadow of death."**

<sup>9</sup> The expression **"natural man"** refers to the unconverted state of all people by nature because they are born in sin, are without Christ and are in the devil's kingdom.

<sup>10</sup> 1 Cor.2:14, **"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."**

<sup>11</sup> Luther's Small Catechism explained by **Dr. Drewes** states: "Because by nature I was ignorant of Christ and His salvation and my understanding was darkened. Eph.4:18."

enslaved his entire life<sup>12</sup>, because he is a child of wrath<sup>13</sup>, a child of perdition; he stands under the curse of the Law<sup>14</sup> and lies bound in the chains of Satan and hell.

## CHRIST HAS DELIVERED US FROM THE DARKNESS OF ERROR.

Of this misery of sin the Apostle reminds his fellow Christians at Ephesus when he states: "**Ye were sometimes darkness**," and he wants them to remember this so that they **thank** God who has rescued them from this misery.

*Why are you living  
in Spiritual  
Darkness?*

But what the Apostle has called out to his fellow Christians the same applies also to us who are the children of the Reformation. Also we are rescued from this darkness, namely, from the **darkness of the Roman papacy**. In what did this darkness consist? It consisted in this that he **robbed** Christians of the **Light of Life, Christ**, that he **robbed** them of **God's Word, the Light of the Gospel**. Certainly also before the Reformation there were still Christians. One indeed still had Baptism, through which a child was born again (converted) and became a child of God. There were even priests here and there who preached Christ and proclaimed God's Word, but these were rare exceptions. The great majority of people knew nothing about the salvation Christ had obtained for the whole world. The darkness of unbelief and superstition had spread out over the entire Church. Instead of the divine Word nothing but the useless teaching of men was being preached. Christ was not preached as the Saviour of sinners, but as a strict Judge who could only be reconciled through the intercession of the saints and by many offerings of money. **Work righteousness** was the content of all preaching by which poor souls who craved for peace were driven to despair.

**Luther** sang:

" My good works could avail me naught,  
For they with sin were stained;  
Free-will against God's judgment fought  
And dead to good remained;  
Grief drove me to despair, and I  
Had nothing left me but to die,  
To hell I fast was sinking." (ALHB 340v3).

There was **no doctrine** which the papacy had not falsified; and not only had he robbed the Christian of the **Bread of Life**, but also he even **pursued with fire and sword** everyone who searched and studied the Bible. The Church was enslaved; with a terrible tyranny of conscience the priesthood ruled over poor souls and drove thousands upon thousands to perdition.

That was the darkness from which we have been rescued through the Reformation. "**Ye were sometimes darkness**," the Apostle calls out to his fellow Christian. He reminds them of the misery from which they have been rescued. The darkness has passed. And so we also should always **remember the misery** from which God has rescued us according to **His mercy**. Whoever wants to understand correctly the blessings of the Reformation must always remember the darkness from which God has freed us.

## BRIGHT LIGHT OF THE GOSPEL OF CHRIST

Yet the Apostle adds: "**But now are ye light in the Lord**." The darkness has passed; there is **Light**, it has become **Day**. If the darkness is a picture of sin and death, then the **Light** is a picture of **Righteousness** and of **Life**. The Apostle reminds his congregation of the salvation that had come to them. They were no

<sup>12</sup> Heb.2:15, "And deliver them who through fear of death were all their lifetime subject to bondage."

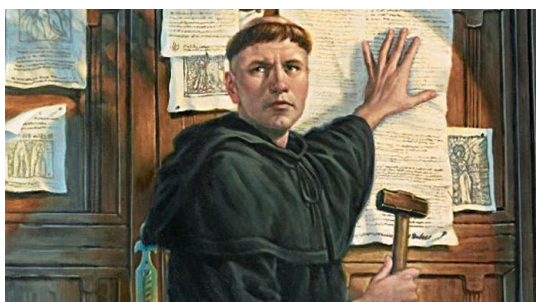
<sup>13</sup> Eph.2:3, "and were by nature the children of wrath, even as others."

<sup>14</sup> Gal.3:10, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them."





longer in darkness, no longer were they dead in trespasses and sins<sup>15</sup>, but they were a **light in the Lord**<sup>16</sup>. **Through the bright Light of the Gospel they had come to a knowledge of salvation, to faith in Christ, their Saviour.** God had given a bright glowing light to their darkened heart so that they recognized Christ as their Saviour, believed in Him, rejoiced and took comfort in Him. By faith they had become God's children and inheritors of eternal life. They lived, Christ lived in them. They had become free, loosed and pardoned from all sin, free from the chains of Satan and hell. They knew in whom they believed<sup>17</sup>, they knew the way to Life, they had peace with God, peace in their hearts, peace in their consciences, and in willing obedience they served God in holiness and righteousness<sup>18</sup>. It was a blessed state in which the Christians at Ephesus had been placed and precisely this salvation has been given to us by the Reformation.



In what then did the work of the Reformation consist? It consisted in this that through His chosen instrument, **Dr. Luther**, God again placed the **Light of the Gospel** on the lamp stand and led His Church back again to the only source of salvation, to **Christ**, to the **only Saviour of sinners**. When he nailed his 95 Theses on the castle church door at Wittenberg on 31 October in the year 1517 Luther did not even think about it that in this way the foundation for the Reformation of the Church would be laid. Nothing was further from his mind than to want to become the Reformer of the Church. God had chosen him to cleanse His Church from the leaven of the Roman papacy. With his theses Luther especially opposed the shameful dealing in indulgences by which forgiveness of sins was being purchased for money.

Just as once John the Baptist called to the people to **repent and pointed them to Christ**, so in his theses Luther **called the Church to repent and pointed them to Lord**. "When our Lord and Master, Jesus Christ, said 'Repent', He called for the entire life of believers to be one of repentance," that was the content of all of his theses. It was the **Gospel, the message of the free grace of God in Christ Jesus which Luther proclaimed** in his theses and that a poor sinner is justified before God and saved, not by the works of the Law, but alone by grace, for Christ's sake, through faith. That was a message which Christians almost had not heard for centuries. Therefore as if born by the hands of angels these theses also spread in a few weeks not only throughout all Germany, but almost throughout all Europe. Wherever they were read, they there brought forth a blessed joy, for nothing in the great wide world can make the heart so cheerful and happy as the certainty of salvation in the grace of God in Christ, the Saviour of the world.

Through this message God reformed the Church. Through this message the power of the papacy was broken and the **pope was revealed as the anti-Christ**. This doctrine has made the Christian Truth free. And this blessing has also come to us. We are Children of the Reformation. We have the Word of our God; we have it clear and pure. For a very small sum of money we can buy a Bible and no-one can hinder us from reading it and so our most holy faith can be built up. In the Confessions of our Church, especially in Luther's Catechisms and in the Augsburg Confession, we have a treasure which cannot be purchased with all the gold in the world.

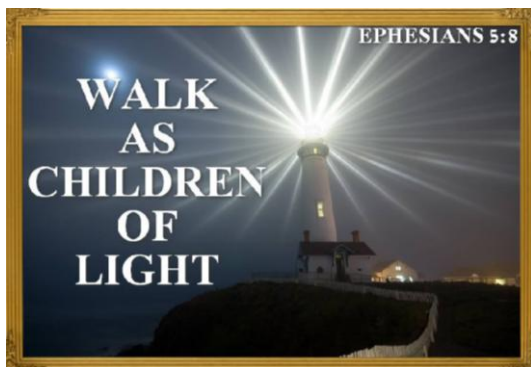
## WALK (LIVE) AS CHILDREN OF LIGHT

<sup>15</sup> Eph.2:1, "(Ye) were dead in trespasses and sins."

<sup>16</sup> Eph.5:8, "For ye were sometimes (once) darkness, but now are ye light in the Lord."

<sup>17</sup> 2 Tim.1:12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

<sup>18</sup> Luke 1:74,75: "We being delivered out of the hand of our enemies (Gospel) might serve him without fear, in holiness and righteousness before Him, all the days of our life."



enjoy<sup>19</sup>. And as Children of the Reformation, as Children of Light, we then also are to live.

For this purpose the Apostle admonishes his fellow Christians when he says: "**Walk** (live, Ed.) **as children of Light.**" But that is self-evident. What fellowship<sup>20</sup> does light have with darkness? When the sun rises in the morning, then the darkness must depart; but wherever the darkness still rules there the day has still not yet begun. If we have become Children of the Light, then we must walk (live) in the Light. Whoever still lives in darkness, whoever still does evil things and hates the Light shows thereby that he is still a child of darkness. **Children of Light walk (live) in the Light.** Because Christians are the light of the world, they are to let their light shine<sup>21</sup>.



If we are the Children of the Reformation, then we must also live and conduct ourselves as such. The Light which Christians follow is the Word of God. With the words, "It is written," Luther destroyed the power of the papacy. **Still today in the Lutheran Church nothing else must be permitted than the Word of God.** Luther sings and we sing with him:

"The Word shall stand despite all foes,  
No thanks they for it merit."

God's Word is to be the sole standard<sup>22</sup> of our faith and life.

### GOD'S WORD IS TO DWELL RICHLY AMONG CHRISTIANS

As students of Luther, as Children of the Reformation, we are to let ourselves be ruled and guided alone by the Word of God. **God's Word is to dwell richly among us**<sup>23</sup>. In this way we are to show that we are true Lutherans by **hearing and learning God's Word.** The Bible is not being read long enough among us. Today a person reads all kinds of books, but he does not want to read the Bible. If we want to remain true Lutherans, then we must again begin to study the Holy Scriptures. Our homes must become homes where God dwells, where God's Word is the daily food for the soul. God's Word is to dwell among us with all wisdom. **We are to learn to correctly divide the Word of Truth.** The Gospel of Christ must become the most valuable jewel for us. For the sake of God's Word Luther was prepared to give up his earthly belongings, his body and life. Luther sings:

" And take they our life,  
Goods, fame, child, and wife:  
Though these all be gone,  
Yet have our foes not won;  
The kingdom ours remaineth." (ALHB 174v4).

<sup>19</sup> Freedom from false doctrine, freedom from sin, death and the devil, freedom from work righteousness, freedom from hell.

<sup>20</sup> What does light have in common with darkness? See 2 Cor.6:14.

<sup>21</sup> Mat.5:16, "**Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**"

<sup>22</sup> Or rule.

<sup>23</sup> Col.3:16, "**Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.**"

Yes, Luther was prepared to give up everything for the sake of the Word. If we are Children of the Reformation, faithful Lutherans, then we will not depart from God's Word, not even a finger's breadth. And even if we are mocked and ridiculed because of God's Word and the Lutheran Confessions, we are still not to depart from God's Word.

## GUARD THE PURE DOCTRINE AS OUR RICHEST TREASURE

We call ourselves Lutherans, but how many are true Lutherans in actions and in truth? How many hundreds of our members have, on account of earthly things, turned their backs on their Church, the Church of the pure Word. "**Walk (live) as children of Light,**" the Apostle says. We are not to deny our faith, but we are to **guard the doctrine of the Reformation** as our greatest treasure. And especially the **doctrine of Justification alone by grace through faith in Christ** is to be the Light which enlightens us on all our paths for it is the kernel and star of all doctrine.



As Children of Light we have a special task to carry out. We are to let our light shine before people and are to be Light bearers. We are not to place the Light with which God has allowed us to be enlightened under a bushel,<sup>24</sup> but we are to bear witness to that Light. If there is any Church which is obligated to bring to others who are still sitting in darkness the Light of Life, then it is the Church of the Reformation, the Lutheran Church. Hence we are to recognize, then, our duty to do mission work and to help build the Lutheran Zion. Let us do all in our power to see to it that the blessings of the Reformation continue to remain with our children, that the true Lutheran Church continues to grow and spread. With the gifts which God has given us we are to build the Kingdom of our God. In all languages and tongues the salvation which has been passed on to us through the Reformation is to be proclaimed to all the people on the earth. In this way we are showing ourselves to be faithful Children of the Reformation.

Finally, however, also **through our entire conduct** we are to show that we are children of Light, faithful Lutherans. If we value the Truth of His Word, let us also in faith live according to it. What does Light have in common with darkness? What does Christ have in common with Belial (Satan)<sup>25</sup>? If we are Children of God, Children of the Truth, begotten from<sup>26</sup> the Word of Truth, Children of the Reformation, then we must also renounce all ungodly matters and worldly lusts and live piously, righteously, and Godly in this world<sup>27</sup>. Lutheran Christians are to be examples, Lutheran congregations are to be model congregations. If our lives contradict our confession, then we are hypocrites and we profane<sup>28</sup> the Name of God. How much we still have to learn here! How far does our conduct lag behind our confession! We have the Light and yet how many of us are still living according to the Light!

Therefore we are always then to **remember the darkness from which the Lord has saved us and the great salvation**, of which we are partakers, and we are to conduct ourselves in the power of the Gospel as Children of God. For this purpose God wants to help us by His divine power and so we will show ourselves more and more to be Children of the Reformation. [*Headings, bolded emphasis, paragraphs added.*]

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<sup>24</sup> Earthenware grain measure holding a little more than a peck which is a container holding about 9 litres.

<sup>25</sup> 2 Cor.6:14-16: "**Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols?"**

<sup>26</sup> Meaning: converted by.

<sup>27</sup> Titus 2:11,12: "**For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."**

<sup>28</sup> **Profane** here means to treat something sacred with abuse, irreverence, or contempt, to desecrate.

Rom.2:23, 24: "**Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you, as it is written."**



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## STUDIES IN LUTHER'S SMALL CATECHISM



LUTHER: "And finally, I strongly urge that the children be taught the catechism. Should they be taken captive in the invasion, they will at least take something of the Christian faith with them. Who knows what God might accomplish through them. Joseph as a seventeen year-old youth was sold into slavery into Egypt, but he had God's word and knew what he believed" (1541) *Appeal for Prayer Against the Turks* AE 43:239.

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## THE HOLY 10 COMMANDMENTS

Explained and expounded by Dr. A. L. Graebner<sup>29</sup>.

### 1. Introduction First Chapter.

#### CONCERNING OUR DUTY TO GROW IN CHRISTIAN KNOWLEDGE.



A. L. Graebner

**Heb.5:12:** "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."<sup>30</sup>

In John 7:37,38 there are words which are truly as sweet as honey which Christ allowed to flow from His most gracious charming lips, when He on the last day of the Feast of Tabernacles<sup>31</sup> in Jerusalem cried out with a loud voice: "**If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water.**"<sup>32</sup> Christ

<sup>29</sup> Dr. Graebner was born in 1849 and died in 1904. A brilliant scholar and faithful Lutheran teacher and pastor he had graduated from St. Louis Seminary around 1872. From 1875 until 1887 he was a professor at the Wisconsin Synod's Seminary. From 1887 until 1904 he was a professor at the St. Louis Seminary of the old Missouri Synod. In 1902 he visited Australia and New Zealand especially to assist in the resolution of a number of problems. This book was published in 1888.

<sup>30</sup> An excellent translation of this text in simple words reads: "**For even though by this time you are under moral obligation to be teaching others, you actually need someone to teach you over again the very first principles of God's Word. You have come to need milk, not solid food.**"

**Dr Kretzmann** explains this text: " If one considered the **length of time** since the Gospel had first been preached in Judea, more than a generation before this, and the many opportunities which the Jewish Christians had had to become familiar with all the branches of Gospel teaching, it was by no means an unreasonable expectation that **they should all have had the ability to teach others, to impart to them the wonderful truths of the Word of God**, both the simple doctrines and those that required some measure of spiritual understanding. But the writer is obliged to **censure** his readers **because it had become necessary once more to teach them the very rudiments of the Christian doctrine, the fundamental facts, whose knowledge was expected of the catechumens when being received into the Church....** Therefore it was a disgrace, indeed, that these Jewish Christians, who should have been veterans in Christian knowledge, **lacked the understanding demanded of the novices.** They were, in the matter of spiritual knowledge, like infants unable to partake of solid food, dependent entirely upon milk.... **Mature Christians should be able to understand also the more advanced and complicated doctrines of the Christian faith, and to consider them with benefit to their faith.**"

<sup>31</sup> Kretzmann: "It was on the last day of the Feast of Tabernacles, the "day of the great Hosannah," on which the leaves of the willows and the other branches that had been used for the building of the booths were shaken off and the palm branches were waved against the altar, when the priests went around the altar seven times in a procession of thankfulness, and when a priest was commissioned to get a pitcher of water from the pool of Siloam and then pour it out at the side of the altar."

<sup>32</sup> An excellent translation of John 7:37,38 in accordance with the original Greek reads as follows: "**37. Now on the final and most important day of the Feast, Jesus stood, and He cried in a loud voice, 'If any man is thirsty, let**

presented Himself as the true healing Fountain, the uncreated, living Fountain of water for the soul, which is pure, always flowing, which never dries up nor is closed, but is an open Fountain, available to all, flowing entirely through the channels of grace<sup>33</sup>. The Saviour of the world is presented like a loving mother who calls to her little child to come close to her and nurses her baby to drink. Hence Christ also says: **"If any man thirst, let him come unto Me."** Christ requires a true, eager desire of a thirst of faith: "If he who thirsts as a deer for water, if he whom Satan tires and fatigues as a result of his spiritual hunting, if he who has become parched and thirsty, if he is to come to Me and drink, that is, he believes My Words, then will **flow from his innermost being rivers of living water.**" But this He spoke of the Spirit that they should receive who believe on Him (**John 7:39**). Whoever partakes of the true saving Fountain will not only be full of the Spirit, but also will overflow and make others to drink spiritually so that they have more than sufficient.

### THE BIBLE WARNS AGAINST LAZY CHRISTIANS.

When the Apostle says, **"By this time you ought to be masters"**<sup>34</sup>, "who are no longer thirsty for milk, but ought to be able to digest solid food, then he indicates that they are to **grow in the Word** by using the beautiful picture of solid food. The Apostle had previously dealt with the highly important, deep article of the High Priestly Office of Jesus Christ. Now the unwillingness to study and the laziness of his Hebrews was placed in the way before him<sup>35</sup>. He feared that it might be too deep for them. For this reason he placed this rebuke in the midst of his Epistle (letter) and admonished them on account their laziness that they had grown little in their knowledge of Christian doctrine, that they were still virtually students who needed the ABC's, just as perhaps a school master might say to his lazy students: "Look, I thought that by now you should have learnt syntax, but I have discovered that you have barely learnt to read. Isn't that a disgrace?"

The picture of which the Apostle makes use is taken from the means of nourishing human beings by which a person gives infants milk to drink. Afterwards when they become stronger it is customary to give them first bread, meat and other stronger food. Hence also Paul states that he has observed a motherly practice and similar distinction with his hearers also among his Corinthians. He writes, **"Milk I have given you to drink, not solid food"**<sup>36</sup> (1 Cor.3:2; Luther's translation).

But the Apostle also points out how far they should have reached in their knowledge of doctrine. He says in Heb.5:12, **"After this long time you should be teachers."** (Luther). This does not mean that they all had to act as a substitute for the Office of the Public Ministry -- for indeed the Apostle reminds us of his words: **"Are all apostles? are all prophets? are all teachers?"**<sup>37</sup> (1 Cor.12:29) --- but because of the

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**him be coming to Me and let him be drinking! 38. He who believes in Me, just as the Scripture has said, From his innermost being shall flow constantly springs and rivers of living water."**

**Kretzmann:** "For in the salvation earned through Christ's Passion and death there is full satisfaction for the desire of all humble souls for mercy and forgiveness. Jesus is the fountain of living water, for in Him there is true, everlasting life. Every one that accepts Him and His salvation will never again be tortured with thirst, for he will possess the fullness of God's mercy..... The believer will himself become a fountain of living water, Is. 58:11; 44:3. The Spirit, who has entered into his heart in regeneration, has worked spiritual life in him. This life daily gains in strength and willingness. It must manifest itself in deeds of the Spirit, in good works. There will daily be a new and full supply of knowledge and love, through the work of the Holy Spirit, given to all believers."

<sup>33</sup> The Gospel, Baptism, the Lord's Supper.

<sup>34</sup> Luther's German Bible.

<sup>35</sup> **Kretzmann:** "The readers have become **sluggish in their hearing and understanding**. The censure strikes the fact that the Jewish Christians to whom the letter is addressed had **gone backward in knowledge, in the study, the understanding of doctrinal topics**. This is the case in many a congregation or community where the Word of God has been preached for some time. There is always danger that men assume **the self-satisfied, self-sufficient attitude toward instruction in spiritual matters** which resents any implication as to their being in need of such teaching. Wherever this 'know-it-all' attitude is assumed, a **retrogression in spiritual knowledge and life** is bound to follow."

<sup>36</sup> 1 Cor.3:2: **"I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able."** (KJV).

<sup>37</sup> **Kretzmann:** "It was **God that made this distinction**; He it was that chose and set up certain officers in the Church, they held office by His will, Acts 20:28. There were, first, **apostles, the teachers of the entire Church till**

knowledge in the time which the school of God brought you that over such a long time you should have indeed grown considerably more and should have come to know certain basic truths of doctrine in which you were instructed. But that it did not occur is due to your fault, it is due to your laziness.

Now this rebuke also applies to us as those to whom in this evening of the world **the light of divine Truth has arisen so brightly** by means of the highly enlightened man of God, **Dr. Luther**. By the printing press God gave to His beloved Bible as it were wings that flew everywhere and could be read and understood in the mother language even by the most simple minded. God has given good schools by which God has revealed to us all His counsel. Yes, just as the beloved sun often shines brighter in the early evening than in the morning or midday, so God has also blessed us with the great and clear appearance of His Truth, as our forefathers in previous years experienced. Therefore we all certainly should have become **accustomed to solid food** and for some time already we should have been **teachers**.

But one must accuse the majority of **laziness, lack of understanding and ingratitude** and complain that you have still not sufficiently grasped the first principles of (Christian doctrine). Therefore it sometimes has occurred that when one has brought more deeper doctrines which are based on Holy Scripture to be proclaimed from the pulpit, they are certainly despised as too deep, too difficult to understand, as unedifying matters for the common man. Sometimes people are still boys of a hundred years old (Is.65:20) in their ignorance as it increases to old age (in the time of grey hairs). Hence there are almost no people less respected for their religion than our lukewarm, ungrateful Lutherans.

### **BEWARE OF INGRATITUDE TOWARDS GOD'S WORD.**

This is no doubt an irresponsible ingratitude. What **great grace** our forefathers received which cannot be expressed with words. Our beloved forefathers who had been in the papacy in those days saw and recognized the work of the Lord which He had done for our German Israel. But after them there arose another generation who did not want to know the Lord. For this reason one is not also to be astonished when the righteous God again punished such despicable ingratitude with a **strong delusion**<sup>38</sup>, in this, that they received not the love of the truth, that they might be saved. 2 Thes.2:10,11: "**Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie.**"

For this reason the fact that **the Christian is to continue to grow in the knowledge of God's Word** is not a matter of indifference [neither commanded nor forbidden by God (adiaphora)], but all Christians together, without any exception, are commanded many times in God's Word to do so. This is a highly necessary part of a Christian's life, whose lack of growth the Apostle reproves his Hebrew Christians. This growth is a part of our spiritual regeneration, that we also in this come closer to the Image of God lost by the Fall into sin.

### **THE MORE A CHRISTIAN STUDIES GOD'S WORD THE MORE HE GROWS SPIRITUALLY.**

John 5:39: "**Search the Scriptures,**" as a rich treasure trove<sup>39</sup>; the longer you search the more treasure you find; if you find a (spiritual) vein of gold, then do not decrease the time you spend searching. 2 Pet. 3:18, "**Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.**" For this growth also we are to study the parables which our Saviour Himself taught, the Parable of the Sower of the

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**the end of time**, originally by the spoken word, afterward by their doctrine transmitted in the form of writing. There were, secondly, prophets, men that had the gift of prophecy, vv. 8. 10. There were, thirdly, **teachers, men that were able to teach the transmitted doctrine, to apply it to the individual cases**. These three represented the teaching orders."

<sup>38</sup> In the Greek of 2 Thes.2:11 the words "**strong delusion**" mean *a terrible deceiving power which so misleads them into error that when it enters into their hearts they become so firmly convinced that their error is right that they absolutely refuse to turn back to the truth.*

<sup>39</sup> A rich store of valuable treasures.

Seed, Mat.13:1-23; Luke 8:4-15; the Parable of the Talents, Mat 25:14-30; Luke 19:11-27. This was practised by David, the Bereans and other hearts which love God. Thus the Lord promises in Mat.13:12, "**Whosoever hath** (and the longer you desire more of God's Word, the more you will receive), **to him shall be given, and he shall have more abundance: but whosoever** (from loathing of God's Word or laziness in studying it) **hath not** (still has no desire to study God's Word), **from him shall be taken away even that he hath.**" If I say nothing of the great danger (of not studying God's Word), then it can easily develop that people will not plan to grow in the knowledge of God. Experience has testified that crowds of many thousands have turned away (from the faith), especially due to a lack of thorough understanding of the True Christian religion. What a **great disgrace before God and all the holy angels** it is when a person is called a Christian and yet does not understand the true Christian Religion. Whoever regards the salvation of his soul as very important he should act towards God's Word as one cares for a small flower, that means, "**the longer he nourishes it, the more he loves it.**" Let him not persuade himself therefore that it is enough to try to learn the Catechism by babbling it like a parrot without understanding it, but he should consider that God requires of us an orderly and meditative worship of Him, Rom.12:1<sup>40</sup>.

No-one should defend his laziness by saying that he has a simple faith. Christ speaks about this in Mat. 18:3 when He says, "**Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.**" With regard to this we learn that the **childlike simplicity** is twofold. On the one hand, it is opposite to reason and then it is called a **simple child-like faith**, it gives simple acceptance of (approval to) the Word of God, even though arguments of reason are not used, as a child gives acceptance to what his mother says by announcing: "My mother has said it, therefore it is true." On the other hand, he is **simple-minded**, whom Satan gladly sees, the one who **is opposed to a thorough knowledge of God's Word** and is called then a person of a simple faith, a **blind faith**, against which the Apostle warns in 1 Cor.14:20<sup>41</sup> and Eph.4:14<sup>42</sup>.

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<sup>40</sup> Rom.12:1, "**I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service** (Gottesdienst)."

<sup>41</sup> 1 Cor.14:20, "**Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.**" **Kretzmann:** "**Brethren, be not children in understanding, in mind, in judgment, in the faculty of thinking; use your good sense properly, like adults, not like immature children.** Of children it is characteristic that they prefer the amusing to the useful, the shining to the solid,... In malice, rather, act as babes, but in judgment show yourselves perfect. With respect to all wickedness, Christians should keep themselves free from all the moral corruption of the world and not seek an experimental acquaintance with it.... In sound Christian judgment, however, every believer should try to advance, to grow from day to day, until the perfection of knowledge is reached, so far as it is possible in this life. To plant childlike innocence and maturity of understanding in the heart together: that is the great problem of Sanctification. Cf. Ps.19: 8."

<sup>42</sup> Eph.4:14, "**That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.**" **Kretzmann:** "*To the end that we may no longer be children, tossed to and fro and carried about by every wind of teaching, in the sleight of men, in craftiness tending toward the system of error.* The work of perfecting the saints, carried on through the Word of the Gospel, should effect so much that the believers are no longer infants, minors, immature, and untaught in the knowledge of sin and grace, of the holy will of God. As children in spiritual knowledge they enter the Church; but the Lord wants spiritual growth and progress, He wants them to reach the maturity and stature of Christ. So long as a person is weak in Christian knowledge, having no thorough understanding of Christian doctrine, so long he is apt to be tossed to and fro, driven back and forth, like a rudderless ship in a storm. Every new temptation from within, every new attack from without, makes some new inroad upon such a person's firmness. Every new wind of false doctrine takes such a person along, because **the ship of his faith is not anchored firmly enough in the knowledge of Christ.** The false teachers that attack the weak Christians deal with the Scriptures and with the truth and with the men whom they try to beguile with their oily voice, just as gamblers play with dice. One never knows what new trick is coming next, what new doctrine will be invented to deceive the souls of men. Their entire behavior tends to treacherous tricks, they practice carefully planned deceitful devices. **The Christian, therefore, that is not yet firmly grounded in all the doctrines of the Bible as they pertain to man's salvation, is apt to stray from the way, to wander hither and yonder, and thus to be lost forever.** Thus the deceitful schemes of the false teachers and seducers lead to the false way of life that strays fatally from the truth. Note: It belongs to the business of the pastors and teachers whom Christ has given to His Church that they point out the dangers threatening on the part of false teachers, that they refute their arguments, that they expose the tricks and the jugglery which false prophets practice



But you may say: "Our knowledge is still only piecemeal, therefore I am letting my knowledge stay the closest to an inexpensively small knowledge; I am saving up for the perfect knowledge in the heavenly school." It is true the highest perfection of knowledge of God belongs in the next life in heaven. But we **must not for this reason be lazy in our lower school here**, but receive with thanks the knowledge of God's Word which is revealed to us here. Whoever wants to graduate from high school must have laid a good foundation in the lower school. Thus he will not only become a complete man of God in this world who is sent to perform good works (out of love to Christ),<sup>43</sup> but he will also be such a diligent student of Christ so that on the Last Day when the promotion to the Higher School will be held and the prizes (of grace) will be handed out, the joyous voice will be heard: "**Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord**" (Mat.25:23).

(Pages 7-12; Chapter Two follows next time)

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## **CLASSIC STATEMENTS ON PASTORAL THEOLOGY FOUND IN LUTHER'S WORKS.**

### **A Pastor as a Spiritual Doctor**

Jeremiah 8:22, "*Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of My people recovered?*"<sup>44</sup>

*"10. In the Office of the Public Ministry a pastor is called to be loving and endure hardship and yet not allow himself to be discouraged.* (XII, 262, Epistle Sermons, Sexagesima.)

"Note: This is the Office of a faithful bishop [pastor] and preacher, and he is not to drive by force as our bishops presently do, who there stop, force people against their will and scream: 'Ha, up, up, whoever does not want to, he must!' Not so; but a bishop [pastor] or preacher is to **act like a person who cares for the sick**; he carefully looks after (treats) them, gives kind words, speaks gently, friendly with the sick and acts diligently in every way with them. Thus a bishop [pastor] or minister should also act and be mindful of nothing else, **for his bishopric and parish is a hospital and infirmary**, in which he has very many and different kinds of sick people." (XI, 972, §36)

*"The Kingdom of Christ is a Kingdom of mercy and grace, since it is nothing else than giving constant care ... The preacher in this Kingdom should comfort their consciences, act in a kindly way with them and feed them with the Gospel, bear the weak, heal the [spiritually] sick."* (XI, 971, §35)/

"A servant (minister) of Christ must, I say, 'know that as long as he teaches Christ purely and faithfully, there will be **no lack of perverted people**, also among ourselves, who work hard to confuse the church.'" SL XIV, 15, § 19. (*Classic Statements of Pastoral Theology*, found in Luther's Works - *Homiletic Magazine*, 1904, p 28 .) [Steadfast, July-August 1998, p.32].

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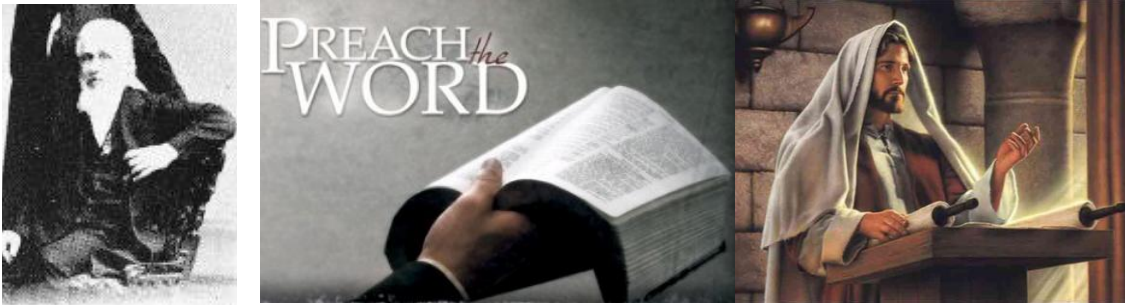
upon the Word of Grace, that they continue the instruction of all the church-members by means of doctrinal sermons and discussions, so that all the Christians in their care **are furthered in the knowledge of truth and learn to distinguish between falsehood and truth and to try the spirits.**"

<sup>43</sup> 2 Tim.3:16,17: "**All scripture** (Every Scripture) is given by inspiration of God (God-breathed: Nature of Scripture), and is **profitable for doctrine**, for **reproof** (refutation of error), for **correction** (restoration, bring people back to repentance), **for instruction in righteousness** (not only shows the right way to live, but also trains, encourages, and urges Christians on that right way), **that** (in order that - shows purpose of these uses of Scripture) **the man of God** (every believer that has become the special property, the child of God, through faith in the merits of Jesus Christ) **may be perfect** (complete, in fit shape or condition), **thoroughly furnished** (fully fitted out) **unto all** (for every) **good** (beneficial) **works.**"

<sup>44</sup> For the illness of sin the only healing power is the Word of God's grace. In so far as the faithful pastor rightly divides and applies Law and Gospel he acts as a spiritual doctor.

## Foreword to Homiletic Magazine<sup>45</sup> by Prof. Günther.<sup>46</sup>

[Editor's Note: Because of the vital importance of **faithful doctrinal preaching of the pure Word rightly divided into Law and Gospel** and since such preaching is in **drastic decline** as Lutheranism departs more and more from God's Word, and since we are **living in the last days** when many people no longer want to hear faithful preaching, it has been decided to have a special section on it from our old faithful Lutheran fathers based on God's Word.]



(Editor's Note: We have so far covered the following points made by Prof Guenther:

- [1] **THE SERMON IS THE MOST IMPORTANT TASK OF THE PASTOR.**
- [2] **HOLY REVERENCE FOR GOD'S WORD.**
- [3] **PASTOR IS CONSTANTLY, THOROUGHLY TO STUDY GOD'S WORD.**
- [4] **PASTOR IS ACCOUNTABLE TO GOD FOR WHAT HE PREACHES.**
- [5] **PASTOR'S CHIEF CONCERN IS THE SALVATION OF HIS HEARERS.**
- [6] **FAITHFULLY CARRYING OUT THE PASTORAL OFFICE IS DIFFICULT, HARD WORK.**
- [7] **PREACHERS NEED DAILY ENCOURAGEMENT AND STRENGTH TO BE FAITHFUL.)**

### IMPORTANCE OF GOOD HOMILETICAL MATERIAL.

Certainly there is no lack of homiletical magazines. Most of them have appeared in Germany, but they do not meet the requirements that are necessary for orthodox Lutherans **which has to do with the Truth (of God's Word) and only the Truth.** They certainly contain also many good things, but also alongside of these things they mostly contain ballast<sup>47</sup>. They are the playgrounds on which spirits (false teachers) let all kinds of people see their crafts. They are the speaker's hall in which alongside the Word of Truth also the lies (of error) are granted the same right of existence. **They are therefore mostly useless.**

Certainly we have our "**Lehre und Wehre**" (Doctrine and Defense) which indeed above all is designed for the theologian and which also already has given many homiletical helps. Its purpose has not been directed alone chiefly to the extent of this branch of sacred theology. And since also many lay people who have a more mature knowledge of Scripture read it, it would probably not be out of place to offer more homiletical material than has happened so far. And yet the need is emphasized to provide more material for a large number of our pastors in this field. Now through our Homiletical Magazine this need which has been increasingly emphasized is being met as far as God bestows His grace.

<sup>45</sup> Jan. 1877, Vol. No 1 Pages 4,5.

<sup>46</sup> Martin Günther was born in 1831 in Saxony Germany and died in 1893. After graduating from St Louis Seminary in 1853 he pastored several congregations before being called to be a professor of Symbolics (Studies in the Lutheran Confessions as well as teaching the Doctrinal Differences between other church bodies and the orthodox Lutheran Church), Homiletics (sermon preparation) and Catechetics (principles involved in teaching the confirmation classes) at St Louis Seminary in 1873. He did this until his death.

**The Concordia Cyclopedia** (1927 edition) states of him: "He was a master of the art of saying much in a few words, particularly of bringing out the truth of the saving doctrine and of refuting error in terse and lucid language" (pages 306-307).

<sup>47</sup> Heavy material, such as gravel, sand, or iron, placed in the bilge of a ship to ensure its stability. They contain little of vital importance in regard to God's Word.

## IMPORTANCE OF STILL STUDYING "Lehre und Wehre".

"**Lehre und Wehre**" we certainly hope will therefore not be replaced by it. Our readers will not be able to do without nor will they want to be deprived of "**Lehre und Wehre.**" Just as it has been requested of our readers now when they are presented with material from Homiletics which is Old and New, so at the same time they will enjoy what is placed before them in Sacred Theology, both what refers to positive and negative statements. If they become even more proficient in the furtherance of their theological knowledge then **they will also accomplish more in their preaching.** The counsel, which "**Lehre und Wehre**" provides in cases involving difficult questions of casuistry<sup>48</sup> from the doctrinal treasures of our Church, they will also not, furthermore, want to be without. And since it is so very important for preaching to be able to judge the current time correctly, "**Lehre und Wehre**" will remain absolutely essential because of its section called "**Kirchlichzeitgeschichtlichen**"<sup>49</sup> (Important Church Matters Occurring at the Present Time)." Just as "**Lehre und Wehre**" will no longer bring any material from the field of Homiletical Theology, so also our "**Homiletical Magazine**" will contain nothing which lies outside this field and which belongs to the area of "**Lehre und Wehre.**" Instead of working against "**Lehre und Wehre,**" our "**Homiletical Magazine**" will rather faithfully stand side by side with it, walk hand in hand with it and for its part here work together with "**Lehre und Wehre,**" so that the pure doctrine of God's Word always rules and, as it ought to be, is purely proclaimed.

Our "**Homiletical Magazine**" will therefore contain nothing that is against the "sole rule and norm according to which at the same time all doctrines and teachers are to be governed and be judged," namely, the "Inspired Prophetic and Apostolic Scriptures of the Old and New Testaments," and nothing against the Confessional Writings of our Evangelical Lutheran Church which it has adopted **because** they are in agreement with Scripture. It will **not be a playground for false teachers** to display their crafts. **Nor will it be speaker's hall** in which alongside the Word of Truth also the lies (of error) of false prophets are granted the equal rights with the Truth. It will be a Magazine, a storehouse in which will be collected and preserved the old treasures of our Church. While there will be contained not only old, but also new material, yet the new material will not be discoveries of new doctrines, but **will be new only because it is the old doctrine found in a new garment.** Books which belong to this field and serve to promote the pure preaching of God's Word will be recommended; it will warn against those who attack the Truth.

So then in His grace may the Lord of the Church be pleased with the service to others which this Magazine will bring and bless its outcome. **G.** (to be continued)

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

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### **Essential Features of Luther's Principles of Hermeneutics<sup>50</sup> Collected from Luther's Writings** (by P Hoppe)[Lehre und Wehre 1882, page 59]

- *The Law serves to crush the (stubborn, sinful) heart in order that they receive the righteousness (of God) by faith (in Christ)<sup>51</sup>. Similarly the sacrifices (of the Ceremonial Law of the Old Testament)*

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<sup>48</sup> This refers to the application of Biblical principles to difficult cases involving particular and often complicated and unique circumstances. We reject the use of this term, casuistry, when it is used as a "weasel word," or "double talk" word for the **evil Open Questions**, where people please themselves when they cannot agree in a point of Biblical doctrine.

<sup>49</sup> This section dealt with issues confronting the Church viewed from their Biblical perspective.

<sup>50</sup> Rules of Scripture explanation.

<sup>51</sup> Rom.9:30, "**What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.**" **Kretzmann:** "The Gentiles made no attempt to become perfect by the keeping of the Law, they did not concern themselves about the righteousness of life as required by God's holy Law. But in the Word of the Gospel the righteousness was placed before them, not that they were made holy and perfect, but that they were given righteousness by faith. God wrought faith in their hearts through the Gospel,

served to draw (the believer's) attention to the (one) sacrifice of Christ and to bear witness to faith in Christ's sacrifice (for the sins of the world).

- **The Law of Moses is taught in the Prophets in order (to prepare the hearts of the people so that through the Gospel) they might be brought to Christ.**

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## LECTURES ON THE EVANGELICAL LUTHERAN CHURCH THE TRUE VISIBLE CHURCH OF GOD ON EARTH by Dr. F. Pieper.<sup>52</sup>

**TENTH LECTURE: Everything in God's Word is necessary, either directly or indirectly, for our Salvation.**



### MANY TREAT NON-FUNDAMENTAL DOCTRINES IN THE CHURCH AS UNIMPORTANT.

One of the **chief diseases in the church** of our time is this that people definitely declare **the doctrines revealed in Scripture to be unimportant, indeed, unnecessary.** On the one hand, such people declare that they want to adhere firmly to certain chief doctrines, the so-called fundamental doctrines; on the other hand, they are prepared to abandon other doctrines, namely, those doctrines on which salvation does not directly depend. This idea rules the church of our time.

It rules not only there where the **unionistic church** movement has spread, but also it rules in general among the sects and in modern theology. In the year 1846 in London even the so-called "Evangelical Alliance," when it began its existence, was based on this idea that people insisted on the acceptance of only a number of fundamental doctrines, whereas mutual disagreement on all other doctrines was granted. Such people boast about this way of thinking and about this procedure as an **achievement** in the Christian spirit of a better, progressive time. **But when it is viewed in the light of God's Word, it is this: empty, without true piety.**

### NOT ALL DOCTRINES ARE OF EQUAL IMPORTANCE IN THE OBTAINING OF SALVATION.

Indeed it is true: **not all doctrines of Holy Scripture are, according to their nature, of equal importance and to that extent are also not of equal importance for the obtaining of salvation.** Some doctrines of Holy Scripture are important to such an extent that every person **who wants to be saved**, must know and believe them. On the other hand, other doctrines are of such a nature that if a person, **out of weakness, does not know and believe them, yet he can still be saved.** But, for this reason, to say that the latter doctrines **are unimportant, indeed, unnecessary**, and to want to allow ourselves and others not to believe and accept them, that is **against Scripture.** In principle this is what has been the position of the abomination of the Antichrist by which he **dispenses with God's Word and command** according to his pleasure.

### ALL OF SCRIPTURE IS IMPORTANT BECAUSE IT IS THE VERBALLY, ABSOLUTELY INSPIRED WORD OF GOD.

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and through this faith they seized righteousness; God declared them to be righteous, He looked upon them as though they were perfectly pure and righteous."

<sup>52</sup> **Dr. F. Pieper** (1852- 1931) delivered these lectures to the entire student body of Concordia Seminary, St. Louis in the so-called "Lutherstunden" or **Luther Hours**. He followed a tradition started by Dr. Walther. On September 4, 1885 **Dr. Walther** stated: "We call these Friday evening lectures, which form, as it were, the conclusion of the week's instruction, 'Luther Hours,' chiefly because in these lectures I let our beloved father Luther, the God-appointed Reformer and the common teacher of our church, speak to you." (Walther, "**Law and Gospel**," p. 344). In these lectures Dr. Pieper deals with significant points found in Walther's outstanding book, "The Evangelical Lutheran Church the True Visible Church of God on Earth," and further explains them to his audience. This particular series began on Nov. 31, 1889 and was completed on June 12, 1891.



Always keep this in mind: **the entire Holy Scripture is given by inspiration of the Holy Ghost and therefore is not the word of men, but God's Word.** Whoever would now dare to declare that to be needless, unimportant, yes, unnecessary, **what the Holy Spirit after all regarded as sufficient, important, and necessary, to write it by inspiration of the holy writers?** And whoever would dare to declare that as unimportant and treat it accordingly, what after all is itself the Word of the great, majestic God? Therefore, only he who adheres firmly to the (verbal) inspiration of Holy Scripture, must already recognise the **unionism of our days as the opposite of Godliness.**

However, yet, in addition to this, Scripture condemns *in the express words* such a manner of thinking and such a method. **Read the entire Holy Scriptures through from beginning until the end: You will not find one single passage in which God in any way exempts (dispenses with) one teaching from the doctrines and faith.** On the contrary, God's Word says in Matt.5:18,19 itself about the law of God: **"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."**<sup>53</sup> Yes, God's Word is not be **abandoned** (surrendered), but it is to be **firmly adhered to**, as the Lord Christ Himself says: **"If ye continue in My word, then are ye My disciples indeed."** (John 8:31).



From this you see: only that Church is an orthodox Church, a Church as God desires to have it, which accepts the *entire* Word of God. The Church which wants to dispense with (give up) certain doctrines, thereby **characterises itself as a sect, as a heterodox church body.**

Our precious Lutheran Church, the Church of the Reformation, has also in this respect the distinguishing marks of the orthodox Church. It not only adheres firmly to the truth that the entire Holy Scripture, as given by inspiration of the Holy Ghost, is God's majestic Word, but it **also accepts** at God's command *the entire Word of God*, and **declares no doctrine of the Word as unimportant, but rather declares all doctrines to be important and necessary.** Therefore also the true Lutheran Church always **opposes all unionists** in the knowledge that the right does not belong to any person, not even to any number of people, in any way to dispense with the acceptance of a doctrine of God's Word, even if it may appear so trivial (unimportant). **May God grant that this truth also continues to live among us and that our entire practice be conformed to this truth.** If we would not be so minded and if we would not be willing to act accordingly, then we would no longer be the pure apostolic Church, the Church of the Reformation. May God preserve us from this.

Our thesis reads: **"The Evangelical Lutheran Church receives the entire Holy Scripture (as God's word), regarding nothing set forth in it as superfluous or unimportant, but everything as**

<sup>53</sup> In the original Greek there is a **play on words**: Christ is saying, **'Anyone who regards even the smallest of My commandments as so insignificant and worthless that it should be disregarded will receive the same judgment from Me and I will regard him as so insignificant and worthless that I will not receive him into My kingdom.'** Kretzmann: "He that **dissolves, abrogates, sets aside even those commandments that seem small and of little import**, he that disregards as much as one of the little horns or hooks [of the Hebrew language], whose presence or absence may, indeed, **change the meaning of an entire passage**, falls under Christ's sentence of condemnation, **he is declared to be the least in the kingdom of heaven.... He shall be rejected in this kingdom, he shall be excluded from its glories.'**"

**Dr Walther** states in his **Law and Gospel**: " The Lord does not say: 'He shall *be* the least,' but: 'He shall *be called* the least.' 'The least' means the most reprobate, or one whom God does not acknowledge as His own. That will be the *sentence* passed on him in the kingdom of God and Christ. Therefore you should with trembling approach the task of preaching both the Gospel and the Law. **Do not speak of one jot of the Law, of one of the so-called least commandments, as something about which a Christian need not be greatly concerned.**"

necessary and weighty; it accepts also all doctrines which necessarily follow from the Scripture words.” (Thesis 17).

In the first place, Mat.5:18,19 is quoted as a proof text: *“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.”*

### EVERY WORD OF SCRIPTURE IS IMPORTANT.

A person cannot object and say that here only the message of the Law is meant. What applies to a part, that applies also to the whole of the same kind; **what also applies to the inspired Word of the Law, the same also applies to the inspired Word of the Gospel.** Yes, it would more appropriately be a deduction *a minori ad maius* (from the less important to the more important): **if not even one tittle of the Law is to be surrendered (given up), how much less one tittle of the Gospel,** which is the Word of God that alone brings about our salvation! Later Christ expressly says of His Word in general and of all His Words: **“For I have given unto them the words which Thou gavest Me; and they have received them”** (John 17:8). **“If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you”** (John 15:7). **“Teaching them to observe all things whatsoever I have commanded you.”** (Matt.28:20). Also note this, that in these texts the **words** of Holy Scripture are directly insisted upon. Someone has said: you must indeed adhere firmly to the **contents** of Scripture, but to so insist on the individual **words** of Scripture is letter service (worship). The Lord Christ directly inculcates the firm adherence to His **Words**.

Moreover, the **contents** of Scripture are expressed in the **words** of the same. Whoever therefore casts aside the words (of Scripture), by that action he casts aside the contents. Furthermore a text is from Revelation proves this: **“For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.”** (Rev.22:18,19).

Of course these words refer first of all directly to the Revelation of St. John. But Christ says in John 8 of His Word in general: **“If ye continue in My word, then are ye My disciples indeed.”** (John 8:31). Whoever wants to prove himself a true disciple of Christ in this life, he must continue in Christ’s Word, adhere firmly to Christ’s Word. If he wants to surrender (give up) one part of Christ’s Word, then he would not be a true disciple of Christ.

Let us listen to **Luther** concerning the necessity of accepting God’s Word entirely and the vital importance of not casting aside anything in it as trifling (of little importance) or unnecessary: **“It does not help them (the Sacramentarians) if they would say that they everywhere esteem the words of God and the whole Gospel highly and greatly except only this one part (the Holy Supper). *Dear friend, God’s Word is the Word of God, and it does not stand any criticism. Whoever blasphemously accuses God of lying in one place and says that it is an unimportant matter in which he blasphemes God and accuses Him of lies, he blasphemes the whole God* and thinks little of all blasphemy of God. God is one God and does not permit Himself to be divided so that He is praised in one place and rebuked in another, or honoured in one place and despised in another. The Jews believed the Old Testament, but because they did not believe in Christ, that did not help them. The circumcision of Abraham is indeed an ancient, dead ordinance and now no longer necessary or beneficial. *Nevertheless, if I would say that God had not commanded it at that time, it would not help me even if I would believe the Gospel.* That is what St. James means when he writes: **“Whosoever shall keep the whole Law and yet offend in one point, he is guilty of all”** (James 2:10).”**

(*That These Words of Christ: "This Is My Body," Still Stand Firmly*, XX, 965 f.; SL XX, 775). [Translated by Dr. J. T. Mueller].

### LET US ADHERE TO EVERY WORD OF SCRIPTURE.

Adhere firmly to this: Since the **entire** Holy Scripture is God's Word, then God's majesty is now contained in **every** word and whoever therefore despises only **one** word of Holy Scripture, what is he doing? In doing this he is despising God's majesty which stands behind every word.

Let us take an example. A king has a servant whom he has commissioned to deliver a message in his name. The servant does it because he regards this duty as important. Then the king commands the servant to close the door. The servant refuses to do that for the reason that it would be only a trifling thing, it wouldn't matter much if the door was open or was closed. It is true that in itself it might be an unimportant thing if a door is open or closed. But behind these words: "Thou shalt close the door," stands the majesty of the king, the **authority** of the king, and since the servant does not obey this command, **he sets aside the entire authority of the king**. The fact that he had earlier delivered the message had not therefore occurred because he had had such a high regard for the majesty of the king, but because it pleased *him*, because *he* considered that duty to be important. Through the fact that he did not carry out the command of the king in the matter which did not appear important to him, he showed that the king meant nothing to him, that he after all wants to be his own master.

Just so it also occurs between God and men. God is the Lord, we are God's subordinates. God has informed us of His commands, His will, in His Word. When we now say of *one* Word of our King in heaven: "I am not doing that," or: "I am not believing that," then we thereby set aside the entire authority of our Heavenly King; then His authority is not decisive for us, but our own opinion is. Therefore it is certainly true what **Luther** says: "God does not permit Himself to be divided so that He is praised in one place and rebuked in another, or honoured in one place and despised in another." Whoever despises God in one place in Holy Scripture, he despises God **altogether**, he says: "God is not an authority for me." Therefore we must say: Everything in Holy Scripture is of absolutely equal importance, **in so far as it is God's revelation** is concerned. When the central truth of Christianity: "Thus we now hold that man is righteous without the work of the Law, alone by faith," is held up before someone and he says: "That is not true!" then **he blasphemes God**. And when the Scripture passage is held up before someone where he is informed that Balaam's ass spoke, and he says: "That is not true!" **then he likewise blasphemes God**, for he thereby likewise declares God's Word to be a lie. Also, here it does not depend on whether a revelation of Scripture in all cases must be well-known to a group of people for the obtaining of salvation, but it depends on whether something is particularly revealed in God's Word and whether a person reproaches God as lying in His revelation or believes Him.

**Luther** writes further: "If they would not so frivolously despise Scripture, one clear passage of Scripture would move them as much as though the world were full of Scriptures, which indeed is the case; **for as for me, every passage makes the world too narrow for me.**" (XX,982; SL XX, 788). [Translated by Dr. J. T. Mueller].

Likewise **Luther** says: "It is certain that whosoever does not rightly believe or desire one article (after he has been admonished or instructed), he surely believes none seriously and in true faith. Again, whoever is so bold as to dare deny God or call Him a liar in *one* place and does this maliciously against and beyond an admonition or instruction given once or twice, he will also dare deny God and call Him a liar in **everything** He says (and that he surely does). Therefore you have the choice: **either believe everything and all, plainly and simply, or else believe nothing**. The Holy Spirit does not permit Himself to be separated or divided so that He would teach or have us believe one doctrine truly and another falsely. Exceptions [of course] are the **weak who are ready to be instructed and do not contradict maliciously**. Otherwise, if it would be permitted that anyone could without harm to himself deny one article and regard all others as true (though really that is

impossible), then no heretic could be condemned, in fact, then there would be no heretics upon earth; for all heretics are so constituted that they first begin with only one article, then later they will deny them all; just as a ring that is rent or cracked in one place is wholly worthless, a bell that breaks in one place no longer rings but has become useless.” (*Brief Confession of Holy Communion* [1544], XX, 2216 f.; SL XX, 1781 f.). [Translated by Dr. J. T. Mueller].

[Delivered by Dr. F. Pieper on 7 March, 1890] **(To be Continued.)**

[Only the italics are Pieper’s. Other emphasis has been added. Larger paragraphs have been broken down into shorter ones.]

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**PRACTICAL --LORD'S SUPPER.**

(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 **62-64**).

**Homiletics<sup>54</sup>.**

[A.] **Essence of the Lord's Supper.** Maundy Thursday Evening. Epistle Sermons.

(1) 1 Cor.11:23-32. Why must we believe that the body and blood of Jesus Christ are truly present in the Holy Supper? Because: (a) this belief rests upon the most certain and unchangeable foundation. (b) without this belief all of God's Word must become unreliable. (c) we would be robbed of great comfort without this belief. -- Walther **Gnadenjahr** (pages 211); English: **Year of Grace** (Translated by Donald Heck page 128).

(2) 1 Cor.11:23-32. How important it is faithfully to hold fast to the doctrine of the Real Presence of Christ's true body and blood in the Holy Supper. This is so important because it deals with: (a) the reliability of the clear Word of God. (b) the Real Presence of Christ with His Church, (c) the precious pledge of the forgiveness of sins. -- Walther **Old Standard Gospels** (German page 147; English Donald Heck Translation, page 143).

(3) The Lord's Supper: Its (a) Institution. (b) Essence.-- Ruh.272.

(4) Mat.26:26-28. The Doctrine of the Real Presence of Christ's True Body and Blood in the Lord's Supper: (a) It is a certain doctrine. (b) It is a comforting doctrine. -- Mag.<sup>55</sup> 9, 118.

**[B.] Benefit of the Lord's Supper.**

(5) How Important the Lord's Supper is for the True Christian: (a) For the Faith of the Christian. (b) For the Love of the Christian. -- Walther **Old Standard Epistles** (German page 178; English Donald Heck Translation, page 183).

(6) Of the Great Benefit of the Lord's Supper: (a) In what it consists. (b) How this benefit is obtained. -- Mag. 2, 115.

(7) For What Purpose has Christ Instituted the Lord's Supper? (a) To strengthen our Faith. (b) To increase our Love. (c) To fortify our Hope. -- Mag. 15,92.

(8) The Lord's Supper, a Guarantee of the Forgiveness of our Sins: (a) That this is so. (b) Who alone finds it in the Lord's Supper. -- Mag. 14, 258.

(9) The Lord's Supper is a Seal of the Forgiveness of Sins: (a) That it is such Seal. (b) How necessary it is for us to have this Seal. -- Mag. 4, 336.

<sup>54</sup> Sermon Texts and Outlines dealing with the Lord's Supper.

<sup>55</sup> **Mag** refers to the **Homiletic Magazine**. Then follows the Volume number and Page number.



(10) The Lord's Supper: (a) Its Benefit, (b) Its Correct Use. -- Ruh.297.

(11) The Glorious Gifts of the Lord's Supper: (a) We are correctly to know them as such. (b) We are to use them correctly. -- Mag.17, 94.

(12) What the Glorious Gifts in the Lord's Supper Are and How to Receive them. -- Mag.18, 71.

(13) Concerning the Glorious Blessings of the Lord's Supper: (a) What these Blessings are. (b) Who are to partake of them. -- Mag.16, 121.

(14) That the words, "**Do this in remembrance of Me,**" deal with the blessing of the Lord's Supper, the forgiveness of sins: (a) That this blessing really is in the Lord's Supper. (b) That we have need of this blessing. (c) That everyone receives this blessing who comes to the Lord's Supper in accordance with the will of God. -- Mag.4, 210.

(15) The True Glory of the Lord's Supper. (a) On what basis do we know it. (b) What is the purpose for which it unites us. -- Mag.2, 122.

(16) The Lord's Supper is a Testament: (a) Because every word is to be taken in its literal sense. (b) Because glorious gifts are distributed. (c) Because you need to receive the gifts which are distributed only by faith. -- Mag. 4, 83.

(17) Heb.10:11-14. Why we are not permitted to regard the celebration of the Lord's Supper as a sacrifice for our sins. (a) because Christ's sacrifice on the cross is eternally valid. (b) Because the correct use of the Lord's Supper consists in this that in partaking of Christ's true body and blood the forgiveness of our sins which was obtained for us once and for all by the sacrifice of Christ on the cross is guaranteed to us. -- Mag. 12, 318.

(18) Ex.14:13. The glorious salvation which the Lord wants to bring to us through the Lord's Supper: (a) In what this salvation consists. (b) For whom does it occur. -- Mag. 10,73.

(19) 1 Cor.10:17. The Lord's Supper a Bond of Christian Fellowship: (a) in the Faith. (b) in love. -- Mag.13, 145.

(20) Mat.9:12. The Lord's Supper a Medicine for the Sick. -- Mag. 11, 178.

(21) The New Testament: (a) What it bequeaths to us. (b) What it confers upon us. -- Mag. 3, 9.  
(to be continued)

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**PASTORAL THEOLOGY FROM "LEHRE UND WEHRE".  
How Is The Private Care For Souls To Be Carried Out By The Pastor?<sup>56</sup>**

[I] *If the private care for souls is to be correctly carried out by the pastor, then above all **the caretaker of souls** (Seelsorger, Pastor) **must stand faithfully (on God's Word) and act correctly.** Therefore every caretaker of souls (Seelsorger) must remember:*

(1) **You are a shepherd** (Jer.3:15<sup>57</sup>; 23:4<sup>58</sup>; Eph.4:11<sup>59</sup>), **a watchman and a caretaker of souls (bishop)**, that is, an overseer of souls (Ezek 3:17 ff<sup>60</sup>; 33:7<sup>61</sup> ff; Heb.13:17<sup>62</sup>; Acts 20:28<sup>63</sup>; 1 Pet.5:1 ff<sup>64</sup>),

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<sup>56</sup> Taken from "**Lehre und Wehre**" January 1885 Vol. 31, Number 1 pages 13,14. This work was placed before a special Pastor's Conference of Indianapolis and Seymour (of the old Missouri Synod) and after having been discussed by them was then delivered by them in print form to be published in "**Lehre und Wehre**".

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<sup>57</sup> Jer.3:15, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

<sup>58</sup> Jer.23:4, "'I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking,' saith the LORD."

<sup>59</sup> Eph.4:11, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." **Kretzmann:** "Paul now speaks in detail of the gifts of God to the Church: He gave some as apostles, some as prophets, some as evangelists, and some as pastors and teachers." The Greek word for "pastors" that is used here is "**ποιμένας**" (poimenas) which means pastors who are act as spiritual "shepherds."

<sup>60</sup> Ezek 3:17: "**Son of man, I have made thee a watchman unto the house of Israel**, the seer on the watch-tower applying the revelations which are made to him for the weal and woe of the people entrusted to him. **Therefore hear the word at My mouth**, the message of commandment and threatened judgment, **and give them warning from Me**, by a continual appeal to the divine instructions received." Comments by Kretzmann.

<sup>61</sup> Ezek.33:6-8: "6. **But if the watchman see the sword come**, as the host of invaders approaches, **and blow not the trumpet**, deliberately neglecting this solemn duty, **and the people be not warned**, since they relied upon his giving the signal: **if the sword come and take any person from among them, he is taken away in his iniquity**, being guilty of negligence in not maintaining constant watchfulness, as those surrounded by enemies ought to do, **but his blood will I require at the watchman's hand**, he would be held responsible for his neglect in warning the people who relied upon him. Note that the meaning of the picture is here already intimated. V7. **So thou, O son of man, I have set thee a watchman unto the house of Israel**, the Lord here applying the picture with the one change that the installation of the watchman is taken out of human hands; **therefore thou shalt hear the word at My mouth**, so that it is entirely and in every way a divine warning, not the prophet's own idea, **and warn them from Me**, for so the admonition must be understood. 8. **When I say unto the wicked, O wicked man, thou shalt surely die**, namely, in the absence of a true repentance, becoming subject to a certain death, the earnest of everlasting death; **if thou**, namely, the prophet, **dost not speak to warn the wicked from his way**, causing him to forsake his path of iniquity by announcing to him the Lord's warning, **that wicked man shall die in his iniquity**, for the failure to receive the warning would not take away his guilt, **but his blood will I require at thine hand**, thus making the prophet directly responsible, on account of his neglect, for the soul of the wicked." Comments by Kretzmann.

<sup>62</sup> Heb.13:17, "**Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you.**" **Kretzmann:** " Here he speaks of the teachers, pastors, ministers that have charge of their spiritual welfare at the present time. They should yield themselves trustfully to their teaching, as long as they teach the Word of God... Christians should always remember what a great responsibility was resting upon these men and is resting upon the true pastors today, that they must render an account to the Lord on the last day for every soul that was entrusted to their pastoral care. It is a solemn word for both the teachers and the hearers. Since it is in the interest of the souls of the people that faithful pastors discharge their duty, therefore the parishioners should make it their object thus to conduct themselves toward their pastors at all times that the latter may perform the work of their office cheerfully and joyfully and not groaningly, with sighs and laments.... On the other hand, it should be remembered that this passage does not give the ministers absolute power over the souls of the parishioners."

<sup>63</sup> Acts 20:28, "**Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed** (Greek: shepherd) **the Church of God, which He hath purchased with His own blood.**" **Kretzmann:** "The elders (pastors, Ed.) of Ephesus should take heed, should attend closely, should watch over themselves. He purposely places this care first, as that which must precede the care of the flock. For only by constant watchfulness over themselves would they also be able to take proper care of the flock, of the congregation, which was in need of proper feeding and the most faithful attendance. For they are still members of the flock, though the Holy Ghost has placed them in the midst of the flock as overseers, with the one aim and purpose, namely, to feed and nourish the congregation, the Church of the Lord at this place, with spiritual food in proper amounts. Note that the elders are here addressed as bishops, or overseers, showing that in the times of the apostles there was no difference between the two offices, the names being used indiscriminately. No hierarchy has been established by God's command. It is most significant that Paul describes the congregation of the Lord as being purchased, acquired by purchase, through His own blood."

<sup>64</sup> 1 Pet.5:1-3: "1. **The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3. neither as being lords over God's heritage, but being ensamples to the flock.**"

**Kretzmann:** "The apostle here addresses words of precept to the pastors, or elders, of the congregations which this epistle would reach: *Elders, therefore, among you I, a fellow-elder and witness of the sufferings of Christ, who am also a partaker of the glory which is about to be revealed, exhort....* In a threefold capacity Peter is addressing these

**God's fellow-workmen** (1 Cor.3:9<sup>65</sup>). From all these texts it follows that your task is to **learn to know** your church children, not merely in general, but also as individuals, faithfully to **watch** over them, **diligently** to labour for them in everything which serves for the salvation of their souls; for you must **give an account** for their souls (Ezek. 3 and 33; Heb 13:17).

(2) For this reason also you are to conduct yourself toward your congregation as if you must bring them (that means, every individual soul in the congregation) with you into heaven (1 Tim. 4:16<sup>66</sup>).

(3) Therefore, also, with the private care of souls which you are to give them, you are to teach those who are weak in knowledge, admonish the sinner, terrify those who are secure in their sins, correct the erring, comfort the alarmed, strengthen the weak, motivate the lazy Christian to more active faithfulness, fortify those who need support, win the stubborn for Christ, etc. To sum up: (by God's grace) bring about the salvation of sinners.

(4) Know that in doing this you are and can do nothing (of yourselves), but that God alone is, can do and accomplish everything (1 Cor.15:10<sup>67</sup>).

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elders, or bishops, or pastors, of the Christian congregations in Asia Minor. He is a fellow elder; although not a resident pastor, he belonged to those men whom God had made the teachers and leaders of the entire Church, and therefore had a right to give instructions in the individual congregations. But note that Peter does not assume absolute authority over these pastors, nor does he stress hierarchical power. He calls himself, in the second place, a witness of the sufferings of Christ. The redeeming work of Christ was the theme of Peter's sermons; the Savior was the power which inspired him. Of this he had given evidence also in being a partaker of the sufferings of Christ, in imprisonments and stripes. But for this reason he is, lastly, certain of obtaining and enjoying the future glory, the glory which was soon to be revealed. Thus the designations which the apostle gives to himself, are in themselves a heartly encouragement to all pastors to base their preaching of the Gospel on the inspired writings of the apostles, to proclaim the redemption through the blood of Christ without fear, to bear any sufferings which may strike them without flinching, and confidently to expect the future glory.

"The admonition itself is short and to the point: Be shepherds to the flock of Christ in your charge, not with constraint, but willingly, nor yet for sordid gain, but zealously, neither yet as lording it over your charges, but become patterns for the flock. The Greek word used by St. Peter to denote the work of the pastors is one which describes the entire labour of faithful shepherds, not only the feeding, but also the tending, the watching, all the duties which the pastors assume in accepting a charge. For the flock is not their own to rule and to handle as they please, but belongs to the great Lord and Shepherd above, to whom they will have to render an account on the last day."

<sup>65</sup> 1 Cor.3:9, "**For we are laborers together with God; ye are God's husbandry, ye are God's building.**"

**Kretzmann:** "The teachers are God's fellow-workmen ; they are employed in the task given them by the Lord to build His spiritual temple; and they are fellows in this work, not rivals; they are pulling together for the same end. Note that the service of the ministry is called work, that it requires labor, if it is to be performed correctly. On the other hand, the hearers, the members of the congregation, are God's field of tillage, a field sown with the seed of the Word of God through the labor of these ministers. And in order to stress the idea of the spiritual communion which obtains among the believers, and of the mutual adaptation of all the parts, Paul calls them God's building, a temple of the Lord, in which the Triune Godhead intends to dwell."

<sup>66</sup> 1 Tim. 4:16, "**Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.**" **Kretzmann:** "*Attend to thyself and to the doctrine, continue herein; for in doing this thou wilt save as well thyself as those that hear thee.* This verse would serve as an excellent motto for every minister. He that would teach others must begin with himself, must watch over his own person, over his every word and act. Incidentally, a faithful pastor, after the example of Timothy, cannot be too careful in preparing the matter which he uses in his public teaching. Every ambiguous, and above all, every false expression, must be avoided; vigilance in this point cannot be too strict. It is a case of restless, tireless watchfulness, of attending to these things, of heeding them always and always again. But the goal that is held out before the faithful pastor is certainly worth the most strenuous efforts, for, in the first place, it aids toward his own salvation, as a reward of grace, of course, not of merit. A faithful pastor searching the Word of God day by day, taking care of all the work of his office with loving devotion, will soon find that his trust in God and his certainty of salvation will be strengthened mightily, enabling him to overcome every attack of the old Evil Foe and to remain steadfast in his faith till the end. And the same wonderful object he will bring about in the case of many of his hearers.... But where the entire counsel of God for the salvation of men is proclaimed with all faithfulness and in all purity, there will always be such as receive the Word with a willing heart and therefore will be kept unto life eternal. That fact is a source of comfort and strength to many a faithful pastor in his responsible work."

(5) Believe with all your sincerity in the certain and sure Word of God, "**My strength is made perfect in weakness**" (2 Cor.12:9<sup>68</sup>).

(6) Seek only God's honour and the salvation of souls when carrying out your duty of the private care of souls. Therefore: (a) in doing so let only God's Word be used in your work. (b) pray that Jesus Christ fills your heart with His merciful, Redeeming love towards your church children because you are indeed "God's fellow workman" for them.

(7) In so doing never seek **your own interests** (Phil. 2:20,21<sup>69</sup>), neither earthly **goods**, nor **honour** of men, **neither good days, nor a comfortable life**. Therefore never say: "What am I getting out of this?" Or: "It does not matter to me if I neglect to do this or that which after all has no importance and does not count for much in the congregation." Beloved, rather say: "Christ has also purchased this soul with his precious blood just as much as everyone else." **Sacrifice your comfortable life** for Christ each day and night. (Be like a light that consumes itself, while it illuminates others.) --- No longer act towards others just because they are kind towards you, nor act towards others in the same manner as they are unkind towards you or who are even strongly opposed towards you. --- Do not become **weary** (and tempted to give up) toward that person when your faithful service does not **help** them the first or second time and does not create fruit and do not think: "Now I have done my duty," and say nothing further to them. But persevere (in the Lord). You do not indeed know God's moment when He will do His work. (A tree does not fall down with only one blow of the axe.) -- Do not let the **fear or favour of men** control you. -- Also do not place yourself in the position as if they are to believe and follow **you**. Therefore do not become sensitive (touchy) if they do not obey you. If you look back, then you let go of God and His Word.

(to be continued)

Due to pressures of pastoral work continued translation work on the following will be contained in the next issue of Morsels:

(1) **MINUTES of the Discussion of the Free Pastoral Conference:** pastors of ELSA and Immanuel Synod: 29-30 June, 1887.

(2) **Psalm 1** (Johann George Starke).

Since it has come to my attention that Concordia Publishing house will be publishing the full translation of Walther's **Pastorale** in 2016, I have decided to cease including portions of the same in Morsels. There are other writings by Dr. Walther which will be included instead.

<sup>67</sup> 1 Cor.15:10, "**But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me.**"

**Kretzmann:** "*But by the grace of God I am what I am, and His grace which was shown to me was not vain, void of actuality.... Of himself, of his own personal achievements, he did not glory, but had only one thought, to magnify the grace of God, Rom. 1:5. And the result was that more abundantly than they all did he labor. It was hard, painful, exhausting toil, but it also brought rich returns; by his continuous, systematic application Paul had achieved more in the extension of the kingdom of God than all the other apostles up to this time. And yet, once more, he dismisses the thought of personal worth or merit: But not I, the grace of God, rather, which was with me. Paul was but the instrument of the mercy and power of God for the benefit of many people, Jews and Gentiles."*

<sup>68</sup> 2 Cor.12:9, "**And He said unto me, 'My grace is sufficient for thee; for My strength is made perfect in weakness.'**" **Kretzmann:** "He said to me, *Sufficient to thee My grace; for My strength in weakness is made perfect....* The apostle had, by faith, been given the grace of God in Jesus; that was his possession.... In the very midst of tribulation and affliction, therefore, he was taken care of in the best possible way; in his very weakness the power of the Lord had an opportunity to be effective. He must be brought to the point that he despairs of his own strength, abilities, and talents, then the Lord's almighty power can use him as a tool and instrument of mercy."

<sup>69</sup> Phil. 2:20,21: "**20. For I have no man likeminded, who will naturally care for your state. 21. For all seek their own, not the things which are Jesus Christ's.**" **Kretzmann:** "His reason for choosing Timothy for this mission he states: *For I have none of the same mind who sincerely is anxious about your circumstances; all seek their own, not that of Jesus Christ. Timothy was equal-souled with Paul*, and therefore felt the same pure, cordial interest in the Philippians as his teacher, since he was just as anxiously concerned about the work of Christ. Timothy's solicitude for the Philippians was genuine, sincere, just as Paul's was. Of the others, however, of the great majority, Paul was constrained to say that they had nothing of this unselfish devotion, that they, the members of this group, were all seeking their own ends, being interested only in promoting their selfish ambitions.... This... should prove a spur to all pastors to become free from all selfish motives and interests and to serve their Master, Christ, in singleness of heart."