

MORSELS FROM THE SAVIOUR

Precious Biblical Food Translated from our Old orthodox Lutheran Fathers.

Vol.1.

June-July 2013

No.3.

[**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.]

CONTENTS

Page 1: How We Can Be Truly Faithful in the Exercise of our Earthly Calling. From “Der Lutherische Kirchenbote” July 5, 1917.

Page 5: Lecture 3 on THE EVANGELICAL LUTHERAN CHURCH THE TRUE VISIBLE CHURCH OF GOD ON EARTH by Dr. F. Pieper.

Page 9: The Lord’s Supper – The Doctrine of the Real Presence.

Page 12: Walther Pastoral – Divine Call. (Continuation of Thesis 4, note 2.)

Page 14: MINUTES of the Discussion of the free Pastoral Conference involving pastors of ELSA and Immanuel Synod 24 and 25 September, 1889.

Page 16: Devotion: This sickness is not unto death, but for the glory of God.

How We Can Be Truly Faithful in the Exercise of our Earthly Calling (by the late Dr. Th. Nickel¹)
For the 3rd Sunday after Trinity (Luke 5:1- 11).

[From “Der Lutherische Kirchenbote” (The Lutheran Church Messenger) the official church paper of our former ELSA here in Australia, July 5, 1917, Vol. 44, Number 14, Pages 105-107.]

When the Lord God once expelled our first parents from Paradise because of their sin, He then cursed the earth and said: “**Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return**” (Gen.3:17-19). These words still apply today and daily we experience the truth of them. The earth is cursed because of our sin and only brings forth weeds. Whoever wants to gain a livelihood from the ground can only do it in the sweat of his brow.

GODLESS WORLD WANTS TO CHANGE GOD’S WORD.

But the world would even like to change this Word of God. It wants to eat and drink alright, but not as a result of enduring trouble and hard work. Just as there is no arrangement of God against which the world does not lay its wicked hand, so it also seeks to change this arrangement: “**In the sweat of your brow you shall eat your bread.**”

We ourselves need only look around in the world; nearly everywhere we find laziness and idleness. Almost everyone is out to do as little work as possible, to take it as easy as possible, but to earn as much as it is possible. The children of this world regularly speculate on how they can accumulate money and property without much hard labour and can enjoy their lives. The world is full of lazy people² who steal the day from the Lord³. When there is also still so much unemployment prevalent in the towns, when the harvest approaches and the country people call out for workers, yet they find none; for the farm work is too hard for the today's workers, the day too long and the life on the land too boring. Besides, they demand for as little work as possible a wage which the farmer can scarcely afford.

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

² German is “Tagediebe” which literally means “day thieves” or “those who steal from the working day.”

³ Lazy people, people who do not work faithfully for their living, are regarded as stealing from the Lord the time He has given them.

Go into the towns and ask men and housewives⁴, how satisfied they are with their domestic servants, their workers and maids⁵. How many grievances and complaints you will find everywhere. The worker wants to be treated as an employer and does not want to put up with any stern words or reprimand, and the maid wants to be treated as an equal with her mistress⁶, indeed would like to be even more important, and does not want to do any dirty work.

Everywhere in the whole world in general people complain that there is something lacking in male and female workers. Nobody wants to work any more in domestic duties. The young people are attracted from the country to the cities into businesses where they have better wages, less work and more free time. The Word of the Lord, **“In the sweat of your brow you shall eat your bread,”** is regarded as out of date, which no longer has any more value in these modern times. Everyone wants to eat, and eat well, but they want to work less, as little as possible. Others certainly already work, yes, they work hard, and do not let themselves rest much either day or night, but they do not work because God wants them to do so, they do not work in order to acquire daily bread for themselves, but they toil and slave due to stinginess and greed. They do this in order to become rich and to be able to indulge in the pleasures of life and so they allow themselves very little rest. Also they despise God’s arrangement of things. Also those who practise dishonest businesses, who are devoted to an occupation which offends against God’s Word, usurers⁷, speculators⁸, stage actors⁹, etc., violate this rule of God, **“In the sweat of your brow you shall eat your bread.”**

Thus then the entire world in general is full of fraud and deceit and Christians stand in danger of being drawn into this whirlpool of godlessness and of suffering harm to their souls. It is even much more necessary than ever before that you learn from God’s Word again and again how you are to show true faithfulness in the exercise of your earthly calling.

A GODLY CALLING.

Although the Lord has not prescribed to us in His Word what calling or occupation everyone is to choose, what work he is to do, but He has left that choice to our Christian liberty and He only requires that each one rightly uses the gifts or talents which He has lent them, yet we can still recognise from God’s Word that there are even many occupations in which one cannot serve God because they do not redound to God’s honour and for the welfare of the neighbour. For this reason in such an occupation one cannot at all speak of true faithfulness, but all hard work that is used in an occupation which is displeasing to God is sin and an abomination to God.

If our work, labour and diligence are to redound to the praise, honour and glory of God, then our occupation itself must be well-pleasing to God. Such an occupation Peter had; he was only an ordinary fisherman. His trade was only a lowly one, but yet it was one that was well pleasing to the Lord. Fishing serves for the welfare of the neighbour in providing food for people. In such an occupation a person can serve the Lord well. Therefore also our dear Saviour went into Peter’s boat and after this commanded him to cast out his net into the sea for a catch. Wherever a Christian has an occupation in which he can serve God and his neighbour, there he lives in a God-pleasing calling.

FAITHFULNESS IN OUR GODLY OCCUPATION

Now, above all things, to be truly faithful in the exercise of your calling requires an active, untiring diligence. We find the same with Peter and his fellow fishermen. They had worked throughout the night; they had cast out their nets, drawn them in and they had gone here and there in order to obtain a catch of fish. And even now in the morning after they had fished the whole night without success, they did not lie down to rest, but they first looked after their nets, washed them out, mended them wherever it was necessary to repair them and made everything ready before night when they would again go out to catch fish.

⁴ We would say “employers.”

⁵ We would say “employees.”

⁶ Female employer.

⁷ Those who charge exorbitant rates of interest.

⁸ Those who buy up property as cheaply as possible, at a loss for the person selling, and then sell it for as much as possible as soon as possible, making huge profits to the detriment of others.

⁹ Actors involved in indecent, blasphemous or otherwise anti-Scriptural stage shows and plays.

That is thus the first requirement for true faithfulness in carrying out your occupation that you make the best possible use of your time and do your work with untiring diligence. Whether you now are an employer or an employee, the lady in charge or the female employee, of high rank or insignificant, rich or poor, then you should still exercise every effort in all your work. If you cultivate your farm, if you plough, sow or harvest, if you clean the house, sweep the room, cook or wash, then do your work as best as you can. Be careful in all things. Don't let the dirt lie in the corners of the room or the food still stick to the dishes, but be tidy in your work. Do what your occupation requires of you and be diligent, not only before the eyes of men but also before God.

That applies to everyone in his calling, to the pastor in his study room, to the teacher at school, to the business man in his business, to the tradesman in his work and to every worker in his occupation. Everyone should show himself diligent, careful and faithful in his work. Whoever is unfaithful, whoever does not do his work as best as he can, whoever does not make the best use of his time, whoever produces bad or insufficient work for good wages, sins against God and his neighbour.

PUT CHRIST, HIS WORD AND KINGDOM FIRST

However with all his earthly work a person is nevertheless not to forget his heavenly work. Peter had fished the entire night; he was indeed tired from work, yet with his companions he washed the nets. Yet since the Lord Jesus stood in his boat in order to preach, then he laid aside his work, sat at the feet of Jesus and listened to Him. To meditate on the message of salvation, to listen to God's Word, there must always be time set aside for this purpose. Therefore the Lord also says, "**Pray without ceasing**" (1 Thes.5:17). You do not need to fold your hands in your lap. In the midst of your work you can care for your salvation and meditate on God's Word. If you work in the field, sow seed, plough and then harvest, then meditate on God's Word and thank Him that He gives you the strength to work. And when you are cleaning the room or you are working in the kitchen, and you are doing your work diligently, then you can and should meditate on God's Word and your soul should be occupied with Him. The more God-fearing¹⁰ you are, the more faithful you will also be in your earthly calling.

But if you so do the work of your calling with all faithfulness as a child of God and in obedience to His Word, then you are serving God and you are doing a better work than all the monks and nuns who are not able to please God with all their self-chosen works. Whoever in faith in the Saviour is faithfully devoted to his earthly calling, he does a God-pleasing work, even if his work in the eyes of the world is still of little importance.

ONLY ACT WHEN YOU HAVE THE APPROVAL OF GOD'S WORD FOR WHAT YOU DO.

After the Lord concluded His sermon to the crowd, He said to Peter, "**Launch out into the deep, and let down your nets for a draught** (catch of fish)" (Luke 5:4). That was an amazing statement; that was against all the principles of fishing to cast out the nets for a catch of fish in the morning as well as doing it in the deep water. Peter did not answer, "Lord, since we have caught nothing all night, we will also catch nothing now," but he said, "**At Thy Word I will let down the net,**" that is, if it is Your will, I will gladly do it. Hence we must also nevertheless have God's Word, His command or His promise for what we do or begin. Whoever cannot say: "With this work I am doing God's will," he must refuse to do it. Also what we always do in words and actions, we are to do that in the Name of our Lord Jesus Christ¹¹. Whatever a person cannot do in the Name of Jesus¹², he is to stop doing that work.

Peter had fished all night and caught nothing, nevertheless he was not deterred by the Word of the Lord. Indeed, in obedience to the Lord and against all the principles of fishing he still once more cast out his net for a catch of fish. To be truly faithful in carrying out the daily work of our calling involves this that if

¹⁰ This refers to child-like reverence, honour and respect for God which moves us to hate evil and want to do that which pleases God, flowing from faith in Christ.

¹¹ This means that we as Christians are to do our work in true faith in Christ, that our work must not be against God's Word and it is to be carried out faithfully.

¹² That which is in agreement with Christ's Word.

everything does not go as well as a person would like it, he does not immediately become despondent and lose patience, but in obedience to God's Word he does what he is obliged to do according to his calling.

PATIENTLY PERSEVERE IN FAITH DURING HARD TIMES.

Particularly in the daily work of their calling also Christians are to show great patience. In our calling there things that do not always go according to our wishes and will. Each person's occupation brings many kinds of burdens along with it and requires of everyone self-denial and patience. Even if your work does not always prove to be successful, even if you have many failures, even if you do not receive the right recognition from your parents or from your employer or from those whom you work for, even if in spite of your faithful work you must hear many unfriendly words, even if your work is difficult and you could have it easier working elsewhere, do not become impatient, do not walk away, but persevere in patience.

Every occupation and position in life has its burdens. **"In the sweat of your brow you shall eat your bread,"** we will not be able to abolish this rule of God. But if it does not always go in the work of our calling just as we wish it, then we are to ask ourselves whether the responsibility for it does not rest upon ourselves. Perhaps there is absent in us the right trust in God or the true faithfulness and we have lost sight of the blessings which God has desired to give us. See the fishermen washing their nets and repairing them. Do you always go about your work in a thorough way? Are you careful to do everything properly which you have to do? Are you perhaps disorderly, careless, wasteful or unfaithful in your work?

Peter was disrupted in the midst of his work when the Lord came to him and confiscated his boat. However he was not indignant about it, but he gladly placed himself and what he had in the service of His Saviour. Therefore you must do it also. If you do not let anything hinder you --- whether it be your work, your consideration for others – from hearing God's Word, from caring for your soul's salvation, from building God's Kingdom, then you cannot miss out on receiving God's blessing.

GOD GRACIOUSLY BLESSES FAITHFULNES IN OUR CALLING.

In what does this blessing consist? When Peter in obedience to God's Word once more cast out his net, then he received a great catch of fish so that his net broke. And they waded to their companions who were in another boat so that they came and helped them pull the fish in. And they came, and they completely filled both ships so that they almost sank¹³. That was a great blessing which the Lord showered upon Peter. Yet it was not only this that the Lord blessed Peter with earthly goods, He did still much more. He called him and his fellow companions in fishing to be His disciples so that they should win souls for His Heavenly Kingdom.

And so the Lord still today wants to bless all those who are here faithful in the exercise of their earthly calling and yet who prefer at the same time their Heavenly calling to their earthly one. He wants to bless them with both earthly and spiritual blessings. He Himself states: **"Blessed is everyone that feareth the Lord; that walketh in His ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee"** (Ps.128:1,2). Yes, goodness and mercy shall follow us all the days of our life (Ps. 23:6). The Lord will give us what we need for food and for the necessities of life, what we need to eat and drink, for clothing and shoes, house and home , wife and children, fields, cattle and all our goods. Richly and daily the Lord wants to provide for us and He wants to protect and save us from all evil; and all danger.¹⁴ The Godly shall not lack for any good thing.

Certainly the Lord does not always give us everything in abundance. In the exercise of the work of our calling it often occurs with us as with Peter who had fished all night and still had caught nothing. There also come times of poverty, of shortage, of need, of trouble. However the blessings of God will not desert us. The Lord in whom we hope will not forsake us nor neglect us. He will be with us and rescue us from every trouble. Therefore Christians need not fear and should not give up hope when it does not always go as well as they wish it to do so. Yet among all the troubles which their calling each day brings they are the most fortunate of people even if it happens that they are often poor and miserable, for God is with them.

¹³ **Kretzmann** comments on the usage of the Greek here: "So great was the catch that both boats were filled with fish to such a point that there was danger of their sinking under the load; they were all but submerged." (NT,I,290).

¹⁴ See Luther's excellent explanation to the First Article of the Apostles' Creed.

With all their riches the children of the world are yet still poor. With all their happiness they are still unhappy creatures of whom of whom it were better that they had never been born, for since they are without the true God in this world, then they have no hope for time and eternity. In the huts of the poor often much greater happiness and contentedness rule there than in the palaces of the rich. Therefore we are to take to heart the Word of the Lord, **“But seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you”** (Mat.6:33); and, **“Take therefore no thought for the morrow¹⁵; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof”** (Mat.6:34). **“Cast all your care¹⁶ upon Him, for he careth for you”** (1 Pet.5:7).

However we also should acknowledge the blessing of God and give Him our thanks. When Peter saw what happened there, then he fell down at the feet of the Lord and said, **“Depart from me; for I am a sinful man, O Lord”** (Luke 5:8). The great act of God’s gracious blessing to him reminded him of his sin. In the same way we also should be led to repentance by God’s goodness. We are to acknowledge that it is the Lord who gives us everything and certainly without any merit or worthiness of ours, and for this we are to thank Him from our hearts.

When the Lord spoke to Peter, **“Fear not; from henceforth thou shalt catch men”** (Luke 5:10), then they left everything and followed the Lord. Hence we also should be prepared to place everything that we are and have into the service of our Saviour and to build His Kingdom with our money and goods and to save immortal souls. For this purpose no person is prepared to do by nature, but this willing readiness the faithful Saviour will give to us all and will crown with great blessing those who will be found faithful in his service.

<p>WITH the Lord thy task begin, All on Him dependeth. Jesus, if thou call on Him, Strength and courage lendeth. In the morn with Jesus rise, And when day is ended, Then with Jesus close thine eyes, Be to Him commended.</p>	<p>Having Jesus ever near, What though foes be raging? He is there to stay thy fear, Thou His help engaging. Boldly take with Him thy stand Who the foe can banish; Be assured, at His command, All thy ills must vanish.</p>	<p>If with Jesus thou pursue Every undertaking, He will prove thy helper true, Never thee forsaking. Showers of blessing shall to thee Here on earth be given, And at last thy soul shall see All the joys of heaven.¹⁷</p>
---	---	--

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

**LECTURES ON THE EVANGELICAL LUTHERAN CHURCH THE TRUE VISIBLE CHURCH
OF GOD ON EARTH by Dr. F. Pieper.¹⁸**

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

If you want correctly to judge¹⁹ the existing visible church bodies, then you must apply the correct standard. *This standard is the position of that particular church body towards the doctrine which is revealed in Holy*

¹⁵ In the Greek the words, **“Take therefore no thought,”** mean, “Do not even begin to have anxious cares or worries.”

¹⁶ Worries, anxieties, troubles.

¹⁷ ALHB 373 v1,3,4.

¹⁸ **Dr. F. Pieper** 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.

¹⁹ Pieper is asking the reader to examine various religious and church bodies to see whether they take their stand on God’s Word.

Scripture. Christ's Church is built on and should stand on the foundation of the Apostles and Prophets²⁰, that is, it should believe and confess **all** the doctrines revealed in Holy Scripture. In the examination of particular church bodies you must therefore ask whether this church body also confesses God's Word in all its parts²¹. If you apply another standard, then you fall into error.

DO NOT JUDGE A RELIGIOUS GROUP OR CHURCH BODY BY ITS OUTWARD WORKS, BUT BY ITS DOCTRINE.

If you would, for example, apply as a standard the so-called churchly activities as a foundation, their activities in mission work, their activities in the establishment and maintenance of the charitable institutions, then you would be deceived. Perhaps using this standard a person could decide that the anti-Christian papal sect is the true church. For it is indeed well-known that particularly in the papal sect a great zeal is displayed in its missions and in the establishment and maintenance of its educational and charitable institutions. But even of the Pharisees and Scribes the Lord Christ says in Matt. 23:15 that this sect travels across land and water to make one proselyte and a child of hell out of the same person. Indeed! the true church should not be surpassed in its zeal for missions and other works of love. It is a shame for it when this is the case²².

But these works are not sure distinguishing marks of the true church. Also the correct works of the church can be outwardly imitated. But, above all things, we must adhere firmly to the following: that, **first of all**, before all other works, what God requires of every Christian is the **believing acceptance of the entire Truth revealed in Holy Scripture and the confession of this Truth**. This — I repeat it once more — is what God requires, **above everything else**, of every person and also this is what should be at the basis of all God-pleasing works. Here belongs the Word of God: “**To obey** (that means, obedience to God's revealed Word and command) **is better than sacrifice.**” (1 Sam.15:22). And the Lord Christ Himself says: “**If ye continue in My Word, then are ye My disciples indeed**” (John 8:31). No-one should think that he can conceal or make good the setting aside of the revealed Word of God through so-called works of the church. Therefore in examining the existing visible church bodies you must by all means keep a close eye on their position in relation to God's revealed Word. In so doing, however, you can divide all the existing church bodies which are called churches into three groups:

THREE GROUPS OF RELIGIOUS AND CHURCH BODIES

In the first place, there are religious bodies which are certainly being called churches, but according to their doctrine they no longer at all stand on the foundation on which the church has been given. They have totally abandoned the foundation of the Prophets and Apostles. These are religious bodies which also certainly are called churches in the customary use of the language, but they deny all the doctrines which constitute the essence of the Christian faith. In fact, these stand outside the Christian Church and according to the usage of the language of Scripture they are called “**temples of idols**” (1 John 5:20,21), “**schools of Satan**” (Rev.2:9), and so on.

Secondly, there are visible church bodies which stand only in part in their doctrine on the foundation of the Apostles and Prophets. In fact, these church bodies which confess the chief parts of revealed doctrine, but at the same time, also profess errors contrary to the clearly revealed doctrines. Though these church bodies stand inside the visible Christian church, yet they are called “sects” in so far as they depart from the revealed Word of God.

Thirdly, there are visible church bodies of the kind that stand **entirely** on the foundation of the Apostles and Prophets. They do not introduce, confess and establish any other doctrine than that which is revealed in Holy Scripture, and also among the doctrines of Scripture they do not limit themselves to certain teachings. These church bodies are careful to confess the doctrine so constituted as God wants to have it; they are therefore called “orthodox church bodies.”

To the first class, in our day belong, for example, the Unitarians, Universalists and others. These indeed also *call* themselves Christian church bodies, but they deny every doctrine which constitutes the essence of

²⁰ Eph.2:20.

²¹ Pieper means not only every article of faith but that it confesses every word of Holy Scripture.

²² when the true church is outdone by the sects in its zeal.

Christianity; they deny the doctrine of the Holy Trinity and of the Godhead of Christ, they also therefore deny the redemptive work or the substitutionary atonement of Christ; they therefore also have no Gospel. Therefore in these religious bodies, as far as their doctrine is concerned, also no person can come to faith in Christ and consequently be saved. The Unitarians and all these similar religious bodies are therefore outside the Church (extra ecclesiam).

To the second class, belong the sects of the papacy and the numerous Reformed sects: the Episcopalian, Presbyterian, Congregationalist, Baptist, Methodist and so on. In their doctrinal confessions these all hold fast to the chief parts of the doctrines revealed in Holy Scripture²³, but on the other hand, they also profess errors in such doctrines which are related to the fundamentals of salvation and which have been clearly revealed in Holy Scripture. We call these church bodies “churches” in so far as they still hold fast to the articles of the revealed Truth, but we call them “sects” in so far as they teach error and on the basis of these errors maintain a separate church body in opposition to the orthodox church.

Finally, the third class is, as far as our knowledge of visible church bodies in our time extends, is represented only by **ONE** church body, by the Church of the Reformation, the Evangelical Lutheran Church, whose teachings, in the course of time, we find set forth in the Articles of Faith, which had been in controversy, in the Confessional writings of the Evangelical Lutheran Church. Upon examination, the doctrines of the Lutheran Church prove to be in complete agreement with Holy Scripture. We will spend time examining this proof later.

WHAT AN ORTHODOX CHURCH BODY TRULY IS.

In our time, and particularly also in our country, one still speaks about “orthodox teachers” and church bodies in a proper²⁴ sense. Of course some have limited the marks of orthodoxy to the acceptance of some of the **CHIEF** Christian doctrines. In our time Unitarianism has invaded the Christian Church. They still want to be Christian, while denying the Holy Trinity, the deity of Christ, the redemption through Christ, the authority of Holy Scripture, the eternal punishment of hell and so on. In opposition to this complete apostasy some call teachers and church bodies “orthodox” which still want to hold fast to the doctrines of the inspiration of Holy Scripture, of the deity of Christ, of the necessity of regeneration²⁵, and of faith in Christ for salvation, of the eternal punishment of hell²⁶. Now it is indeed pleasing that in spite of the general apostasy the fundamental truths of Christianity are still being held firmly. But that does not however move us to call these church bodies orthodox or right believing church bodies. According to God's Word we are only entitled to call **THE** visible church body an orthodox church body, that means, a church body as God desires to have it, which continues not merely in **SOME** teachings, but in **ALL** teachings of God's Word. In this sense the Lutheran Church is an orthodox church as we with God's help intend to prove.

Only in passing do I call attention to the point that alongside of the orthodox church and heterodox church bodies one still speaks of **SCHISMATIC** or separatistic church bodies. These are such church bodies which, without valid grounds, for example, merely on the grounds of church ceremonies, divide the church. However concerning these we do not intend to speak further this evening. Let us rather hear some quotations to verify the truth that the character of a Christian Church body is judged according to its position on God's Word.

“Communions that call themselves Christian, but do not recognise the Bible as the Word of God and so deny the Holy Trinity are, according to God's Word, not churches, but synagogues of Satan and temples of idols.”(These VII)²⁷.

Then follows the Scriptural proof:

²³ Fundamental doctrines of Scripture.

²⁴ Strict sense of the term.

²⁵ Conversion.

²⁶ Today these church bodies are called fundamentalistic churches. They will unite with other churches only if they agree on the fundamental doctrines, but in all other doctrines of the Bible each person can please themselves. This is contrary to John 8:31,32; 1 Cor.1:10; Amos 3:3.

²⁷ This is found in **Dr. Walther's** book **The True Visible Church**, page 32, translated by DR. J. T. Mueller.

“Because Christ has commanded that all who would *be received into His Church* should be *baptised in the Name of the Triune God: Father, Son, and Holy Ghost (Matt.28:19)*, all those communions which deny the mystery of the Holy Trinity are outside the Church.”²⁸

When all those who wanted to be *received* into the church had to confess their faith in God: the Father, Son and Holy Spirit, then all those who would *not* confess this faith were not received into the Christian church, but were regarded as those who stood outside of the Christian church.

And as far as the deity of Christ is concerned we read:

“Again, since John writes: ‘*Whoever denieth the Son, the same hath not the Father*’ (1 John 2:23), all religious worship of those who deny that Jesus is God's true Son, equal to the Father in essence and glory, is idolatry and not adoration of God. After John had written: ‘We are in Him that is true, even in His Son Jesus Christ. *This is the true God and eternal Life,*’ he added immediately: ‘*Little children, keep yourselves from idols*’ (1 John 5:20,21).”²⁹

WHOEVER DENIES THE GODHEAD OF CHRIST CANNOT BE SAVED

Whoever does not confess about Christ that He is the **TRUE** God and eternal Life, worships a god who does not even exist. That is to say he worships a god who is merciful to men **WITHOUT** the infinite merit of Christ, the Son of God, **WITHOUT** the substitutionary life, suffering and death of Christ, the Son of God. However there is no such god, such a god is pure imagination; and whoever worships such a god, worships an idol. Those who deny the true deity of Christ are therefore, even when they speak much about the one God who has created everything, are just as outside the Church (extra ecclesiam) as the heathen in the middle of Africa. Whoever does not come to God through Christ, the Saviour, who is God and man, such a person does not come to God at all, and when he thinks of coming to God, then he, as Luther says, does not find the true God, but an idol. We must hold fast immovably to this truth: without the deity of Christ, there is no salvation, for we are saved through the blood of Jesus Christ, the **SON OF GOD**. Even though someone may speak ever so much about God and divine things, he no longer has the **OBJECT** of faith which brings about salvation. For why does **FAITH** save? Not because faith in itself is so great a great virtue, but because faith grasps the perfect merit of Christ who as God and man in one Person has fulfilled the Law and has borne the curse of the Law for us.

In regard to the Jews the matter stands thus: **BEFORE** the appearance of Christ in the flesh the Jews were a church to the extent that the true Jews were waiting in faith for the coming of the Son of God in the flesh, but now after the Messiah has come and the Jews have rejected Christ, then they also are now no longer a church, but a rabble outside the invisible church (extra ecclesiam).

In the Apology you find the declaration of our Confessions that all Unitarians do not belong to the Christian Church.

Apology “Our opponents approve Article 1 of our Confession. This asserts our faith and teaching that there is *one undivided divine essence, and that there are nevertheless three distinct and coeternal Persons* of the same divine essence, Father, Son and Holy Spirit. We have ever taught and defended this doctrine, and we believe that the Holy Scriptures testify to it firmly, surely, and irrefutably. We steadfastly maintain that *those who believe otherwise do not belong to the Church of Christ but are idolaters and blasphemers.*” (Art.I,1, 2 p.100).³⁰

(This lecture is to be completed next time)

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

+++++

²⁸ Ibid, p.32. We would urge our readers to study this whole section in Walther's book themselves.

²⁹ Ibid, p.33.

³⁰ Ibid, p.33.

PRACTICAL

(The following is translated from the **Real Lexikon**, a series of 8 volumes summarising the sermons, essays, etc., of the old former Missouri Synod and the Synodical Conference drawn up by Pastor Eckhardt, pages 15-20.)

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

12. Christ's true body and blood is really and truly present in the Lord's Supper.

Note. In this way the Christian Religion distinguishes itself from all other religions. Other religions have only the **teaching** and the remembrance of their founders, we actually have the **Lord Jesus Himself** among us.

Bible Proof:

(a) The words of Institution: this is My body.

(b) 1 Cor.11:27: "*Guilty of the body and blood of the Lord.*" If a person only received bread in the Lord's Supper, how could he himself be guilty of Christ's **body**³¹?

Objection: Is not the abuse of a **picture**³² of the ruler an offence to his majesty?

Answer: Here in 1 Cor. 11:27 also by our opponents the word "**body**" again is to be understood **literally**.

(c) 1 Cor.11:29: "*not discerning the Lord's body.*" (Precision. By which it follows from the context: of a usual meal time.)³³

³¹According to this text in the Sacrament if a person eats and drinks unworthily, he is guilty of abusing and misusing the true body and blood of the Lord. In order to be able to do this he must actually receive Christ's true body and blood in the Sacrament.

³² A picture is only a representation of the ruler, not the ruler himself. Here in this text we actually receive the true body and blood of Christ.

³³ **Prof. George Metzger** explains this in **Lehre und Wehre** (1904, page 455) as follows: "The speech of the apostle in this text is **precise**. He does not say directly in what way such a person who unworthily eats and drinks does not discern the body of the Lord. But this meaning flows freely from the **context**. On this point the apostle indeed admonishes the Corinthian Christians that they gathered together for the celebration of the Lord's Supper just like they would for an ordinary meal. **For one here eats and drinks judgement to himself when he partakes of the Lord's Supper just as if he would an ordinary meal**, when he does not believe nor regard or act accordingly that **we are here not eating ordinary bread, but the consecrated bread with which there is a communion with the body of Christ.....**Hence Luther also gave the same meaning to this text. He says: 'The text proves irrefutably that 'eating unworthily' and 'not discerning the body of Christ' are the same thing, as we understand from the word just as it reads literally, that the Corinthians ate the bread with the misconception and misunderstanding that it was ordinary bread, and **discerned no difference between this bread and other bread**. This certainly is what is meant by 'unworthily eating the body of Christ.' This is why Paul admonishes them to examine themselves and perceive who they are and how they regard this bread. If they do not regard it as the body of Christ, or treat it as if it were not the body of Christ, then they **do not discern the body of Christ; and this offense will not go unpunished**. We know quite well how St. Paul uses the word *diakrinein* for 'discern,' as in 1 Corinthians 4[:7], 'Who has *discerned* you?' i.e. who has made you different from others, as if you were something different from or better than the others? And Romans 14[:23], 'He who *discerns* is condemned,' i.e. he who considers this to be sin and that to be right, and yet acts contrary to his understanding. And so forth; St. Paul says *diakrinein* where we would say: make a distinction, discern, regard this different from that, etc.'"(Am.Ed Vol37, p.347).

Dr. Luther also says: "So we conclude that this discerning is to take place in the eating and drinking, as above; guilt and sin occurs in relation to the body of the Lord. Who, thus, eats and drinks unworthily eats unto his judgment. Why? Because, Paul says, **he does not discern the body of Christ**. Now tell me, how does one discern the body of the Lord in eating and drinking? The Greek word, *diakrinein*, in Latin, *discernere*, means **to make a distinction**, and not to think of one thing like the other, but to consider the one thing nobler, better, more precious than the other. St. Paul means that **whoever eats and drinks unworthily, fittingly deserves judgment or severe punishment, because with his unworthy eating and drinking he does not distinguish, does not discern, the body of Christ, but thinks of and treats the bread and wine of the Lord as if it were merely bread and wine, though it is the body and blood of the Lord**. For if he seriously thought of it as the body of the Lord, he would not act so carelessly, as if it were ordinary bread, but would eat with fear, humility, and reverence. He ought of course have a **sense of awe** before the body of the Lord.

"If this is not the correct view, you give another and tell what it means to discern the body of Christ. For **the word has only this meaning, that we should look on the body of Christ as something better and more precious than anything else having a significance all its own**. This is sufficiently required by these words. Since St. Paul bears witness to and wants such discerning in the eating and drinking of the Lord's bread and cup, **it is sufficiently borne out by the text that we should consider the body of Christ as better and more important than the bread and the cup. So it must follow that the body and blood of Christ are there in the bread and cup. They eat to judgment who eat unworthily by not discerning the body of Christ**, and those who eat worthily do rightly discern it." (Am Ed. Vol.40, pages 186,187).

(d) 1 Cor.10:16: “*The cup of blessing which we bless, is it not the **communion of the blood of Christ? The bread which we break, is it not the **communion of the body of Christ?*****”

A communion can only exist there where there is really a fellowship between two things.

Note (a). According to Reformed doctrine Paul would have been obliged to say: “The absence of the body of Christ.”

Note (b). Calvinists say: “The bread is the communion of the body of Christ in this way since it assures us of fellowship with the same.”

(e) Luke 22:20: **The cup** is shed³⁴ which could not be said if Christ’s blood was not present.

(f) 1 John 5:8³⁵: If the blood is among the witnesses on **earth**, then it must indeed be there.³⁶

13. We rely on Christ’s Words, and what He says He can and will perform, for He is

(a) **almighty**. If someone else says that the bread is my body, then we do not believe him.³⁷

Note. The Reformed directly deny the almighty power of Christ.

(b) **truthful**. You have spoken it, therefore it is true. Whoever does not believe Him, calls Him a liar.

(c) **present everywhere**. Therefore the presence of Christ in the Lord’s Supper is possible.³⁸

14. The Lutheran Church

(a) confesses the real presence of the body and blood of Christ in the Lord’s Supper

(i) in hymns³⁹.

(ii) in the Confessional writings.

Note. The Augsburg Confession, which was altered by Melancthon and was never accepted by the orthodox Lutheran Church, did not deny the presence of Christ in the Lord’s Supper⁴⁰.

(b) is therefore in agreement with the early apostolic Church.

(i) Testimonies from the First Century.

(ii) Ignatius.⁴¹

(iii) The martyr Irenaeus.⁴²

(iv) Archbishop Cranmer.⁴³

³⁴ Luke 22:20, “Likewise also the **cup** after supper, saying, ‘This **cup** is the New Testament in My blood, which is **shed** for you.’”

³⁵ “And there are three that bear witness in earth, the Spirit, and the water, and the **blood**: and these three agree in one.”

³⁶ Present in the Lord’s Supper.

³⁷ Der Lutheraner (vol.1, pp. 75,75): “Ultimately, if one admits that God is almighty, he must also admit that all God says can and must happen. So now as God is almighty and He has created heaven and earth, should it be impossible for Him that this bread is Christ’s body and this wine Christ’s blood, since His Word stands clear as He said this in Mat. 26:26f: Take eat, this is My body. Drink ye all of it, this is My blood of the New Testament, that is shed for many for the forgiveness of sins....

“...But here it is not the baker or the bartender, not the priest nor the bishop, but rather, God the almighty Creator of heaven and earth, 2 Cor.6:18; Ps.33:5-6; who is the founder and ordinator of the Sacrament Who has ordained such a thing? Not a man, but God, who has created heaven and earth out of nothing. Here you must look at who says it, not how possible it is, but rather who has spoken these Words, that is, not a baker, not a bartender, not a priest, but rather God’s eternal Son, our Lord Jesus Christ.” (Quotes from **Luther’s** Sermon on 1 Cor.15:35ff.)

³⁸ See Walther **Year of Grace**, pages 129, 130 (**Gnadenjahr** pages 212, 213). **Walther**: “Who is He who spoke these clear and plain words (of the institution of the Lord’s Supper)? He is the Truthful, the Almighty, the All-knowing, the All-wise, the Omnipresent, the Son of the living God, who is God and man in the one Person; He utters these words in the last hours of His earthly existence; He utters them at the institution of His Testament.” (Year of Grace, p.129).

³⁹ **The first Hymn verse reads**: “Thy body and blood, which was given and shed for my blessing, O profound and wonderful act! Is here partaken at this table.” (Walther’s Hymnbook: 203v5)

The second Hymn verse reads: “May God be praised henceforth and blest forever, Who, Himself, both gift and giver, With His own flesh and blood our souls doth nourish; May they grow thereby and flourish. O Lord, have mercy!” (Walther’s Hymnbook: 195v1; ALHB: 318v1).

The Third Hymn verse reads: “With Thy flesh and blood, With the greatest blessing of grace, Thou hast nourished me now And destroyed my death.” (Walther’s Hymnbook: 208v6).

⁴⁰ Theological Quarterly Vol. I, pages 22-24.

⁴¹ See Der Lutheraner Vol.3, pages 117,118.

⁴² See Der Lutheraner Vol.3, pages 126, 127.

⁴³ Der Lutheraner, Vol.2, pages 27,28.

15. Antithesis⁴⁴ -- the Reformed.

They deny the real presence of Christ's true body and blood in the Lord's Supper.

(a) They falsely believe Christ's body and blood is only received **spiritually** in faith.⁴⁵

Note: (i) A person can know that elsewhere⁴⁶ even without the Lord's Supper.

(ii) This is nothing but delusion. If a person receives Christ in faith, then He must dwell **in us**. But according to the Reformed Christ's body is in **heaven**.

(iii) Only the **believers** receive Christ's body and blood according to them. If **you** want to know whether you receive it, then you must see whether you believe. In this way a person bases all certainty on the feeble heart.

Note. (The Reformed say) Unbelievers do not receive Christ's body. But they attack⁴⁷ Christ's body as a person who reviles the emperor's picture. They offend His majesty.

(b) (The Reformed say) Faith must rise up (ascend) to heaven.

Rom. 10:6-8.⁴⁸

Note (a). (The Reformed say) Our faith is mightier than Christ: Christ cannot come down from above, but man can remain on earth and nevertheless be united with Christ up there in the power of faith. No longer stand before the door and knock⁴⁹, when I partake of the Lord's Supper I already fly up to You.

Note (b). According to 1 Cor.11:27-29 even the unbelievers receive Christ's body and blood and their "faith" does not ascend into heaven.

(c) (The Reformed say) Only the power and merit of Christ is being dispensed (in the Lord's Supper and not His true body and blood).

Note. According to their teaching even **forgiveness** does not come through the Word and Sacraments. What then essentially continues to remain to be apportioned out (dispensed)?

(d) (The Reformed say) The Lord's Supper is only a **meal of remembrance**, not a means of grace. The Sacraments are empty symbols (signs)

Note (a). (With the Reformed) It is similar to a person who

(i) is thinking of a deceased grandfather and is moved to tears by that; or

(ii) invited a hungry man to eat and placed before him an empty plate.

Note (b). The Reformed want to obtain nothing from the Sacrament, but want to perform a work.

Note (c). They are moved to deny the real presence of Christ in the Lord's Supper by their

⁴⁴ What errors we reject on the basis of God's Word.

⁴⁵ Der Lutheraner: "Whoever regards the Sacramental eating and drinking of the body and blood of Christ under bread and wine as **nothing different than the spiritual eating and drinking of the body and blood of Christ through faith removes what is essential to the Sacrament**, and no longer retains anything in it, but what we could also have apart from and without the Sacrament. For to eat Christ's body and blood through faith is to faithfully appropriate to one's self the benefits and service of Christ." (Vol. 1, p. 69).

⁴⁶ That we receive Christ spiritually by faith, cf John 6:35.

⁴⁷ Lay violent hands on.

⁴⁸ Kretzmann states on these verses (NT, II, 83): "It is not required to fetch Christ from a great distance, for He is not so unattainable. On the contrary, the Redeemer is present; Christ has come down from heaven, He has arisen from the dead for the salvation of all men; He has done His work on earth and fulfilled the righteousness of the Law. In and with Christ perfect righteousness has been gained for all men. And therefore **the righteousness of faith has a bold and joyful admonition: Near to thee is the Word, in thy mouth and in thy heart: this is the Word of the faith which we proclaim**. For Christ, of whom he has spoken in the first part of his admonition, Paul substitutes the Word of the Gospel, the Word which had been entrusted to him to proclaim, the Word of faith, **which should simply be believed**, whose content, Jesus Christ, should be accepted by faith. Christ and His full salvation is always present with us, in the Gospel message which is proclaimed, in the Scriptures which are read, in the texts from the Bible which are memorized. And nothing more is needed than faith in this Word, assent to its content, and confidence in its promises."

⁴⁹ Reference to Christ's words in Rev.3:20.

(i) **Reason.** God does not place before us such inexplicable things. It burdens (troubles) the people also to believe.

(ii) **Unbelief.**

Note (d). (The Reformed say) Was it right of Luther to break the peace for the sake of this doctrine?

a. (But) **They**⁵⁰ had broken the peace.

b. The words, the doctrine, is God's, not ours.

c. This is not a controversy merely about words, but about

1.) the certainty of God's Word.

2.) the presence of Christ in the Lord's Supper.

3.) the doctrine of the Person of Christ and the communication of the attributes. "You have a different spirit than we do."

Note (e). Often the Reformed speak in a completely **Lutheran** manner. --- Then a person is to ask them whether also **unbelievers** receive Christ's true body and blood.

Note (f). Certainly faith cannot exist by a wilful denial of a secondary article, yet many Reformed err in ignorance and do not see all the consequences of their false doctrine. The Fortunate Inconsistency⁵¹.

(to be continued)

#####

Walther Pastoral – Divine Call. (Continuation of Thesis 4)

These 4: Since "no one should teach or preach publicly in the church, or administer the sacraments, without a regular call," as the XIV Article of the Augsburg Confession says in accordance with the Word of God (Rom. 10:15. Jer. 23:21. Jas. 3:1. Heb. 5:4,5, see also the opening verses of nearly all the Epistles of St. Paul), the first requirement for ministerial work acceptable to God and under divine blessing is, next to due preparation for the ministerial office, that the pastor be regularly called to such office and be certain of it.

NOTE 2.

How necessary a regular call is not only for the pastor himself, but also for the congregation where he exercises his Office, so that it is exercised in a salutary way, is expressed by **Luther** in various places in his writings.

He writes: "For it is needful and necessary for the people to be warned and deterred from following the factious spirits and enabled to differentiate thus among pastors⁵²: 'This is **our** pastor, whom **God has given** us and who first preached God's Word correctly, who wrought and effected much good, and who proved himself through the grace of God. The other, however, comes sneaking in here, or he has broken in here without a commission, ridiculing the first pastor. And no one knows who this man is or if he may be trusted. Therefore we will give ear to the former, whom God gave us, and remain with him.'

“--- Behold, thus the true doctrine may be retained in the hearts of the people, so that they remain with what God gave them and with what they recognized. This is recorded to serve as an example for us. For we, too, must boast over against the papacy and all factions that God gave us His Word and true preachers of the

⁵⁰ The Reformed.

⁵¹ This is an expression used by our orthodox Lutheran fathers. It means that in spite of the terrible errors of a church body, which **if believed would bring about a loss of faith, God in His grace has preserved through the Gospel** some of the most sincerest Christians who in their *ignorance and innocence do not believe the soul-destroying errors that they are taught nor do they follow these errors to their logical conclusions.* They are *inconsistent* in that God in his grace **preserves them from not believing what they are taught.** It is *fortunate*, because in this way in their ignorance and innocence **God keeps them in the faith** through the Gospel in spite of what is taught around them. But **we are not to abuse this** because as our old Lutheran teachers tell us it can turn into and *unfortunate consistency.* Error is so dangerous that unless God protects us from it or we separate from false teachers and cling to the truth, such error if we deliberately and wilfully accept will if believed lead to an *unfortunate loss of faith.* Thus such people who believe error *consistently follow and take to heart* what they are taught and unfortunately lose their faith.

⁵² To make this distinction between pastors.

same. And although they despise us and condemn us as heretics, we are for all that true pastors and servants of Christ. Moreover, we have been called and ordained to teach by the pope himself. They shall not disdain such our defiant boast.⁵³ It is not that we thus claim to be better before God but thus our doctrine becomes more firmly rooted in the people and is not shaken and placed in doubt. **For if we ourselves were to falter and to doubt that we are true pastors, all the people would follow us and also doubt and become uncertain about the matter.**

“After all, every person must be able to boast thus in his vocation and his life and be convinced that he is pleasing God. For instance, every father may boast over against his child that he is a father and that he is privileged to deal with his son as a father, even though he may not be a Christian and even though he does not believe in the Gospel. He should not let others despise him, even though he may be poor, decrepit, and ill, as though this disqualified him as a father. No, he should say to his son: ‘No matter what my condition otherwise may be, I am still your father, and you are my son, and you cannot deprive me of my paternal position nor withdraw from obedience to me, etc. For I did not make myself your father by my own design and volition, but God created you thus and gave you to me.’ Similarly, every master of a household should boast over against his servant, or a government or a prince over against their subjects, and say: ‘Although I may be inept, frail, etc., I am nonetheless your master, and you are my servant or subject. And you must also regard and honour me as such, no matter how proud you may be, and not be thanked for it either. This you must do not for my sake but for God's, for He wants it that way. If I am frail, so that my person does not appeal to you, that makes no difference. For all of that you shall not say that I am not your master; for that is not my arrangement, but God's work and order.’

“Since boasting is necessary in the secular realm, it must far more be in place in the spiritual office, which is entirely God's work and rule. And yet everybody presumes to criticize and despise it at will. We must boldly defy such insolent spirits with God's Word and order and say: ‘Disapprove of me and treat me with contempt with regard to *my person* whoever will, but on the other hand, with regard to *my office* you must honour and laud me, as you love Christ and your soul's salvation. For you are not my pastor or preacher, but *God ordained me to be your pastor*, in order that you might receive the Gospel from me and come into the kingdom of God through my office.’” (Exposition of the Fifteenth Chapter of the First Epistle of Paul to the Corinthians, preached 1534. On 1 Corinthians 15:8-10. Walch, VIII, 1198-1200.)

The great importance of the fact that the congregation-members should be assured of the divinity of their pastor's call cannot be adequately expressed. If the hearers are convinced of this, they will gladly be satisfied even with a pastor whose gifts are rather limited, as long as he performs the duties of his office faithfully; hence they will not quit their church and run to hear more brilliant preachers, but their attitude will be this: *Our pastor is the man whom God has given to us and through whose ministry He wants to lead us to heaven*, so that under his pastoral care He will not permit us to lack anything that we need for our salvation. (Quoted in “What Is Christianity and Other Essays”, by Dr. F. Pieper, p. 134-135.)

Luther writes in another place: "Therefore it is of the highest importance *for the people* that they be *sure of our call*, so that they might really know that our doctrine is God's own Word. On that account we praise it so highly, and our boast is not vain and superficial, but it is a very holy praise and boast **to spite the devil and the world**, but over against our **Lord God** it is a true and real **humility**." (On Gal 1:1. Walch VIII, 1582. Additions based on the original German text).

(Thanks to the late Pastor K. K. Miller for his help. The bolded emphasis is Dr. Walther's. The quotes have been broken down into smaller sections. To be continued.)

+++++

⁵³ This boast Luther has over against the Papacy, who was placed by God into his Office, can also apply to a pastor of a congregation consisting of many unbelievers who seek to wrongfully get rid of him, yes, even against the members of his own congregation, once they have called him and placed him into Office and oppose him when he preaches the Truth against sin and error.

MINUTES

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

Third Session – Morning 25 September, 1889.

Pastor Strempel⁵⁴: We must not forget what the object of our discussion is. We want to reach agreement concerning the rules of the exposition of Holy Scripture. If we were only to go as far as it occurred yesterday afternoon with Pastor Kaibel, then we would have achieved nothing. Yesterday you began to give an **interpretation** of your view of the Revelation of John. We were on the right path towards reaching agreement on the **principle** of exposition, namely, that every exposition is to be in agreement with the faith⁵⁵. **You** declared this to be a **man-made** rule; **we** stated that it was a principle **commanded by God**; hence either you must agree **with us** or we must agree **with you**. As long as we remain apart on this basic principle, everything else will be of no benefit in this discussion.

Pastor Kaibel⁵⁶: Yesterday we spoke much about the Analogy of Faith. I distinguished between the Analogy of Holy Scripture⁵⁷ and the Analogy of Faith. I stated that I regarded the Analogy of Faith as an **ecclesiastical** (man-made, churchly) rule. By the Analogy of Scripture I understood the totality of truth in the Scriptures. According to your view it is the interpretation according to the dogmaticians⁵⁸ of the Lutheran Church⁵⁹. But we must return to the Holy Scriptures. We are neither justified nor obliged to prove that since the Reformation the Holy Spirit no longer operates in the church. The Analogy of Scripture is divine and the Confessions themselves refer to it. The Word of God is the highest court; it comprises the totality of truth which God has revealed to us and we do not let this be limited by the previously given rule⁶⁰. We must accept it just as it stands there. On the strength of that it must certainly be considered whether it (a text of Scripture) is of **instructive** or of **prophetic** character. We will hold to nothing in a confession for the sake of love. We yield to all truth in the Word. The Analogy of Faith is only an established church teaching **which goes beyond this**, for there is no angel from heaven who has yet come and who has said to us that the Analogy of Faith may not be further enlarged upon. Therefore we regard ourselves as justified in going beyond it, to seek to grasp deeper truths, especially in regard to the last book of the Bible, Revelation. When we explain that even those in the church who have ignored Revelation must come to their senses, then we do so because we are just as bound to this Book as to the remainder of God's Word. We are neither justified nor obliged to remain with the earlier established rule.⁶¹

⁵⁴ The speakers in the colour blue are the pastors of our former orthodox Evangelical Lutheran Synod in Australia in 1889. **Pastor Strempel** (1832-1908) was one of the faithful pastors of our old Lutheran Church here in Australia who was trained by Pastor Fritzsche (himself trained by the orthodox Lutheran Dr. Scheibel in Germany). He graduated in 1855. When our church came under the influence of the old Missouri Synod in the 1880's he eagerly saw in it a faithful orthodox Lutheran church body and became a "Missourian" in doctrine and practice. He was president of our church at the time of these discussions (1897-1903).

⁵⁵ Lit. "analogous with the faith" or every exposition must be in agreement with the other doctrines of Scriptures as they are found in the clear proof passages.

⁵⁶ The speakers in the colour red are from the Immanuel Synod. Among their errors at this time involved the evil "Open Questions" principle, unionism, false attitude to the Lutheran Confessions, millennialism, the Antichrist, election, a false view of the church and ministry and to the authority of the Scriptures. **Pastor Kaibel** (1850-1918) studied at Neuendettelsau (the home of the evil "Open Questions" principle) from 1873 till 1876 and was ordained in 1877 at Light Pass Straight Gate, South Australia. He was Vice-President of the Immanuel Synod from 1900-1918.

⁵⁷ Our old ELSA had used this expression in a totally different sense to the Immanuel Synod as referring to the Analogy of Faith. This is where it is important to clearly define terms according to their Biblical meaning.

⁵⁸ "**Dogmaticians**" refers to the faithful Lutheran teachers of doctrine in the Lutheran Church since the time of Luther, e.g., Chemnitz, Gerhard, etc.

⁵⁹ **The following is the footnote found in the report in the Kirchenbote (Church Messenger): "Nothing has been stated by us in the sense they come with; see our definition further below in the theses themselves."**

⁶⁰ The Analogy of Faith.

⁶¹ The Analogy of Faith. To clarify what Kaibel is saying please study the following points:

(a) Contrary to what Pastor Kaibel says the **Analogy of Faith** is the **clear teaching of Scripture**, not only **found in Rom.12:6**, but practised by **Christ Himself** (compare mat.19:4-6 with Gen. 1:27 and Gen 2:240 and the **apostles** (compare Acts 2:29-32 with Psalm 16;10).

(b) According to Holy Scripture the Analogy of Faith consists of the **clear passages of the Scriptures themselves**, the proof passages, which clearly set forth the individual doctrines of Scripture and "which shine by their own light." The proof passages are always and everywhere clear as to the **facts** of doctrine and they must be permitted to speak for themselves. In these passages we have the **Analogy of faith** or the **Rule of Faith**. For example, that there will **only be one resurrection of the dead on the last**

Pastor Stempel: The Analogy of Faith consists in all the articles faith which are stated in Holy Scripture.

Pastor Kaibel: The totality of divine truth or the **whole of Scripture (Schriftganze)**, that is the Analogy of Holy Scripture. However by the Analogy of Faith I understand the summary of all **the doctrines of the church**.

Pastor Peters⁶²: what do you understand by the term “whole of Scripture” (Schriftganze)?

Pastor Kaibel: The Word of God from beginning to end.⁶³

Pastor Koschade⁶⁴: We have a light which is the sure prophetic Word and it is that which we are to believe.⁶⁵

Pastor Stempel: The Rev. Pastor Kaibel has explained himself sufficiently clear enough. You distinguish between the Analogy of Scripture and the Analogy of Faith. The collection of parallel passages dealing with the same doctrine, that is the Analogy of Scripture⁶⁶. The Lutheran dogmaticians have used this expression.

day, either to eternal life or to eternal damnation is clearly taught in the following texts: John 5:28,29; Acts 24:15; Mat.25:31,32, 41,46; 2 Cor.5:10.

(c) But the Bible knows of no such thing as Pastor Kaibel falsely teaches as “the Analogy of Scripture” or the notorious “**whole of Scripture (Schriftganze)**.” By this they falsely claim that the doctrines of Scripture are not fixed. But **by using human reason** you can go throughout Scripture and find new teachings which the Holy Spirit so far has not yet revealed which contradict the doctrines that are clearly revealed in Scripture. Here they interpret **obscure passages** in Revelations which are symbolical as literal or try to interpret these obscure passages with other obscure passages. Also they try to harmonise doctrines which God’s Word does not harmonise, as in the doctrine of election. So they come up with new teachings which are condemned elsewhere in the Bible. For example, even though the above texts clearly teach **only one resurrection of the dead** when Christ comes on the last day, they distort Rev.20:5,6 (which is a figurative expression for conversion, which both its own context and other clear texts like Col.3:1 show; see also Pastor Peters excellent explanation of this in **The Judge Is At The Door**, pages 215-221) to fit in with their false doctrine of the millennium to teach that there will be a twofold resurrection of the body.

No matter how piously they dress this false principle of “the Analogy of Scripture” or the notorious “**whole of Scripture (Schriftganze)**” it is still false doctrine.

(d) **Dr. Pieper** correctly writes: “Luther and the old theologians, who with him took the right course, understand by Analogy of Faith the clear Scripture passages that require no interpretation, but are lucid in themselves. The sum of these passages constitutes the ‘Analogy’ or ‘Rule of Faith.’ The Apology defines the ‘Rule of Faith’ when it says: ‘Besides, examples (as the life of the Rechabites) ought to be interpreted according to the Rule, i.e., according to certain and clear passages of Scripture’” (Trigl. 441, 60).

Dr Pieper, after lengthy Biblical quotes from Luther, then declares: “This ‘whole of Scripture’ **lies entirely outside Scripture**. It is the product of the **illusion** that the Christian doctrine forms a whole or a system **agreeable to human reason** and the several doctrines of Scriptures must be **adjusted** to fit into this system.” He says that it “makes a mockery of the entire Christian truth and turns the entire Scriptures into a shapeless ruin” and that it casts “the entire Christian doctrine overboard.” (Pieper Dogmatics, I, 361-364). This was also one of the differences at the time of the Union of the two churches in 1965-66 which was never settled Biblically.

⁶² **Pastor Peters** (1850-1925) studied at Hermannsburg, Germany and was ordained in 1877. He was at Murtoa from 1878 until 1904 and was also the founder and principal of the college there. He was the editor of the Kirchenbote from 1893 until 1894 and president of the Victorian and New South Wales District from 1893 until 1904. He too became a very faithful “Missourian” in doctrine and practice as his excellent commentary on Revelation, “The Judge Is At The Door” shows. He was a member of the Evangelical Lutheran Synod of Australia (ELSA) [which later changed its name to Evangelical Lutheran Church of Australia (ELCA)].

⁶³ This sounds nice and it is **actually double talk**. What he means is how a person can, according to his human reason, interpret passages of God’s Word that are either unclear or plain passages that are not acceptable to the person, in a way that suits the person involved, rather than accepting the words as they stand. They misuse Scripture passages to support their own views.

⁶⁴ **Pastor Koschade** (1848-1939) also studied at Neuendettelsau (the home of the evil “Open Questions” principle) from 1873 until 1877. He was ordained at Tanunda, South Australia and was later a member of the United Evangelical Lutheran Church of Australia (UELCA).

⁶⁵ This too sounds good, but it must be understood in the sense of what Kaibel is saying.

⁶⁶ The old ELSA once used the terms Analogy of Scripture and Analogy of Faith to refer to the same thing. This is what Pastor Stempel is bringing out. For example, in 1936 **Dr. Janzow**, having stated clearly the differences between the ELSA and UELCA on the point of the Analogy of Faith, then states: “**The ELSA identifies the ‘Analogy of Faith’ and the ‘Analogy of Scripture,’ and seeks the ‘Rule of Faith’ in the Scriptures themselves.**” (ATR, 1936, p.91). If there is going to be confusion with the use of the expression, “Analogy of Scripture,” then it is better not to use it.

But on the other hand, where do we have in the Scriptures themselves this expression, “The Analogy of Scripture”? The apostle (Rom 12:6) only speaks of the Analogy of Faith. **What the apostle understands by the Analogy of Faith** is the total number of the doctrines of Holy Scripture. All prophecy, that is, every exposition of God’s Word must be in accordance with the Analogy of Faith, that means, it must be **in agreement with the Articles of Faith**⁶⁷. Every false teacher appeals to Holy Scripture; for example, the papists appeal to Acts 2:46⁶⁸ for their false doctrine of **refusing the cup** to the lay people in Holy Communion ---- while for all that this text does not specifically deal with the institution of the holy Lord’s Supper. They want to prove their false idea by using such texts which do not expressly deal with their teaching.

---- Yes, I go further and bring you an example of the use of the Analogy of Faith from the apostolic letters. Among the Corinthians there were people who rebelled, who **denied the resurrection of the dead**. They declared that the same such texts of Holy Scripture which deal with the resurrection as **false**. What did the apostle now do? He sought to prove that they falsely understood the texts which dealt with the resurrection of the dead. He proved it **in this** way by saying; “If the resurrection of the dead did not occur, then also Christ did not rise.” Hence he so made use of clear texts in order to explain the obscure texts, that is, the texts they misunderstood.

(to be continued).

KRANKETROST (Comfort for the Sick) (Oct.1898, No. 2, p.5)

“When Jesus heard that, He said, ‘This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby’” John 11:5.

“This sickness is not unto death,” is a comforting Word for those who are sick. What person who is sick would not gladly listen to the word of the doctor when he tells him that his sickness is not unto (does not end in) death, that he will recover? Everyone eagerly wants to live. However there is still another death other than temporal death; there is an eternal death where body and soul have been separated from God in eternal torment. Shouldn't such a sick person have here a still greater desire to hear from the mouth of his Heavenly Physician (Doctor) that his sickness does not lead to eternal death, but that he will live eternally?

Whether or not this sickness however will finally lead to temporal death, no one can say with certainty, for our life rests in the hand of God. However that the sickness of the Christian, who has forgiveness of sins through Christ and stands with God in His grace, does not lead to eternal death. That Christ Himself says. Here Christ's Word applies that He once said of the sickness of Lazarus in the best possible sense: **This sickness is not unto death**. No matter what may happen let a Christian remember how quickly his earthly life passes away: he is comforted and content that he knows that in Christ he is certain of eternal life. For Christ has also abolished death and has brought life and immortality to light (2 Tim.1:10) for him. Whoever believes on Him, will live, though he were dead (John 11:25).

Therefore the following words apply concerning the sickness of every Christian: **It is not unto death, but for the glory of God, that the Son of God might be glorified thereby**. It should serve for the glory of God, especially the Son of God. That happens when a Christian willingly and patiently accepts the illness as coming from God's hand; when he uses the time in his illness in order to come to a right knowledge of his sins, to sincerely repent and to take comfort in Christ, his Saviour; when he knows that also in severe suffering he as a child of God rests securely in the hand of his dear Heavenly Father; when he is confronted with death he is certain of the forgiveness of sins and eternal life in the Lord's Supper; and when in the event the dear God turns away danger and lets him recover, he also really gives God the glory and lives all the more wisely, piously and Godly. Dear reader, ask God that also your illness would redound like this to the glory of God.

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

⁶⁷ The doctrines of Holy Scripture as revealed in clear, plain proof passages.

⁶⁸ Acts 2:46, “*And they, continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.*”

