

MORSELS FROM THE SAVIOUR

Precious Biblical Food Translated from our Old orthodox Lutheran Fathers.

Vol.3.

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

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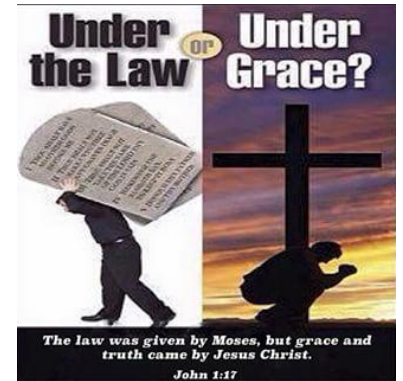
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*What do we learn from Luther at Worms?*¹ by Dr. F. Pieper Part 4.



We Are Saved By Grace Without the Works of the Law. (Sola Gratia).

DISTINCTION BETWEEN CIVIL JUDGE AND DIVINE JUDGE.

In this way (by their own good works, Ed.) many secular, honorable people are hindered from entering the Kingdom of God and so destroy their souls and lose their salvation because they regard their worldly respectability and integrity in civil society as the purchase money (cost price) by which they may well secure heaven for themselves. Even in our own midst this error confronts us every now and then. From Luther's example we can learn that **before the presence of God** when the matter deals with the Justice of God, **there is only one class of people**, namely, **those who have transgressed the Law of God who have earned the God's wrath and eternal damnation.** Before a secular judge here on earth, there are two classes of men, just and unjust, pious and evil, those whom the judge declares to be innocent because what they have done is right and those whom he condemns because of their evil works. This distinction also important for this life, namely, for the preservation of order in civil society. Therefore we remain firmly committed to this distinction and explain with our Confessions [Apology, page 91 (Mueller edition;

¹ Taken from "District Report, North Dakota-Montana, 1921, pages 9-47" which contained the original German Essay. This portion covers pages 13 to 16 of the original.

Triglotta p.127)²] that there is nothing more wonderful for civilian life on earth than civic virtues. But, on the other hand, we adhere firmly and steadfastly to this that before the tribunal of Divine Justice there is only one class of people. Holy Scripture expressly says in Romans 22, 23: "**For there is no difference: for all have sinned, and come short of the glory of God**" and in Rom 3:9,10: "**For we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one.**" Also those who have already become children of God confess this, as we read in 1 John 1:8, "**If we say that we have no sin, we deceive ourselves, and the truth is not in us.**" Therefore David asks: "**Enter not into judgment with Thy servant: for in Thy sight shall no man living be justified**" (Psalm 143:2).

LUTHER'S RESPECTABLE LIFE BEFORE HIS CONVERSION DID NOT SAVE.

Why do we learn **especially from Luther's example** that there is **in God's court only one class of people**, namely, nothing but damnable sinners? Before the world Luther was a **thoroughly respectable youth and man**. We have the testimony of his fellow students and especially the testimony of his religious superiors. The claims of the Roman Catholic Church to the contrary are lies and slander. If anything is firmly established historically at all, then it is this that before the world Luther was a respectable (blameless) man. In this way Luther differed from Zwingli. Before he made his mark as a "Reformer," Zwingli was a not a respectable man in the eyes of the world³. It has pleased God to choose in Luther a completely honorable (respectable) man even in the eyes of the world to be the Reformer of the Church. Luther has a clean dress (free from outward moral dirt in appearance) before the world regardless of how Cardinal Gibbons in "Faith of our Fathers" tried to place him in the same category as Henry VIII of England. If the works of people were good enough to save before God, then by his works Luther would have entered heaven.

CONFLICT BETWEEN GOD'S HOLY LAW AND MAN'S SINFUL HUMAN NATURE.

And yet what do we see in Luther? We see that this man who is pious before the eyes of the world, yet **before God** he lies in the dust and in his heart and conscience he comes to know God's wrath and the judgment of damnation over his sinful human nature and over all his own works. God leads Luther so that Luther experienced what constitutes the conflict between the holy Law of God and man's human nature

² **Triglotta** (p.127): " **22]** Now, we think concerning the righteousness of reason thus, namely, that God requires it, and that, because of God's commandment, the honorable works which the Decalog commands must necessarily be performed, according to the passage Gal. 3, 24: *The Law was our schoolmaster*; likewise 1 Tim. 1, 9: *The Law is made for the ungodly*. For God wishes those who are carnal [gross sinners] to be restrained by civil discipline, and to maintain this, He has given laws, letters, doctrine, magistrates, penalties. **23]** And this righteousness reason, by its own strength, can, to a certain extent, work, although it is often overcome by natural weakness, and by the devil impelling it to **24]** manifest crimes. Now, although we cheerfully assign this righteousness of reason the praises that are due it (for this corrupt nature has no greater good [in this life and in a worldly nature, nothing is ever better than uprightness and virtue], and Aristotle says aright: *Neither the evening star nor the morning star is more beautiful than righteousness*, and God also honors it with bodily rewards), yet it ought not to be praised with reproach to Christ.

25] For it is false [I thus conclude, and am certain that it is a fiction, and not true] that we merit the remission of sins by our works.

26] False also is this, that men are accounted righteous before God because of the righteousness of reason [works and external piety].

27] False also is this that reason, by its own strength, is able to love God above all things, and to fulfil God's Law, namely, truly to fear God, to be truly confident that God hears prayer, to be willing to obey God in death and other dispensations of God, not to covet what belongs to others, etc.; although reason can work civil works.

28] False also and dishonoring Christ is this, that men do not sin who, without grace, do the commandments of God [who keep the commandments of God merely in an external manner, without the Spirit and grace in their hearts]."

³ Historians indicate that at the age of 22 in 1506 "**he was known for liking the ladies**" (THE STORY OF THE CHURCH - PART 4, TOPIC 3 The Protestant Reformation).

"He had struggled with clerical celibacy for some time (and even admitted that as a young priest, he'd had an affair). (ChristianHistory.net).

since the fall into sin. Luther had at times experienced a certain fear, about which he himself speaks only with reluctance. He himself says that he could endure this fear only for a few minutes. Had the fear even lasted just over an hour, it would have killed him. Perhaps this fear of fear was similar to that which the unbelievers experience when Christ appears on the last day to judge the world. The Scriptures describe this fear with the following words (Luke 23:30 and Rev.6:16,17): "**Then shall they begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us.' And said to the mountains and rocks, 'Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: For the great day of His wrath is come; and who shall be able to stand?'"**

Let us apply this to ourselves! If we have not also experienced the extent of the fear of sin Luther had and underwent - - the **genuine** fear of sin Luther had experienced and underwent -- the sincere conviction of sin has different *degrees* ----, then the conviction must still come upon everyone of us that we are unreservedly guilty in our hearts and consciences of God's wrath and eternal condemnation. And then, following the example of Luther, let us experience the conviction that God is gracious to us **alone** on the basis of *the* forgiveness which Christ has obtained for all mankind, also even for us, by means of this that He kept perfectly the Law of God in our place and that He has completely paid in our place the penalty of God's wrath which we well-deserved by our transgression of the divine Law. Even though most of us no doubt have led a respectable life before the world, yet on that basis we can stand before God **as little** as Luther could with his respectable life come to a state of certainty of grace and salvation. Before God everyone of us sits on a large sinner's bench⁴ according to the following words stated in Rom.3:22,23, "**For there is no difference: for all have sinned, and come short of the glory of God.**"



Only the person is righteous before God in this life, or what means the same, only the person can stand before God, who through the operation of the Holy Spirit can say:



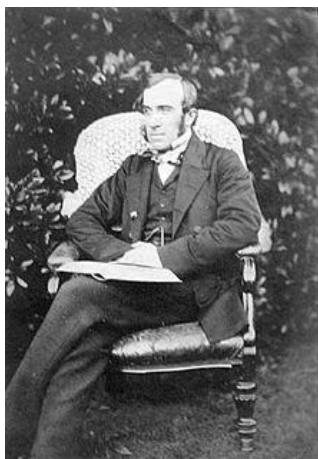
*" All righteousness by works is vain,
The Law brings condemnation;
True righteousness by faith I gain,
Christ's work is my salvation.
His death, that perfect sacrifice,
Has paid the all-sufficient price;
In Him my hope is anchored."*

(Walther Hymnal 246v5. J. Heermann, 1630).

(pages 20,21 of the Original Essay) (to be continued)

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

⁴ A bench for mourners or repentant sinners placed at the front in a revival meeting.



[**Correction:** We are grateful for the help of Mr. Ron Lah who directed us to research that proves that the quote in the last issue of Morsels in Pieper's Essay which was attributed to **Max Müller** was actually stated by **Monier Monier-Williams**⁵.

The Archivist Kathleen Cann wrote on Feb. 7, 1977 as follows: "This quotation is not from Max Müller at all, but from his close contemporary **Sir Monier Monier-Williams**. It was in fact from a speech delivered at the 82nd Annual Meeting of the British and Foreign Bible Society in Exeter Hall, London, on May 5th, 1886. It was printed, as a part of the account of the meeting, in the Society's monthly magazine, and I enclose a photocopy of it. It was reprinted by Monier-Williams himself as a part of a booklet called, **The Holy Bible and the Sacred Books of the East: Four Addresses; to Which is Added a Fifth Address on Zenana Missions**. London. 1887."

Monier Monier-Williams actually began the quote as follows:

"In the discharge of my duties for forty-two years I have devoted as much time as any man living to the study of these books."

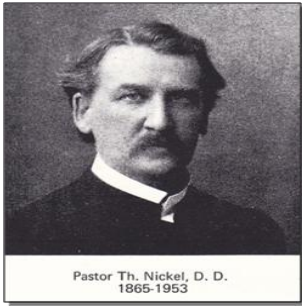
Then he says: "What **we must not forget** is that the key point that he makes is that right throughout all the heathen religions there is "**the one refrain through all: salvation by works**. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money, must be our works and deservings. Our own Holy Bible, our sacred Book of the East, **is from beginning to end a protest against this doctrine**. Good works are indeed enjoined upon us in that sacred Book of the East; **but they are only the outcome of a grateful heart**; they are only a **thank-offering**, the **fruits of our faith**. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true and of good report in these sacred books; but let us teach Hindus, Buddhists, and Mohammedans that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. **It is the sacred Book which contains that faithful saying, worthy to be received of all men, women, and children, and not merely of us Christians, that Christ Jesus came into the world to save sinners.**" BLW.]

Dr. A.L. Graebner on: THE COMMAND TO DO MISSION WORK.

"Our Lord and Master Jesus Christ said: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). And again He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Mat.28:19,20). In these words the Lord for all times until the end of the world has commanded not only **that** we are in duty bound to carry out mission work, but also **how** we are to carry it out. Whether we wish to carry out mission work, is not a matter where we can please ourselves. There stands Christ's command which He has given to all of His disciples: Go and make disciples of all nations. As long as there is still throughout the world a person in any nation who is not a disciple of Christ, so long does the command of the Master to do mission work apply to entire Christendom. And that will be in existence until He comes." (From an address in Australia on July 1, 1902.)

⁵ **Sir Monier Monier-Williams** (12 November 1819 – 11 April 1899) taught Asian languages, at the [East India Company](#) College from 1844 until 1858, when that [company rule in India](#) ended after the [1857 rebellion](#). He came to national prominence during the [1860 election campaign](#) for the [Boden Chair of Sanskrit](#) at [Oxford University](#), in which he stood against [Max Müller](#). The vacancy followed the death of [Horace Hayman Wilson](#) in 1860. Wilson had started the university's collection of [Sanskrit](#) manuscripts upon taking the chair in 1831, and had indicated his preference that Williams should be his successor. The campaign was notoriously acrimonious. Müller was known for his liberal religious views.

Both candidates had to emphasise their support for Christian evangelisation in India, since that was the basis on which the Professorship had been funded by its founder. Monier Williams' dedication to Christianisation was not doubted, unlike Müller's. After his appointment to the professorship Williams declared from the outset that the conversion of India to the Christian religion should be one of the aims of [orientalist](#) scholarship. His surname was "Williams" until 1887 when he added his Christian name to his surname to create the hyphenated "Monier-Williams".



FALSE AND TRUE PIETY.

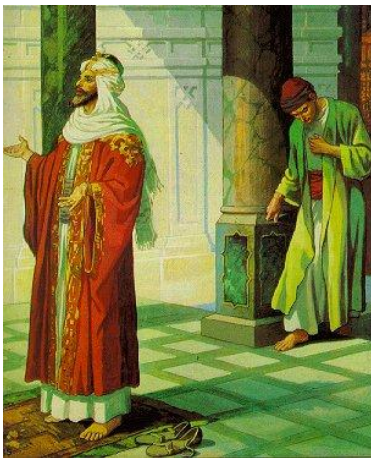
(11 Sunday After Trinity)

(Luke 18:9-14).

Luke 18:13, "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, 'God be merciful to me, a sinner!' "

[From "Der Lutherische Kirchenbote" (The Lutheran Church Messenger) official church paper of our former ELSA in Australia, August 16, 1917, Vol. 44, Number 17, Pages 129,130; By the late Dr. Th. Nickel⁶]

"A false witness shall not be unpunished, and he that speaketh lies shall not escape," the Scriptures say in Prov. 19:5. Again it is written in Ps.5:6, "Thou (God) shalt destroy them that speak leasing⁷." That cannot be otherwise. Since God is the absolute Truth He hates lies⁸. Whoever then lies is in fellowship with the devil since he is a liar and the father of lies⁹. Therefore a liar cannot continue in the fellowship of God¹⁰; he is an abomination to the Lord¹¹. But when the Lord speaks that He destroys liars, then we must think not only of those who knowingly with false hearts speak falsehood or conceal the truth, but in general of all those who have a dishonest false heart. To this group belong all hypocrites who outwardly act piously, but are godless in their hearts; they give the appearance of Godly conduct, but deny its power¹², who draw near to the Lord with their mouths, and honor Him with their lips, but whose heart is far from Him¹³. The Lord quite expressly says that not all those who say, "Lord, Lord," will enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Mat.7:21). How necessary it is that everyone who calls himself, "Christian," asks himself whether his piety is genuine or false.



THE SELF-RIGHTEOUSNESS OF THE PHARISEE

The Lord spoke this parable to some people who trusted in themselves that they were righteous, and despised others: "Two men went up into the temple to pray¹⁴; the one a Pharisee, and the other a tax collector" (Luke 18:10). The Pharisee had an outward piety. He went into the temple into the house of his God. He belonged to the sect of those who diligently attended church who not only once, now and then, but regularly came to public worship services. And he went in order to *pray*; he wanted to speak with God, to thank Him. And he prayed devoutly by himself; he did not use many words. He knew what he wanted to say: "I thank You," he said, "I am not as other people are, robbers, unjust, adulterers, or even like this tax collector. I fast twice in the week and I give a tenth of all that I possess"

(Luke 18:11,12).

⁶ **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.

⁷ Leasing means to engaging in falsehood and lying.

⁸ Prov. 6:17.

⁹ John 8:44.

¹⁰ Rev.21:8.

¹¹ Prov.12:22.

¹² 2 Tim.3:5.

¹³ Mat.15:8.

¹⁴ **Kretzmann**: "The chief places of prayer were the halls, or porches, or the inner courts, where there was little or no distraction or disturbance."

From these words we learn that the Pharisee was a man who had striven to keep the Law, who had occupied himself in doing everything he could to keep the regulations of the Law. No-one could accuse him of any evil; he had been righteous in everything. He had guarded himself against gross sins and shame and had led a respectable life. He had neither stolen nor cheated anyone, nor had he committed adultery, but rather he had kept his (sinful) flesh under control. He had fasted twice in the week and had given a tenth of all that he possessed to the Lord. Everyone today would regard such a man as a paragon¹⁵ of piety. Yes, the Pharisee went beyond the bounds of many of today's Christians as to piety. How many a Christian is lazy and careless in attending public worship services, lazy and careless in prayer! How many there are who cannot themselves speak in high terms, like the Pharisees, about living a respectable life, but who give offence and set a bad example! How few there are who sacrifice the tenth of all which they have for God and His children! How cold, how careless and lazy many are when it comes to giving or doing something for God's Kingdom!

The Lord indeed speaks this parable to such people who *trusted in themselves* that they were righteous, and *despised* others. The sins of the Pharisees were twofold in nature: **he arrogantly believed that he was pious (righteous) in his works, and he despised his fellowman.** Hence he did not stand in a right relationship with God nor with his neighbour.

TRUSTING IN HIS WORKS THE PHARISEE REJECTS GOD'S GRACE AND IS UNDER GOD'S CURSE

He did not stand in a right relationship with God. It is true that he went to the temple, however he did **not go as a poor sinner**, but as a completely **self-righteous man**. It is true that he prayed, however he did not come (in faith) **to seek grace**, but he held before God his **own good works**. It is true that he thanked God that he was not a robber, adulterer and a tax collector, however he did **not give God the honour**, but **glorified himself**. His prayer was vain, self-praise. **The Pharisee did not stand in a right relationship with God** before whom all people are poor, lost sinners. He had not recognised his sins; he only saw good in himself. He praised himself that he had kept the Law, indeed, that he had done much more than what the Law required of him and he did not realize that before God no-one can praise himself, that we are useless¹⁶ servants (Luke 17:10), even if we have done everything which God requires of us, which however no-one is in the position to do. **For this reason he despises God's mercy.** He wants to know nothing of God's grace. Tax collectors need to plead for grace, but he is a Pharisee, a person who zealously keeps the Law to whom God owes it to give him heaven. **By his self-righteous prayer he despises God's grace and steps on God's mercy with his feet.** Hence he is worse than a murderer and an adulterer. Thieves and murderers will sooner come into the Kingdom of Heaven¹⁷ than such a self-righteous, arrogant man who lists all his works to the dear God and who regards it as a matter of course that God will save him as a result.

Also he does not stand in a right relationship with his neighbour. He despised others. He raised himself above his fellowman and especially despised the tax collector. He saw the tax collector who had humbled himself before God, but he has no compassion for him. He wants to have nothing to do with him. **He lacks any merciful love which is the first distinguishing mark of true faith.**

¹⁵ Regarded as a perfect example or model of excellence of piety.

¹⁶ Greek: useless, good for nothing, unworthy servants possessing no merit (Thayer). **Kretzmann**: " Yet they will have nothing to boast of, nothing for which they could demand anything of God in return. They are still unprofitable servants; they have but done that which was expected of them as their duty. **There is no merit or worthiness before God in them even then.** If God looks upon the good works of the Christians with a kindly countenance and praises and rewards them, that is not a matter of merit, but of **free grace.**"

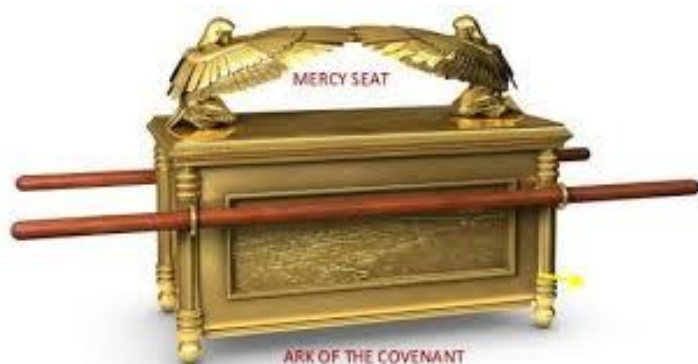
¹⁷ Mat.21:31, "Jesus said unto them, 'Verily I say unto you, **That the publicans (tax collectors) and the harlots go into the kingdom of God before you.**'" **Kretzmann**: "But a poor sinner that realizes his guilt and repents of his sin (is both sorry for it and believes in the forgiveness Jesus has won for him, Ed.), is acknowledged and treated by God as an obedient child, and his former sins are no longer remembered."

There are still very many such Pharisees today. The **respectable world** is full of self-righteous people and they want to earn their salvation by their own works. They despise tax collectors and sinners. Self-righteousness is found in all our hearts. Among **Christians who go to church on Sundays** there are such who base their hope for salvation on their own good works. Because they think they have never stolen, never cheated nor defrauded anyone, then they consider themselves as pious and regard it as self-evident that they will be saved (by their works). They despise those who fall into sin in such ways and lovelessly and unmercifully judge and condemn their brethren who have gone astray. They only see good in themselves and nothing but evil in their neighbour. And if they also now and then speak with the tax collector, "**God be merciful to me a sinner,**" then they still do not want to be poor, lost and condemned sinners, but regard themselves as pious.

The Judgement of God on the Pharisee reads that he went to his house without being justified¹⁸. God had no pleasure in him. His entire piety was mere appearance and hypocrisy. **With God nothing counts except His grace and favour to forgive sins.** Whoever relies on his works for salvation is under God's curse¹⁹. Whoever wants to be saved can only be saved as the tax collector was.

THE TAX COLLECTOR'S FAITH IN CHRIST'S WORK OF REDEMPTION

The tax collectors were people whom the Jews despised; they worked in the service of the Romans and in general were viewed as thieves and those who were guilty of defrauding people. Tax collectors and sinners were regarded as synonymous. Such a tax collector had gone into the temple. He was a sinner, a great sinner at whom people pointed the finger as one in the city who was well known for his sins and in whose company no respectable person wanted to be seen. He also went into the temple but he stood at a distance in order to pray and he did not dare lift his eyes up toward heaven. He knew that he was a poor, lost and condemned sinner. He kept striking his breast and said, "**God be merciful to me a sinner.**"



And of him the Lord said that he went to his home **justified**²⁰ rather than the Pharisee. While the Lord wanted to know nothing of the piety (righteousness) of the Pharisee, that of the tax collector was a delight to Him. With the tax collector we find **true** piety. He recognized his sins; he knew that he had transgressed God's Law. He had **sinned** against the holy God. He was a thief and a cheat, a wicked man. He recognized that and he confessed that to His God. He called

¹⁸ Without one sin forgiven.

¹⁹ Gal.3:10.

²⁰ Pardoned, forgiven alone through Christ's work of Redemption. **Kretzmann:** "With emphasis He declares that this man, the publican, went down into his house justified, pardoned rather than the other, the Pharisee. He received the atonement of Jesus in faith in the Messiah. He was justified by grace, for Christ's sake, through faith."

The Greek word for "merciful" is **ἰλάσθητι** (hilastheeti). The noun from this verb is **ἱλαστήριον** (hilasteerion) This is the Greek word for the lid of the Ark of the Covenant or the Atonement Cover on which during the time of the Old Testament Church Law the High Priest sprinkled the blood of the sacrifice once a year on the Great Day of Atonement. The blood of the sacrifice which was sprinkled on the lid of the Ark of the Covenant was a beautiful picture of the blood of Jesus Christ which was shed to pay for the sins of the whole world by His one sacrifice on the cross. As great as his sins were this tax collector believed in Christ's work of redemption.

A full, exact translation of this from the Greek is: "**God pardon me through the payment of the blood shed by Jesus Christ by His atoning sacrifice for I am a sinner.**"

Again **Kretzman** states: "He knows of no merit, no worthiness, on his part; he has nothing to boast of. It is only shame, boundless, overwhelming shame, that he feels. And he asks only for mercy, **nothing but God's grace.** The publican is a type of the repentant sinner, that knows and acknowledges his sin, that feels its guilt in heart and conscience, that confesses his guilt over against God, but also **turns to the Lord as to his merciful, gracious God, accepts and appropriates the grace of God, the pardon which is assured to all sinners in Jesus, the Savior.**"

himself a **sinner**. He was sorry for his sins. It frightened and tormented him. He knew that he deserved temporal and eternal punishment on account of the same wrath of God. He is grieved and distressed. The Law has brought about its effect upon him and has crushed his heart.

He went into the Temple to confess his sins to God, but he did not dare lift up his eyes to heaven. In great sorrow he struck ²¹his breast and groaned, "**God be merciful to me a sinner.**" He asks for grace; it is only grace he seeks. From the Gospel he knew that God is gracious and merciful for the Lord Himself had said that He did not desire the death of the sinner, but that the sinner repent and live²². He clings to God's grace and trusting in God's promise, he asks, "**Be merciful to me a sinner.**" And he obtained what he asked for, his sins were forgiven. He went to his home justified (declared righteous) as a pardoned child of God²³.

Therefore true piety consists in this that a person recognizes that he is a poor, lost sinner and takes his refuge by faith solely and alone in the mercy of God in Christ Jesus and rejoices and takes comfort in His Saviour. Whoever as a poor sinner grasps in faith the forgiveness of sins, life and salvation obtained by Christ, he is righteous before God, for the blood of Jesus Christ cleanses us from all sin²⁴. But where a sinner has been declared righteous by faith in Christ, he will prove his faith by works (of love) in which he lives by daily contrition²⁵ and repentance²⁶, he guards against sin and he follows after holiness²⁷.

How does it stand with our piety? Is it true or false? May we always learn better to groan with the tax collector, "**God be merciful to me a sinner.**"

[Headings, bolded emphasis, paragraphs added. BLW]

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Essential Features of Luther's Principles of Hermeneutics²⁸ Collected from Luther's Writings

(by P Hoppe)[Lehre und Wehre 1882, pages 59]

- **Salvation is, as the Apostle Peter testifies, not in any way earned by us, but was promised by the prophets and proclaimed beforehand²⁹.**
- **Not by works, but alone by the death of Christ righteousness thrives.**
- **Faith alone is the means by which one believes the promise that God certainly forgives us by grace, and it is free for Christ's sake, and it is the means by which one is declared righteous.**
- **The true worship of God is: to kiss the Son³⁰, that means, to hold fast to Christ and to the hope and belief that we are saved alone by Him.**

²¹ The Greek for "smote" in Luke 18:13 is in the **imperfect tense** which means that he was "**constantly striking**" his breast.

²² Ezek.33:11, "**As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?**"

²³ Luke 18:14.

²⁴ 1 John 1:7.

²⁵ Sorrow for sin.

²⁶ By faith in Christ resisting sin.

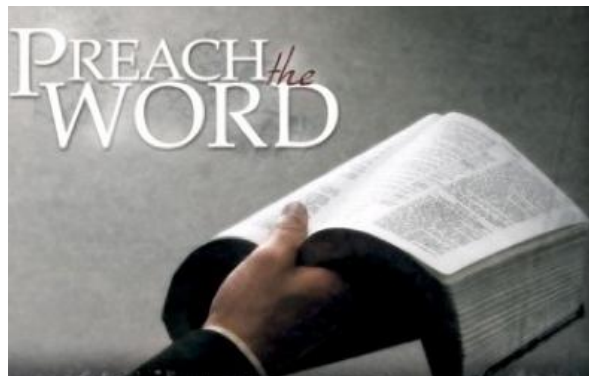
²⁷ Heb.12:14.

²⁸ Rules of Scripture explanation.

²⁹ 1 Pet.1:10, "**Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.**"

³⁰ Ps.2:12. In 1519 **Luther** summarizes his comments on these words as follows: "Therefore let us conclude: The prophet desires that **they serve Christ in fear**, that they acknowledge themselves as sinners, always accuse themselves, and **let God alone be righteous in Christ**. But since they are able to oppose Him and pretend to have kept the Law, to be righteous, not to have sinned, and not to need Christ for their righteousness, he opposes this most wicked arrogance and says: 'Do not think that you are righteous; empty yourselves of this idolatrous opinion, lest you make yourselves equal to God. **Do not trust in your own righteousness, but rather kiss the Son and embrace Him**; for His hands, His justice, and **His salvation will save you**. And if you do not do this, He will be angry at your

[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.]



"Thy word was unto me the joy and rejoicing of mine heart."

Nourishment to our Soul
Feast 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.]

THE PREACHER'S CHIEF CONCERN IS THE SALVATION OF HIS HEARERS.

But finally also *concern for the souls* which are entrusted to him will move a preacher constantly to use *all diligence* and not become tired, but day and night think about how he will always be thorough in regard to the teaching of the divine Word. These souls are deemed (regarded as) *precious* in the sight of God. *They have been purchased by the blood of the eternal, only begotten Son of God.* And just as God Himself has done so much to save them, so will also he who is entrusted with their care use all diligence (bend every effort), to serve them according to his entire ability, use (consume) *all* his strength, not only of body, but also of soul in order to help them in regard to their salvation. And in this way the preacher looks upon (regards) all those for whom God has given His Best, His Dearest, His beloved Son into death, so that also on his part only the best that the preacher can offer is sufficiently good enough.

To these precious, blood bought souls he is to proclaim the whole counsel of God for their salvation (Acts 20:20,27,28³³). As a faithful steward he is to give to each person who is entrusted to him his proper

righteousness, and you will perish from your way; or (as I imagine) you will perish with your way." (Am. Ed. Vol. 14, p. 348).

³¹ Jan. 1877, Vol. No 1 Pages 1,2.

³² 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).

³³ Acts 20:20,27,28: " ²⁰ And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house.... ²⁷ For I have not shunned to declare unto you all the counsel of God. ²⁸ **Take heed** (Greek: Be constantly maintaining a careful watch in order to guard) **therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers** (Greek: ἐπισκόπους

portion of food at the right time (Luke 12:42)³⁴. Also he must constantly take into consideration the **spiritual needs of all his hearers** which however so soon change in various ways and due to the circumstances of the times. **What meditation, what diligence this requires!**

Of such difficult work the fanatics³⁵ and belly-serving³⁶ priests know nothing to speak about. The *fanatics* rely on their "spirit"³⁷ which they claim moves them when they speak so that they have no need to do any study, any effort, any work in preparing what they proclaim. And the concern of the *belly-serving priests* for a good, comfortable life does not give rise to any other worry for them. They avoid the blessed unrest of the hard work of a righteous preacher in preparing their sermons like poison. They cannot understand how the conscientious pastor puts in so much effort to make the sermon, which they regard so lightly, precise. With miserable drivel³⁸ in regard to the contents and form of the sermon they deceive poor souls with bad food. With a mere lecture, whatever it may be, they believe that they have sufficiently done their duty.

FAITHFULLY CARRYING OUT THE PASTORAL OFFICE IS DIFFICULT, HARD WORK.

With thanks for the grace of God we recognize that the Office of the Ministry is not an easy but a difficult Office full of hard work. Just as once by Luther's faithful service preachers have been brought to a knowledge of the pure doctrine, their Office is now regarded as something completely different and with **Luther** we can say: "*Our office is now become a different thing from what it was under the Pope,*" so also we can now still say the same of the blossoming Lutheran Church in opposition to those spirit-screaming fanatics and the negligent, lazy manner of the belly-serving priests which have in general for a long time dominated this country. Certainly with **Luther** we must also immediately add: "*Accordingly, it now involves much more trouble and labour,*"³⁹ but we are not for this reason without blessing. Happily, those

spiritual caretakers of the flock, a another word for pastor), **to feed** (Greek: to shepherd, another word for the work of a pastor) **the church of God, which He hath purchased with His own blood.**"

³⁴ Luke 12:42, "**And the Lord said, 'Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?'**"

In his "**Law and Gospel**" **Dr. Walther** makes the following excellent comments on this text:

"Two things are here required of a good householder. In the first place, **he must give to each individual his due portion, exactly what he or she needs.** If a steward were to do no more than bring out of his larder and cellar all that is in them and put it on a pile, he would not act wisely; the children, probably, would grab large portions, and the rest might not get anything. **He must give to each the right quantity, according to the amount of work that has been done.** When children are at the table with adults, he would be foolish to set meat and wine before children and milk and light food before Adults. But how difficult it is to perceive that these very mistakes are often made in sermons! **A preacher must not throw all doctrines in a jumble before his hearers, just as they come into his mind, but cut for each of his hearers a portion such as he needs.** He is to be like an apothecary (a person who prepares and sells medicines, BLW), who must give that medicine to the sick which is for the *particular* ailment with which they are afflicted. In the same manner a preacher must give to each of his hearers his due: **he must see to it that secure, care-free, and willful sinners hear the thunderings of the Law, contrite sinners, however, the sweet voice of the Savior's grace.** That is what it means to give to each hearer his due." (page 33; bolded emphasis added, BLW).

³⁵ Schwaermer.

³⁶ Here it is used in a **coarse sense** that their **stomach controls their decisions and they are governed by it**, and not by Christ. They are in their work for fleshly desires, for gluttony, for the ease of life, just merely for the things of this life.

³⁷ They falsely believe that the Holy Spirit speaks to them directly without means. This is really the "spirit" of the devil and their own corrupt human reason. These were the **Anabaptists** and those who were similar to them in Luther's day. According to Scripture the Holy Spirit comes to us **only in God's Word**. The Holy Spirit is bound to the written Word of God (Rom.10:17; Isaiah 8:20; John 8:31,32).

³⁸ nonsense, babble.

³⁹ The full quote from **Luther's Introduction to the Small Catechism** reads:

"Therefore look to it, ye pastors and preachers. **Our office is now become a different thing from what it was under the Pope;** it is now become serious and salutary. **Accordingly, it now involves much more trouble and labor,** danger and trials, and, in addition thereto, little reward and gratitude in the world. But Christ Himself will be our

must be blessed in every case about whom it can be said by God's Word (of those in God's service): **"and they rest not day and night"** (Rev.4:8). It is indeed a **blessed occupation to be occupied day by day with God's Word**. It is a great **measure of God's grace** to serve God, also by serving Him with the preaching of His Word, to **consume oneself completely** in such service and for many **souls to be gained for Christ through God's Word!**

PREACHERS NEED DAILY ENCOURAGEMENT AND STRENGTH TO BE FAITHFUL

While we recognize this great grace of God we do not conceal from ourselves that we need **daily encouragement and strengthening** for the carrying out of this difficult but blessed work. Our **flesh** (sinful nature) entices us constantly to surrender ourselves to the rest which comes from laziness. The **sinful world** seeks to distract us. Then **Satan** strives to hinder us in every way because he knows what damage is being done to his kingdom by the preaching of the Word.

Also it certainly cannot be denied that **encouragement and help** in this difficult Office is necessary in a special degree for the faithful preacher in our country. Many live far away from brethren who can give advice; many have to serve large, heavily populated congregations; many also have the charge of the Office of school teacher; many are in needy financial circumstances so that they are not able to purchase a large library for themselves, etc.

Since then one is not to be surprised that our preachers have already for a long time **expressed the desire for an official publication** (periodical) in which they can encourage each other in this difficult but also blessed work, in which from time to time proven advice and suggestions can be given to them for the carrying out of their work of preaching and with their limited time at their disposal also material could be offered to them. The **need for a homiletical magazine** has recently become more noticeable. Almost at the same time three large pastoral conferences have made known this request.

(to be continued)

[Headings, bolded 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.⁴⁰



NINTH LECTURE: (A) THE DARK PASSAGES OF SCRIPTURE ARE TO BE EXPOUNDED IN THE LIGHT OF THE CLEAR.

(B) ALL ARTICLES OF FAITH ARE TO BE TAKEN FROM THE CLEAR, PLAIN TEXTS OF SCRIPTURE.

(C) ALL EXPOSITION OF SCRIPTURES MUST BE IN ACCORDANCE WITH THE ANALOGY OF FAITH

ONLY SCRIPTURE ITSELF DETERMINES FIGURES OF SPEECH

It is well-known how powerfully Luther impressed just the same truth against Erasmus and in the controversy on the Lord's Supper, that the human interpreter can never make "tropes" [Ed. figures or symbols] in Scripture, but only Scripture itself.

reward if we labor faithfully. To this end may the Father of all grace help us, to whom be praise and thanks forever through Christ, our Lord! Amen." (Triglotta, p.539).

⁴⁰ **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.

[Pieper then gives the **Luther references**, but we have decided to quote the passages in full.]

Luther: "Here now the diatribe⁴¹ has found the new art to **escape the plain, clear, and lucid passages which oppose the free will**, namely, that which would make of the plain and clear words a figurative expression (a trope, a figure of speech).... **But we must duly maintain that we admit neither a conclusion nor a trope in any passage of Scripture, unless we are forced to do so by an evident peculiarity of the words or an obvious absurdity going counter to an article of faith.** But everywhere we should adhere to the **simple, clear, and natural meaning of the words which grammar and usage suggest, just as God has made human language;** for if everybody were privileged to depart from the clear and simple words and arbitrarily to fabricate conclusions and tropes in Scripture, what else would Scripture be than a reed shaken with the wind, or a Vertumnus [a Roman deity worshipped as the god of the changing seasons]? **If everybody should have authority to do this, nothing definite could be concluded or proved [from Scripture] regarding any article of faith,** for it could be contested in this way (by my claim: it is a trope and not to be understood literally). But I declare that we must avoid every trope like this, **fleeing it like poison, and adhere to the plain clear words, unless Scripture itself compels us to understand the passage figuratively.** Note what happened to Origen, who everywhere assumed tropes in interpreting Scripture, and what just occasion he gave to Porphyry⁴² to attack everything. Even Jerome, who obviously defends Origen, declares that tropes are of no benefit. Again, what happened to the Arians with their trope by which they wanted to make Christ merely a nominal God? So also, what happened to our modern prophets with the words of Christ, Matt. 26:26: **'This is My body'**? One regarded the pronoun 'this,' another the verb 'is,' and a third the noun 'body' as tropical.

"I have noticed with special care that **all heresies and errors mentioned in Scripture did not flow from the clear words of Scripture** or the Bible (though in all the world the sophists have advanced the saying that the Bible is a heretical book), but **every error had its origin in this, that the heretics avoided the clear passages and fabricated special interpretations out of their own minds by conclusions and tropes.** . . . It is not sufficient to say: There may be a trope, or figurative expression, **but the question is whether it is such a passage which neither can nor must be understood in any other way than tropically** (as I said above), or whether it is a passage where the simple interpretation does not make sense. Unless you show clearly and convincingly that there must be a trope and that the literal interpretation does not make sense, you will accomplish nothing." (Reply to Erasmus' Tract On the Freedom of the Will [1525], XVIII, 2270 – 2275; SL XVIII, 1819ff.)

Luther: "Christ in Matt. 16:18 calls Himself a **Rock**, but that does not allow me to read 'Christ' wherever I find the word 'rock' in Scripture. Again, when Moses in the wilderness smote a rock, that does not allow me to see in Matt. 16:18 a natural rock. What, then, are we to do? **Let every word stand in its natural meaning, and do not depart from it unless faith compels you to do so.** So, then, in Matt. 16:18 I would take the word 'rock' in its natural meaning, namely, as a natural rock, **but this faith does not permit;** it rather forces me away from this natural meaning and **compels me to understand 'rock' figuratively.** Faith indeed does not permit the building of Christendom upon a natural rock. Hence, when I here say, 'Christ is the Rock,' the verb 'is' **cannot mean 'Christ represents the rock,' but He verily is the Rock Himself.** Again, if I should speak of the rock of Moses in the wilderness and would say: Christ is the natural rock in the desert, faith would compel me to take the verb 'is' in the sense 'to signify.' **Hence Christ is signified by the**

⁴¹ A forceful and powerful verbal attack against Erasmus.

⁴² A philosopher and false teacher (234 – c. 305 AD) against whom Origen disputed.

rock of Moses, for faith does not allow that Christ, who is a man, is a natural rock." (Regarding the Adoration of the Sacrament, to the Brethren in Bohemia [1529], XIX, 1601; SL XIX, 1308 ff.; cf. XIX, 1314 f.)

Luther: "We must not so offend against the Word of God that anyone **without an expressly clear passage should give a word another meaning than its natural sense.** That is done by those who arbitrarily and without Scriptural reason **force the verb 'is' to mean as much as 'to represent' and so twist the words of Christ: 'This is My body' to mean: 'This represents My body.'** But we would and should simply cling to Christ's words, which will not deceive us, and refute such errors with no other sword than that **Christ does not say: 'This represents My body,' but: 'This is My body.'** If we would permit such an offense in one passage so that without due Scriptural reason we could say that the verb 'is' means as much as 'represents,' then that could not be hindered in any other passage, and **the whole Bible could be annulled;** for there is no reason why such an offense should be valid in one and not in all passages. Thus we could say that 'Mary is a virgin and the mother of God' means as much as **'Mary represents a virgin and the mother of God';** again, 'Christ is God and man' means: **'Christ represents God and man';** again, in Rom. 1:16: **'The Gospel is God's power' means: 'The Gospel represents God's power.'** Do you not see what an **offense** would result from this? Therefore, since this offense cannot be tolerated in any other passage, **it should not be admitted that the bread represents Christ's body, because the clear, plain, and lucid words here read: 'This is My body.'** Otherwise clear and convincing passages must be adduced showing that the verb 'is' must mean 'represents.'" (Ibid., pp. 1598 f.; SL XIX, 1338 f.; cf. XIX, 1312 f.)

Luther: "To instruct you as our friends further, let me say that it is **mere idle talk** that the verb 'is' means as much as 'represents. **No one can prove this from any passage in Scripture;** indeed, I dare add: If from all languages on earth the enthusiasts could adduce a single passage in which 'is' means as much as represents,' they shall have the prize. **But this they cannot do.** These master minds do not rightly consider rhetoric, grammar, or as they call it, the 'trope,' which are taught even in the primary schools. This art teaches the boys to make of one word two or even three, or to give one word a new use and more meanings. Let me illustrate. The word **'flower,'** according to its first and common signification, means **a rose, a lily, a violet,** and so forth, all of which grow out of the earth and bloom. Now if I want to praise Christ highly, seeing that He was born of the Virgin Mary as a beautiful child, I could take the word 'flower,' use it tropically, and giving it a new meaning or use, say: **'Christ is a Flower.'** In this case **all grammarians or rhetoricians will say that 'flower' has become a new word with a new meaning and no longer denotes a flower of the field, but the Child Jesus.** But here **the verb 'is' must not be turned and twisted, for Christ does not signify a flower, but He is a flower, though one quite different from the natural.** The poet Horace says very aptly: *Dixeris egregie, notum si callida verbum reddiderit iunctura novum,* that is, 'It is very well said, if you can give an old word a new meaning.'

"If thus Christ says: **'John is Elias,'** no one can prove that John represents Elias; for it would be ridiculous that John should represent Elias, **since Elias more fittingly represents John.** According to Zwingli's art, Christ should reverse it and say: Elias is John, that is, he represents John. **But Christ here means to say what John is and not what he signifies. When He says that John is Elias, He wants to describe his office or ministry. Here then Elias has become a new word.** It does not denote the old Elias, but a new one. In German we would say: **'John is the true Elias'** or 'John is another Elias' or 'John is a new Elias.' That also is the sense of the statements: 'Christ is a Rock' or 'Christ is a true Vine.' Dear reader, how would it fit if you would interpret this

according to Zwingli's vain interpretation: 'Christ represents the true vine'? **When is the true vine signified by Christ?** Do I hear him say: 'Christ should be a sign or a representation of the wood in the vine'? **Why in that case did Christ not say much more aptly: 'The true vine is Christ,' that is, 'the wooden vine signifies Christ'?** It is indeed more fitting that Christ should be represented than that He represents. **The thing which (merely) signifies is always inferior to that which is signified; all signs are inferior to the thing which they signify, as all fools and children well know. . . . Hence the verb 'is' must not be turned or twisted,** for Christ is truly the right, new Vine and has also its qualifications.

"But here perhaps the other faction will boast and say: 'By that you confirm the interpretation of Oecolampadius⁴³, who, according to the teaching of Horace, makes a new word and trope out of the common meaning, saying: 'My body here means the sign of My body.' To this I reply that the grammarians as also all Christian teachers **forbid you under all circumstances to deviate from the common or old meaning of the words and to assume a new meaning, unless the text and the sense compel this, or it could be proved convincingly from other passages of Scripture;** otherwise you could never keep a text, meaning, speech, or language sure. When Christ says: 'John is Elias,' the text and faith compel the assumption that Elias must be a new word, because it is certain that John neither is nor can be the old Elias. Again, in the statement 'Christ is a Rock' the very text and faith **compel the assumption that 'rock' here is a new word (a trope), because Christ neither is nor can be a natural rock.** When Oecolampadius interprets the word 'body' to mean the 'sign of the body' we can never admit that, because **he does this arbitrarily and is unable to prove that the text or faith compels this interpretation.** It is just as though one would arbitrarily tropify or give a new meaning to the statement, 'The Gospel is God's power' (Rom. 1:16), claiming that it means: 'The Gospel is the sword of Roland.' Thus by interpretation someone might want to call Christ Belial and Paul Judas, and who could stop him? **But we will not accept this, unless the text compels it.**" (Confession of the Lord's Supper [1528], XX, 1131–1138; SL XX, 905ff.)

THE DARK PASSAGES OF SCRIPTURE ARE TO BE EXPOUNDED IN THE LIGHT OF THE CLEAR.

Furthermore, we adhere firmly to the rule: "**The Evangelical Lutheran Church interprets the obscure passages in the light of the clear.**" [G]

That the **dark (obscure) passages are to be explained in the light of the clear** is a very obvious rule. However, just as it is common that the obvious is not observed, so also here. All **false teachers**, indeed, follow the method that **they seek to interpret the clear passages in the light of the dark (obscure),** or rather they seek to **pervert** the clear passages by the dark (obscure) passages. The Chiliasts use the darkest (the most obscure) book that there is in the New Testament, namely, the Revelation of St John, for their **proof texts** (sedes doctrinae). There they force their own dreams upon it so that they find everything completely clear in it and from this imagined clarity they now, on the basis of it, seek to determine the meaning of the entire Scriptures.

Luther: "When they say that the fathers, Augustine, Ambrose, Jerome, and others, have illuminated Scripture, they lie; **for they [the fathers] did not illuminate it, but they made Scripture clear by its own light. They compared one passage with another so that one made the other quite clear and intelligible.** Hence **Scripture is for itself its own light;** and it is indeed excellent when Scripture interprets itself. Therefore do not believe the **lies** of the papists, and freely regard that as obscure which is not clarified by clear passages of the Bible. Thus we first had to put that error out of the way, which was so deeply rooted,

⁴³ His German name meant "house lamp" but he changed it to the Greek equivalent, Oecolampadius (1482 – 24 November 1531), to sound more important. He was a German theologian who supported the errors of [Erasmus](#) and [Zwingli](#),

that Scripture is obscure and must be illuminated by doctrines of men. This is an **atrocious error** and a **blasphemy**, because it really means to make the Holy Spirit go to school and first teach Him how to speak. If Scripture appears obscure to us . . . **it is because we want to interpret it according to our reason**; but that will work out in no way. (Church Postil, Gospel Part, St. James' Day, XI, 3108 f.; SL XI, 2335 f.) [Translated by Dr. J. T. Mueller].

[Editor: The following is not in Pieper but is contained in Walther. It is so valuable for the reader that it is being included here.

Luther: "It is the characteristic of the entire Holy Bible that **it interprets itself when everywhere we compare the passages and places and that it will be understood solely through its rule of faith**. It is above and before all the surest way to discover the meaning of Scripture that you seek to understand it by comparing and studying the various passages." (Exposition of Deuteronomy, chap. 1, vv. 19–26, III, 2042; SL III, 1386)

Quenstedt: "More obscure passages, which need explanation, **can and should be explained by other more lucid passages of Scripture**. So Scripture itself supplies the interpretation of the more obscure passages when these are compared with the clear (where, as it were, the doctrine has its home, as Dannhauer says in his *Herm. sacra*, p. 77). So then Scripture is interpreted by Scripture; for **there are certain Bible passages that are like the sun in relation to the others and by which the obscure are illuminated as are the stars**. The sainted Dannhauer says in the book quoted (p. 87): 'Scripture is like the sky in which there is always the sun, from which the more obscure stars receive their light.'" (Theol. didactico-polem., Part I, chap. 41, sec. 2, qu. 14, fol. 199)]

ALL ARTICLES OF FAITH ARE TO BE TAKEN FROM THE CLEAR, PLAIN TEXTS OF SCRIPTURE.

The same truth is expressed in the following rule, only it is examined from another viewpoint: "**The Evangelical Lutheran Church takes the articles of faith from those passages in which they are expressly taught, and judges according to these, all incidental expressions regarding them.**" [H]

The articles of faith are to be taken from **the proof texts** (*sedes doctrinae*), not from passages which do not even treat of the doctrine in question, or only deal with it incidentally and obscurely. If a person does not pay careful attention to this, then the individual doctrines are not taken from Scripture, but are drawn from human imagination. For example, if a person seeks to take the **doctrine of the Holy Supper** from a passage where the Holy Supper is not even dealt with, then he produces his own thoughts about the Lord's Supper, for he does not take his stand on a text even dealing with the Holy Supper.

Furthermore: If someone, for example, seeks to construct the **doctrine of election** (predestination) from John 3:16, then he produces a doctrine which does not originate from Scripture, but from his own thoughts, for John 3:16 does not even speak about election (predestination), but about **universal grace**. Therefore, if you want to adhere firmly to the Scripture principle [Ed. that Scripture alone is the sole source and standard of faith and life], if you want to draw a doctrine from the pure fountain of Israel, **then you must gather the same from the passages of Scripture which reveal this doctrine**.

Of course modern theology calls this method mechanical and unscientific. Modern theology desires the construction of doctrine from *one's own* principle, from **one's general thoughts**. So, for example, Sartorius wants to construct his dogmatics from the concept of "love." That is a thorough perversion, and for this reason, because we human beings **know nothing by ourselves of spiritual things**, therefore from **within ourselves** we also can construct nothing correctly about spiritual things. It is not the case that when God only says to us A, then we can automatically repeat B and C, etc. No, **by ourselves we human beings know nothing about spiritual things and we can only state what is placed before us in the revelation of God**.

Concerning the **Lord's Supper** we can only declare what Holy Scripture says to us; concerning **conversion** we can only declare what Holy Scripture says about conversion, etc. Every thought expressed by us which has not been stated in the Word of Scripture is a **human thought, a false thought**. If we would give up this thesis that the articles of faith are to be obtained from the proof passages (*sedes doctrinae*), **then we would cease to be an orthodox church**.

We Christians do not merely have one general principle [Ed. here referring to principles of exposition] for our faith. If one general principle were sufficient for us, then also God would have revealed to us only one principle in the Scriptures. **But now God has given to us an entire Scripture. Therefore we have as many principles as we have clear passages in God's Word**. The modern theologians interject: "Don't you then build the Christian doctrine as a closed unit, as a system, so that one point by necessity follows from another?" Answer: "The Christian doctrine is certainly constituted as a firmly closed unit, a solidly united whole. **Only we human beings cannot from the outset (a priori) understand this unit**. Step by step, yes, inch by inch, **we must let ourselves be guided by God's Word. We can understand only so much of Christian doctrine as God expressly reveals it to us in His Word.**"

As far as a uniform "system" in the sense of man's understanding is concerned, the confession of the Apostle Paul is to be taken notice of. It is this confession, namely, that he has not been brought to a complete knowledge of Christian doctrine, but in this life he only knows in part. He says in 1 Cor. 13:12: "ἀρτι γινώσκω ἐκ μέρους [*arti ginooskoo ek merous*] **Now I know in part**." (Now, in this life, I know only piecemeal (piece by piece), in part). Therefore it is pure imagination (fantasy) to construct the Christian doctrine from one's complete thoughts and its development into a so-called scientific system. If the Apostle had to confess of himself: ἐκ μέρους γινώσκω ([*ek merous ginooskoo*] = **I know in part**), then also we Christians will not go beyond a piecemeal understanding. And this correct piecemeal knowledge of Christian doctrine in their individual articles is **arranged for us through the Scripture passages in which the particular doctrine is being expressly spoken about**.

Luther: "Hence this is our ground: Where Holy Scripture establishes something to be believed, **there we must not deviate from the words as they read**, nor from the order as it is given there, **unless an express article of faith compels us to interpret or construe the words in another way**. Otherwise what would become of the Bible?" (Against the Heavenly Prophets [1524], XX, 285 f.; SL XX, 213 f.) [Translated by Dr. J. T. Mueller].

Gerhard: "Every article of faith has, as it were, **its own definite and proper location in some part of Scripture; elsewhere it is only touched upon**. Every article of faith therefore must be judged according to its proper location; but such places as treat them only in passing, incidentally or casually, must not be stressed over against the treatment given them in their proper passages. Thus the doctrine of **justification is taught expressly, and as in its proper location**, in Rom. 3 and 4; Eph. 2; Gal. 2 and 3. Other passages which **touch upon justification must therefore be judged according to these locations**. The proper locations of the doctrine of the **Lord's Supper** are Matt. 24; Mark 14; Luke 22; and 1 Cor. 10 and 11. **From these passages therefore the article of the Lord's Supper is to be derived and not from such as are foreign to the doctrine**." (Loc. de interpret. S. S., par. 212). [Translated by Dr. J. T. Mueller].

ALL EXPOSITION OF SCRIPTURES MUST BE IN ACCORDANCE WITH THE ANALOGY OF FAITH

Finally, the following is yet to be observed in regard to the exposition of Scripture: **"The Evangelical Lutheran Church rejects from the very outset every interpretation which does not agree with the analogy of faith. (Rom. 12:6)*. [I]**

[* **Luther** translates the words "according to the proportion of faith,"....: "If any one has prophecy, let it be analogous [that is, in agreement with] to the faith." From this passage, as from others, Lutheran dogmaticians derived the rule that every interpretation must agree with the analogy of faith; that is, it must be in agreement with the doctrine taught in the clear passages..... the principle

here expounded is Scriptural, since Scripture does not contradict itself. In Luther's translation the passage is Rom. 12:7. (Dr. J. T. Mueller.)]

We must adhere firmly to this rule that **every interpretation of Scripture is to be rejected from the very outset which conflicts with the Analogy of faith.** What is the Analogy of Faith? The Analogy of Faith is the **summary of doctrine which lies revealed in all the clear passages of Holy Scripture.** Therefore no interpretation of a dark (obscure) passage is to be permitted which conflicts with all these clear passages of Holy Scripture. If we permitted an interpretation of a dark (obscure) passage which conflicted with the clear passage of God's Word, then we would by means of that which is dark (obscure) to us, also **place our own human meaning into the passages of the clear doctrines of Scripture.** So, for example, every Christian on the basis of Holy Scripture is raised above all doubt that a person is righteous before God and is saved by faith in Christ and not through his own works. Thus every interpretation of dark (obscure) passages of Scripture **must now from the outset be rejected as false which goes contrary to the clearly revealed truth.** Especially the Apology refers to this that we may not interpret that which is reported about the life of a particular person in the Scriptures against the clear teaching of Scripture.

The **Apology** [of the Augsburg Confession]: "The intelligent and learned know well that **all examples must be explained or established according to the rule, that is, according to the clear Scriptures, and not contrary to the rule or Scriptures.**" [This translation is taken from the German version of the Apology. The Triglotta (p.441) renders the Latin version of this quote as follows: "Besides, examples ought to be interpreted according to the rule, i.e., according to certain and clear passages of Scripture, not contrary to the rule, that is, contrary to the Scriptures."(Art. 27)]

The **Formula of Concord**: "The apostle witnesses in Rom. 15:4: '**Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.**' But since by [the Roman interpretation of] Scripture such comfort and hope are being weakened, or even removed altogether, it is obvious that it [Scripture] is understood and interpreted contrary to the will and intention of the Holy Spirit." (Art. XI) [See Triglotta p.1093]

(Delivered by Dr. F. Pieper on 24 January, 1890)

[*The italics are Pieper's. Other emphasis has been added. Larger paragraphs have been broken down into shorter ones.*] **(To be Continued.)**

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PRACTICAL

- LORD'S SUPPER: (A) THOSE TO BE REFUSED THE LORD'S SUPPER;**
- (B) SUSPENSION FROM COMMUNION;**
- (C) SELF-EXAMINATION.**

(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 **59- 62.**)

(Continued from last issue of Morsels).

66. Those who are to be refused the Lord's Supper.

b.) Those who are to not be at the Lord's Supper are:

- (i) thieves who do not return⁴⁴ what they have stolen⁴⁵.

⁴⁴ After they have truly repented.

⁴⁵ Walther **Pastorale** (p.197): "The well-known proverb: *Non remittitur peccatum, nisi restituitur ablatum* (**The sin is not forgiven unless what had been stolen is restored**) is certainly correct. A person is a thief as long as he illegally retains another person's possession. So long as he does, he cannot worthily receive the holy Supper. **Dannhauer** writes: 'One must restore the whole; one must restore either the thing itself or something of equal value, corresponding to the extent of the damage that was done (such a case would be a retraction if one had to restore someone's good name). One must, if he can, make restitution to the one from whom the thing had been stolen; if he cannot, then to his

(j) such who have given **offence** and have not removed it. Mat.5:23,24: **“Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.”**

Note: It is not sufficient that a person acknowledges his offence, he must also apologize for it.

(k) **lodge brethren**. The rule is to be: first leave the lodge, then be admitted to the Lord’s Supper⁴⁶. See section on Lodges (**Loge**).

(l) **all those who cannot examine themselves:**

(i) children⁴⁷. Note: Only the Greek Catholic Church and the Irvingites have Communion of children by appealing to John 6:53⁴⁸.

heirs; if even this is not possible ,then to the poor (naturally secretly). If the one who is obligated to make restitution cannot do so, he must make restitution in the sense of the wish and the promise to do so if he gets into better circumstances, the restitution can also be done through other people without the one from whom it has been stolen learning who is restoring to him had been stolen." (Drickamer's Translation pages 150-151.).

Fritz **Pastoral Theology** (p.152): **"Dishonesty. -- *Non remittitur peccatum, nisi restituitur ablatum*; that is, the sin is not forgiven unless what had been stolen is returned. A man is a thief as long as he keeps what does not belong to him and what he ought not to have. Until restitution has been made, a man cannot be admitted to the Sacrament. What has been stolen must be returned in its entirety; if this cannot be done, its equivalent in value must be returned. If even this should be impossible, the sincere promise must be given to make restitution as soon as possible, Luke 19:8. The stolen goods must be returned to the owner or his heirs; or if no heirs can be found, it should be given for some charitable purpose. Restitution may be made secretly, through others; if, however, a certain person is under strong suspicion of being a thief, the real thief must do what needs to be done to remove such suspicion from the innocent person."**

Theological Quarterly (1905. Vol. 9, p.123): "In cases where restitution is necessary this should, if possible, be made before communing."

⁴⁶ **Theological Quarterly** (1905. Vol. 9, p.123): "With regard to lodge members the rule should obtain that they must **first withdraw from the lodge**. There are exceptional cases when a man can be admitted before he has formally announced his withdrawal to the lodge, but the rule must be: **First withdraw, then commune**."

Theses on Unionism by Dr. F. Pieper: "We can therefore understand our position that those who are lodge members must first explicitly deny the religion of lodgery, acknowledge themselves to be poor sinners who become holy only through Christ, and therefore take no more part in the divine worship, or speaking more accurately, the idol worship of the lodge. The fathers of our synod, especially Dr. Walther, have frequently explained the incompatibility of the religion of lodgery with Christianity in great detail....He (Dr. Walther) would admit no one to communion as long as that person had not abandoned the religion of lodgery and participation in its religious ceremonies."

Pastoral Theology by **Dr J.H.C.Fritz**: "Since it is a fact that Christian church-membership and lodge membership **exclude each other**, there can, strictly speaking, **never be made an exception to the rule that a Christian should not be a member of a lodge and that therefore a lodge-member should not be communed. We cannot admit a person to the Sacrament who knows and admits the antichristian character of the lodge, but will not renounce the antichristian lodge religion by severing his connection with the lodge organization.**" (page228).

⁴⁷ Walther **Pastorale** (p.190): "Since according to God's Word everyone who wants to go to the Lord's Table should first examine himself and discern the Lord's body (1 Cor.11:28-29), the holy Supper is not to be administered to children who are still incapable of doing so. It was an obvious misuse when it (communions children) was rather generally done, from the third to the fifth centuries, out of a misunderstanding of John 6:53, which was (incorrectly) understood as referring to receiving the Sacrament. This misuse was also practised by the Bohemian Hussites and is the rule still today in the Greek church.

"**Luther** writes: 'I cannot consider it right that the Bohemians give the same (the holy Supper) to the children, even though I do not call them heretics because of it' (1523 letter to Hausmann; 21, p.841)." (Drickamer Translation, pages 146,147).

Fritz **Pastoral Theology** (p.150): After quoting 1 Cor.11:28,29 Dr. Fritz states: "Accordingly the sacrament shall not be given to *children*, who have not yet arrived at the age of discretion and who therefore cannot sufficiently examine themselves (confirmation).."

Theological Quarterly (1905. Vol. 9, p.119): "Infants and children, because they cannot comply with the command of the apostle: **'Let a man examine himself, and so let him eat,**' 1 Cor. 11:28. When in the Greek church the communion is given to infants, it is done in disregard of this command of the Lord."

- (ii) the unconscious.
- (iii) mentally deficient⁴⁹.
- (iv) the dying. Those who are close to death.
- (v) the insane.

Exception: When the insane have a lucid moment and their spiritual understanding of the Sacrament is clear, then they may receive the Sacrament.

Note (a): Therefore (if they show themselves to be believers in Christ in their lucid moments or before they went insane, Ed.) with such we do not deny that their insanity prevents their salvation.

Note (b): It is not the lack of the Sacrament that damns but the despisal of it.

Note (c): Since the Lord's Supper exists for the strengthening of our faith, then the use of our understanding is thereby necessary when partaking of it. It is different with the Baptism (of infants, Ed.). There God is able to establish a covenant with a child who does not yet have the ability to understand what is happening⁵⁰

⁴⁸ John 6:53, "**Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you.**" This text is not a proof text for the Lord's Supper.

(1) The Lord's Supper had not yet been instituted.

(2) According to its context (e.g. John 6: 47, "**Verily, verily, I say unto you, He that believeth on Me hath everlasting life.**"), this verse (John 6:53) refers figuratively to faith in Christ. **Kretzmann**: "But they all thought of physical, sensual eating and partaking. Jesus therefore summarizes the lessons which He wishes to convey once more. He tells them that it is indeed essential for everyone that wishes to have eternal life that he eat His flesh and drink His blood. It is necessary for every believer to receive Jesus altogether by faith, in His full work of atonement, active and passive obedience, shedding of blood, and all. By doing so, the believer has the assurance of eternal life and will rise on the last day to see the consummation of all glories. In this way the body of Christ is the true food, and His blood the true drink. In this way, also, the wonderful union of Christ and the believers in Him is brought about. They receive Christ spiritually and are most intimately and inseparably united with Him. They dwell in the Savior and the Savior in them."

(3) John 6:53 cannot refer to the Lord's Supper because it says that unless you partake of His flesh and blood you will not have eternal life. Yet the Lord through Paul strictly warns against people who eat and drink damnation to themselves by partaking of the Lord's Supper unworthily, e.g., without faith in Christ, 1 Cor. 11:27-29). **This text deals with the necessity of faith in Christ for salvation for everyone, even for infants, but it does not as such deal with the Lord's Supper.**

⁴⁹ Der Lutheraner (Vol.5, p.58).

Christian Dogmatics by **Dr. F. Pieper**: "However, not even all Christians are to be admitted to the Lord's Table.

To be admitted are:

2. Such as are able to examine themselves. Scripture expressly declares spiritual self-examination necessary for a salutary use of the Holy Supper: "**Let a man examine himself** [δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν], **and so** [οὕτως] **let him eat of that bread and drink of that cup**" (1 Cor. 11:28). Excluded therefore are children, the sleeping, the unconscious, the dying deprived of the use of their senses, the insane and possessed while not in their right mind, etc." Pieper quotes Walther in a footnote: "Walther, *Pastorale*, p. 190: 'Luther writes: '...Furthermore, those who cannot examine themselves and therefore are not to be admitted to the Lord's Supper include also those asleep, or unconscious, those in the throes of death who are already deprived of the use of their senses, deranged people, and the like.' Walther, as we saw, points to the fact that the Lord's Supper does not, like bodily medication, work physically, but presupposes consciousness of the essence and faith in the purpose of the Lord's Supper. Further particulars, e.g., the question whether lunatics, raving madmen, yes, also the bodily possessed, may be communed when they have lucid intervals ("*lichte Zwischenzeiten*") belong to casuistry. See Walther, *ibid.*, p. 192." (Vol.III, page 383).

⁵⁰ **Theological Quarterly** (1905. Vol. 9, p.118,119, 120): "The persons who are not to be admitted to the Lord's Supper may be classified in the following manner:

1. Those who are not yet baptized. Baptism is '**the washing of regeneration,**' Tit. 3:5, in which souls are '**born of water and of the Spirit,**' John 3:5. Baptism being the door into the Church of Christ, its very nature requires that it must precede the participation in the Lord's testament. The Lord instituted His testament for His disciples and not for strangers and foreigners. Concerning the Passover it was commanded: '**No uncircumcised person shall eat thereof,**' Ex. 12:48. Even so in the New Testament no unbaptized person shall eat of this bread and drink of this cup."

Again: "The reason why the ignorant and those who have not the use of their reason **are to be excluded from the Lord's Supper** becomes very patent to the mind **when we compare the two Sacraments of the New Testament with each other as to their nature and object.** The chief thing in Baptism is God's establishing His covenant of

(vi) all those adults in whom there is absent the necessary **understanding** of Sin and of the Saviour⁵¹.

Note (a): Although the use of the Lord's Supper which brings the blessings does not depend on the degree of our understanding, yet a certain amount of knowledge must be in existence (before communing, Ed.)⁵².

Note (b): Such are not to be refused Communion who

(i) are afflicted with all kinds of sins of weakness.

(ii) do not submit to human ordinances due to misunderstandings.

(iii) have committed a serious sin, and perhaps have been placed in prison, but who have now repented. Christ is not ashamed of them⁵³.

(iv) are deaf and dumb if they show in themselves the marks of faith (and sufficient knowledge, Ed.)⁵⁴.

grace with the person who is baptized. It is very clear that the establishing of such a covenant does not necessarily require the exercise of intelligence on the part of the person with whom the covenant is made. God can establish a covenant with the irrational and inanimate creatures, and He has done so. Unto Noah God said: '**Behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth,**' Gen. 9:8,9. If God can establish a covenant with beasts and with birds, **He can certainly do so with an infant.** When Baptists and others contend that children should not be baptized, because they have not the exercise of their reason, and are therefore not capable of making a covenant, **this proceeds from ignorance of the nature of Baptism;** for there is nothing to prevent God from making a covenant even with generations yet unborn. **But the Lord's Supper is a sacrament of a very different character. It is intended for the strengthening of faith and the promotion of godliness in those who are already become Christians.** This requires the use of intelligence on the part of the recipient, and in order to exercise intelligence it must first be there. Hence it militates against the very nature of this Sacrament to offer it to the ignorant who do not know what it is and what it is for."

⁵¹ **Theological Quarterly** (1905. Vol. 9, p.119): " **3. The same applies to adults who have not the use of their mind.** When a believer becomes deranged, he is not on that account deprived of grace. The Holy Ghost will certainly not forsake him, and Christ, the Good Shepherd, will not suffer such an unfortunate soul to be lost. But deranged persons are debarred from the Sacrament, because they cannot examine themselves. Lunacy or periodic in sanity and idiocy are therefore not absolute impediments. Neither should the Sacrament be given to patients who are unconscious or delirious, or no more able to receive the elements. The pastor should also see that a patient desiring the Lord's Supper be not benumbed by opiates just at that time. He will therefore do well to mention this beforehand to the nurses or the doctor who is in attendance."

⁵² **Theological Quarterly** (1905. Vol. 9, p.121): "The beneficial use of the Sacrament is, of course, **not dependent on the degree of knowledge.** A boy who has learned Luther's Catechism, understands it, and heartily believes it may derive greater benefit from communing than a learned Doctor of Divinity. **But the knowledge which the words of institution and 1 Cor. 11 require must be there. Hence the necessity of instructing the ignorant, and this instruction should be given with the utmost care.** There are pastors who count themselves most successful workers if they win many for the Lutheran fold from the sects, but this becomes a fatal mistake if those persons are not fully persuaded of the truth of Luther's doctrine. Simply to talk people into the notion of coming over to the Lutheran fold is frequently loss and not gain, because it is bringing in a strange and discordant element which may soon become troublesome or even dangerous to the church. True and genuine success is in making people Lutherans in heart, mind, and sentiment."

⁵³ **Theological Quarterly** (1905. Vol. 9, p.122): "When such a manifest sinner repents and asks forgiveness at the proper place and in the proper manner, **he is of course to be admitted,** and if some members of the congregation suggest that one who has been guilty of disgraceful acts or has served a term in jail be not allowed to approach the altar with others, **the pastor must not consent.** Such a discrimination might have place if the essence of Christianity consisted in a code of morality, but the essence of our religion is comprised in the saying, '**that Christ Jesus came into the world to save sinners,**' 1 Tim. 1:15, and in the days of His flesh He received many who had been manifest transgressors."

⁵⁴ **Walther Pastoral** (p.192): "**Even deaf-mutes, if they have signs of faith and of understanding the holy action, are not to be turned away from the Lord's Table.** Luther writes: 'Some have asked whether the Sacraments should be administered also to the deaf-mute.... So if they are rational and one can perceive from definite signs that they desire it from the correct Christian devotion, as I have often seen, one should leave the Holy Spirit's work to Him and not deny Him what He requires. It may be that they internally have greater understanding and faith than we, which no one would maliciously resist.'..."

(v) are on trial before the civil authorities as long as at the same time they are reconciled⁵⁵.

Note (c): If the case should occur that a complete stranger⁵⁶ who knows nothing of our practice of announcing for Communion, appears at the Communion Table then the pastor must place some questions before him and then act accordingly. If the pastor is certain that he must refuse him Communion, then he passes him by or requests him to meet with him later.

Note (d): As much as we are to guard against permitting unworthy communicants from communing, just so we are to guard against refusing worthy communicant from communing.

Note (e): Two different things must not be forgotten:

(i) a pastor is not the master but the servant of the congregation and in all matters is accountable to the congregation.

(ii) But he is also a servant of Christ. If the decision of the congregation perhaps in a case is plainly against God's Word, then the pastor must rather resign than conform to the decision⁵⁷.

67. Suspension From Communion.

a.) To suspend someone from Communion means to refuse him the Lord's Supper for the time being or temporarily until the matter is resolved⁵⁸.

"In a case in which one who desired the holy Supper had become so weak in understanding and memory that he could undertake the self-examination only with the preacher's help and could only repeat what was said to him, but had shown himself to be an upright Christian when he had greater mental powers, the theological faculty at Jena advised that he be admitted (to the holy Supper)." (Drickamer Translation see page 147).

Pastoral theology by Dr. Fritz: "The benefits of the Lord's Supper are not received *ex opere operato* (simply by the mere outward performance of eating of the bread and drinking of the wine without faith and a proper understanding of what the Sacrament is, Ed.), but **require careful self-examination: knowledge of sin, true repentance and a heart desire to receive the Sacrament for the forgiveness of sins.** To the insane, also to those who are possessed of the devil, the Sacrament should be given **only at such a time when these people are in control of their sense and can really examine themselves.**

"A person who is known to have been a true Christian, even perhaps well versed in the Scriptures, may through illness or old age become so feeble in his mind that he can only with the help of the pastor conduct his self-examination, by repeating the words which the pastor speaks for him. If there is no good reason to believe that such a one does not at all know what he is doing, he should *upon his own request* be given the Sacrament." (pages 150,151).

⁵⁵ Walther **Pastorale** (p.195).

Theological Quarterly (1905. Vol. 9, p.123).

⁵⁶ Editor: Unless such a stranger turns out to be a communicant member of another congregation in fellowship, the pastor should refuse him Communion requesting to meet with him in order to explain the situation.

Theological Quarterly (1905. Vol. 9, p.125): "In places and communities where the practice of the confessional Lutheran church is not generally known it may easily occur that strangers come forward who have not announced themselves. In such cases we regard the following the best mode of procedure: If the pastor is uncertain whether or not he can give the Sacrament to a person presenting himself, he should put a question or two in an undertone and then act according to the answer received. **If he is positively certain that he must refuse the Sacrament, he may either simply pass that person by in the distribution, or request him or her to withdraw.** Which of the two is the more advisable depends on the circumstances. The better way is if the proper officers of the church are instructed to restrain persons not entitled to the communion from approaching the altar."

⁵⁷ **Theological Quarterly** (1905. Vol. 9, p.124): "When a person whom the pastor refuses to admit insists that he will come to the communion and the pastor must give it to him, **the case must be referred to the congregation,** and the congregation, next to the Word of God, being the highest authority in the Church, the pastor must then be governed by its decision, **unless the case is of such a character that the pastor is in duty bound rather to resign his office than to consent to the decision of the congregation.** On the one hand, it is to be remembered that **the pastor is the minister, the servant of the congregation, and not its lord and ruler;** on the other hand, **that he is the steward of Christ and can and dare do nothing in violation of his Master's Word and command.** In all cases therefore in which the decision of the congregation **is not in direct and manifest violation of Christ's Word and command the pastor should yield,** but if, for instance, the congregation would resolve that the pastor must admit any and everyone who applies this would be in direct conflict with 1 Cor. 11, and the pastor must rather resign than acquiesce, because **he must obey Christ rather than men.**"

⁵⁸ Walther **Pastorale** (p. 162): "**No preacher has the authority absolutely to exclude a member of his congregation from the holy Supper on the basis of his own knowledge.** But cases can occur in which a preacher would sin severely, profane the holy Supper, participate in the sin of unworthy reception of the holy Sacrament by the

Note (a): The pastor has the **right** of Suspension⁵⁹:

communicant, and cause great offense if he would without further ado admit to Communion someone who announced for the Supper."

After stating a number of circumstances when a pastor is to do this, **Walther** continues: "Then the preacher is in a situation in which he cannot administer the holy Supper to a person, **although he does not have the authority to excommunicate a member of the congregation.** Under such conditions there occurs the necessity of the suspension from the holy Supper, by virtue of which a member of the congregation is **denied the holy Supper, not absolutely as if he had already been excommunicated, but only for a certain time until the matter has been settled,** that is, until he shows penitence or is reconciled with his neighbor or whatever." (Drickamer Translation, page 125).

⁵⁹ **1982 ELCR Fellowship Day Essay on Suspension From Communion** (Pastor B. L. Winter; taken from ELCR Fellowship Day Essays Vol.1, pages 185-188): **Dr. A.L. Graebner** from old Missouri wrote in 1901:

"Since then the Lord's Supper was instituted and intended for CHRIST'S DISCIPLES ONLY, and those who on examining themselves find, or should find, that they cannot worthily partake of this Sacrament, are solemnly warned lest they eat and drink damnation to themselves, IT IS CLEARLY INCUMBENT ON THOSE WHO ADMINISTER THE SACRAMENT TO GUARD AGAINST ITS ABUSE by manifestly unworthy communicants, and TO REFUSE ACCESS TO THE LORD'S TABLE to those who cannot or will not examine themselves, who do not discern the Lord's body (1 Cor. 11:29), or who by word or deed show that they are not disciples of Christ." (Theological Quarterly [TQ], V, 85-86, emphasis added).

[B]. PASTOR'S SACRED OBLIGATION TO HIS CONGREGATION AND HIS LORD.

The Office of the Keys, the power to teach God's Word and correctly to administer the Sacraments is given by Christ to every local Christian congregation (Matt. 18:15-18; John 20:22-23). For the sake of order (1 Cor. 14:40) and because he is qualified and called to do so the pastor administers the Office of the Keys on behalf of the congregation. Therefore it is the sacred duty of every Christian congregation to see to it that their pastor gives Holy Communion ONLY to those whom Christ desires to receive it.

Dr. A.L. Graebner writes: 'In this as in every other official function the minister is responsible to the congregation. But the church is not the mistress of the Sacrament. It is the LORD'S TABLE, and must be administered according to the LORD'S WILL and instruction...' (ibid. TQ; 88, emphasis added).

Not only does the pastor have an obligation to his congregation, but he has an even greater one to his LORD. In 1 Cor. 4:1 we learn of this in the words: "**Let a man so account of us, as of the ministers of Christ, and STEWARDS of the mysteries of God.**" The expression "mysteries of God" refers to the pure preaching of the Word and the correct administration of the Sacraments.

In the Greek the word "STEWARD" is from oikonómos. Literally it means a "manager of household affairs." According to Dr. Thayer (Lexicon, p.441), the Greek scholar, he was a free born man or a slave set free, or a trusted slave to whom the head of the household entrusted the management of his affairs. Not only would such a person take care of the money that came in and the expenses paid out but also he had the duty of caring for the master's children. In his Law and Gospel (p.33) Dr. Walther uses this word to show how a faithful pastor must apply Law and Gospel. He says that two things are required of a good steward or manager. In the first place, he must at the PROPER TIME give the servants in the household and the children everything they need. Secondly, he must give to each individual HIS DUE PORTION, exactly what he or she needs. Using this he points out the pastor's duty as a good manager of the spiritual household, as follows: "In the same manner a preacher must give to each of his hearers his due: he must see to it that SECURE, CARE-FREE, and WILFUL SINNERS hear the thunderings of the LAW, contrite sinners, however, the sweet voice of the SAVIOUR'S GRACE. That is what it means to give to each hearer his due."

From 1 Cor. 4:1 we learn that the faithful "steward of the mysteries of God" is not an absolute dictator to give and to refuse the precious Sacrament of the Altar to whom he pleases. Nor is he merely to give out the Lord's Supper to anyone indiscriminately. No, he merely manages the property of another - HIS LORD. His Lord has given precise instructions as to whom the Lord's Supper is to be given and as to whom it is to be refused.

In a Sermon on the Third Sunday in Advent, **Dr. Walther** states: "The moment a true preacher enters upon his holy office in the name of Jesus, he takes every soul entrusted to him into his heart, tries to learn to know each one, AND THEN GIVES EACH ONE WHAT HE NEEDS." (Standard Epistles, Walther, p.22. Emphasis added. Please read the whole sermon for his excellent exposition of 1 Cor. 4:1-2).

Pastor Kuegele correctly applies this passage as follows: "By virtue of his office the pastor is 'steward of the mysteries of God', (1 Cor. 4:1), and because the Lord's Supper is a sacrament of such a nature as can benefit only those who acknowledge their sinfulness and desire forgiveness for Christ's sake, it is necessary for him to know who those persons are to whom he is to distribute his Master's goods. If an army steward must exercise discretion and is counted a traitor when he deals out rations indiscriminately even to the enemy, MUCH RATHER MUST THE STEWARD OF CHRIST BE GOVERNED BY HIS MASTER'S ORDERS TO DISTRIBUTE HIS GOODS TO

1 Cor. 4:1, “Let a man so account of us, as of the ministers of Christ, and STEWARDS of the mysteries of God.” STEWARDS.

Matt. 7:6, “Give not that which is HOLY unto the DOGS, neither cast ye your PEARLS before SWINE, lest they trample them under their feet, and turn again and rend you.”⁶⁰

THOSE ONLY FOR WHOM HIS MASTER INTENDS THEM. In one way or other he must, therefore, learn beforehand who those persons are that intend to commune at a certain time, that he may be able to refuse those who are manifestly unworthy, or who are otherwise not fitted to obtain the right benefit.” (TQ, IX, 50; emphasis added).

This indicates the importance of continuing the practice of personal announcement before Holy Communion.

Dr. Walther writes: “God, the heavenly landlord, has bound them (pastors, BLW) to definite instructions according to which they are to administer his mysteries, as treasures entrusted to the Church. And from this flow the shepherd’s responsibilities for the administration of the Holy Sacrament...” (Communion Fellowship, Walther, p.49).

Dr. Luther says: “It is not our intention to admit to it (Lord’s Supper, BLW) and to administer it to those who know not what they seek or why they come.” (Large Catechism, Triglotta, p.753).

Again **Luther** says: “But we intend to educate Christians and leave some behind us; for in the Sacrament we administer the body and blood of Christ. We cannot and will not give such a Sacrament to anyone who has not been previously examined as to what he has learned from the Catechism and whether he is willing to abandon the sins which he has done to the contrary.” (Emphasis added. Walther, op. cit., p.50).

Dr. A.L. Graebner also supports this point when he lays down the following principle: “And the pastor is also a minister of Christ and, therefore, responsible to the Lord over all as truly as he is to the church, his Master’s bride, in the administration of the Lord’s Sacrament” (TQ, V, p.88).

Dr. F. Pieper very emphatically makes this clear when he says: “The thing that must be maintained is that the pastor is personally and directly responsible not only to the congregation, BUT ALSO TO GOD, with regard to the persons he admits to the Lord’s Supper. Therefore the pastor has both the RIGHT and the DUTY.”

⁶⁰ **1982 ELCR Fellowship Day Essay on Suspension From Communion** (Pastor B. L. Winter; taken from ELCR Fellowship Day Essays Vol.1, pages 188-189):

“What is meant by ‘that which is HOLY’? Nothing else than the WORD OF CHRIST is meant. What is meant by ‘PEARLS’? Here is meant the CONSOLATION OF THE GOSPEL, with the grace, righteousness and salvation which it proclaims. That we are not to cast these before the DOGS and SWINE means that the Gospel in its sweetness must not be proclaimed to stubborn, wilful, hard-hearted sinners. To do so would expose the most sacred Gospel to be abused, profaned and blasphemed. Not only that, he who allows such a perversion of Law and Gospel to occur God will hold him personally RESPONSIBLE. Such a one will be held GUILTY before God not only for allowing the name of GOD to be profaned, but also for giving the wicked a first class ticket to hell by not reproving him with the threats of the Law.

Dr. Walther very strikingly explains this verse as follows: “Of these things (consolation of the Gospel, BLW) we are not to speak to dogs, that is, to enemies of the Gospel; nor to swine, that is, to such as want to remain in their sins and are seeking their heaven and their bliss in the filth of their sins.” (**Law and Gospel**, Walther, p.114).

In the Sacrament according to Holy Scripture the Lord’s true body and blood together with the bread and the wine are received also by the UNWORTHY COMMUNICANT; but he tramples our Lord’s sacred body and blood underfoot and rejects the seal of forgiveness of sins connected with it. So they eat and drink DAMNATION unto themselves and bring upon themselves the SEVERE JUDGEMENT of God, as certain ones did in Corinth (1 Cor. 10:21). So just as a pastor must refuse to give the COMFORT of the Gospel message to the stubborn hard-hearted sinner, just so the pastor is IN DUTY BOUND, if clear evidence is before him, to refuse the Holy Sacrament to those who are SPIRITUALLY UNWORTHY and IMPENITENT.

Commenting on Matt. 7:6 **Dr. Walther** states: “From this it follows that a preacher DOES NOT HAVE THE OBLIGATION TO GIVE HOLY COMMUNION TO EVERYONE. He should not administer it to heretics, to the heterodox, to openly fleshly people, but only to those of whom he cannot publicly prove unchristian behaviour.” (Communion Fellowship, Walther, p.43; emphasis added).

Dannhauer (1603-1666), one of the most outstanding Lutheran leaders of his time and whom the Concordia Cyclopedia (197) calls “strictly orthodox”, warns against the admission of such an obstinate, manifest sinner to the Sacrament as follows: “For whoever admits an obstinate sinner, for whose iniquity there is sufficient evidence, and gives him the pledge of the forgiveness of sins, sins against him in a threefold way: with a false witness in which he takes part, with an increase of condemnation, and with a betrayal of the body and blood of Christ.” (Quoted in **Communion Fellowship**, Walther, p.44; emphasis added).

Pastor Kuegele writes: “Because the Lord’s Supper is a pledge and seal of forgiveness, it can be of benefit to those only who repent of sin and desire to be rid of it, and the impenitent who expect to go on in sin would only eat and drink damnation to themselves. The pastor who admits such manifest and impenitent sinners helps them on in the way

Note (b): The pastor must also make use of this right, if necessary, if he does not want to become a partaker of another's sins⁶¹.

Note (c): Through Suspension the one in question is not always declared absolutely unworthy of the Lord's Supper.

b.) Suspension from Communion can occur:

(1) if someone is impenitent after committing a gross, manifest (public) sin. The pastor must suspend such until the congregation takes the matter in hand⁶².

(2) if someone raises **an accusation** against a person who has announced his intention to come to the Lord's Supper which has still not yet been resolved and must be still further investigated.

Note: If the person stands by the accusation and the other person firmly denies it, then the matter must be dropped⁶³.

(3) if someone is strongly **suspicious** about a person committing a (sinful, Ed.) act, but is still not yet convinced⁶⁴.

Note (a): Such should be held back from Communion for the time being until the strong suspicion has been removed either through the revelation of his innocence or through the lack of proof of it.

Note (b): Nevertheless if they present themselves to Communion, then one cannot refuse them, since mere suspicion is not sufficient grounds to do so⁶⁵.

of destruction and sins against the Word of the Lord: **'Give not that which is holy unto the dogs, neither cast ye your pearls before swine'** (Matt. 7:6)." (TQ, IX, p.121).

⁶¹ **Der Lutheraner** (IV, p.162): **Dr. Walther** states: "Such preachers act against the command of God: **'Neither be partaker of other men's sins,'** 1 Tim. 5:22. Whosoever can prevent a sin and does only not do it, but rather himself promotes it, is partaker of that sin. Now those preachers often could prevent this dreadful sin of an unworthy partaking of the Lord's Supper. But prompted by the fear of man or the desire to please men they do not only not prevent this sin, but promote it by their frivolous invitations. O how dreadful will be their responsibility! How will they be terrified when God will lay to their charge all the guiltiness in Christ's body and blood with which those impenitent, unbelieving and erring persons have burdened themselves whom they admitted without examination! Surely, if unworthy communicants are condemned, those who enticed them must suffer tenfold condemnation."

1982 ELCR Fellowship Day Essay on Suspension From Communion (Pastor B. L. Winter; taken from ELCR Fellowship Day Essays Vol.1, pages 189, 190):

"[D]. PASTOR MUST NOT BE A PARTAKER OF OTHER MEN'S SINS

Holy Scripture gives the pastor the DUTY to suspend those from Holy Communion where he would KNOWINGLY assist in the committing of a grievous sin. The Word of God warns: "Neither be partaker of other men's sins" (1 Tim. 5:22). In the original Greek the full force of this verse is rendered thus: "DO NOT MAKE COMMON CAUSE WITH THE SINS OF OTHERS AND THUS CONDONE THEM."

If a person who refused to rob a bank with his companions, yet drove the get-away car which allowed and permitted the robbery to take place, if he was caught, would he be freed from blame? No, he was an accomplice in their evil deed, a partaker of it; he made common cause with their evil deed by assisting in its performance and thus condoned it. Just so a pastor acts when he admits to the Lord's Supper those whom he knows will or are in danger of eating and drinking damnation to themselves.

Dr. Walther writes in his **Pastorale**: "A pastor may not and must not become partaker of other men's sins, 1 Tim. 5:22. Certainly he must then, have the right of suspension from the Lord's Supper in all cases where he by admittance to the Lord's Table would knowingly assist in the commission of a grievous sin and thus become partaker of other men's sins." (Quoted in Christian Dogmatics, Pieper, III, p.389).

Dr. J.H.C. Fritz states: "If under such circumstances a pastor would admit such a one to Communion, the pastor would profane the Sacrament, become a partaker of other men's sin, give gross offense, and thus HIMSELF grievously sin, Acts 20:28; Matt. 7:6; Ezek. 3:17,18,20." (**Pastoral Theology**, Fritz, p.135).

⁶² Walther **Pastorale** (p.161,162). See Footnote 55.

⁶³ Walther **Pastorale** (p.152).

⁶⁴ **Theological Quarterly** (1905, Vol. 9, p.122): "He may warn and expostulate to persuade such a person to stay away from the Lord's table, but he has no right to reveal what God allows to remain secret, and he must act according to Prov. 11: 13: **'A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter.'**"

(4) if an **evil rumour** is spread about concerning someone and it has not yet been investigated.

Note (a): No-one can be suspended from the Lord's Supper on the basis of mere conjecture or on the basis of an **uncertain rumour**⁶⁶.

Note (b): Although the pastor is not to search for sins, yet he still has the duty in such cases to question those concerned before they attend the Lord's Supper⁶⁷.

(5) If a **drunkard**, in spite of his outward repentance, falls back again and again into his old vice, then for this reason a time of probation to show he has been avoiding this offence and to test the sincerity of his repentance is to be given him⁶⁸.

(6) If someone is certainly repentant concerning his sins and who has given offence before the whole congregation, but has still not yet removed it before the congregation. Before he goes to the Lord's Supper the congregation is to be notified of his repentance.

Note (a): The same is the case when two people have engaged in **public controversy** and have now been reconciled, but the congregation still has no knowledge of the reconciliation that has occurred.

Note (b): In many cases the pastor can only just **advise against** the use of the Lord's Supper.

68. Self-Examination.

a.) Whoever goes to the Lord's Supper is to examine himself beforehand.

1 Cor.11:28, "**But let a man examine himself, and so let him eat of that bread and drink of that cup.**"

2 Cor.13:5, "**Examine yourselves whether ye be in the faith; prove your own selves.**"

Lam.⁶⁹ 3:40, "**Let us search and examine our ways, and turn again to the LORD!**" (Luther's translation).

⁶⁵ Walther **Pastorale** (p.195,154): "If an evil rumour is going around about those who announce, or if they are accused of a sin, it should be presented to them. But if they deny the charges, and their guilt is not otherwise proven, perhaps by several witnesses, they are not to be suspended from the Supper but to be treated as innocent, according to the principle: *De occultis non judicat ecclesia* (**The church does not judge about hidden matters.**" (Drickamer Translation page 118).

⁶⁶ Walther **Pastorale** (pages 152,153): "J.L. Hartmann writes: 'We say that no suspicion is sufficient to turn a person totally away from the holy supper. But we are speaking of a suspicious person who has been diligently examined but insistently denies the deed. For a person is not always guilty of a crime of which he is accused by rumour.... So Luther's opinion is valid here: if someone comes to Confession and is suspected of a crime, then I must (if I am acting as father confessor [Beichtvater]) inquire accordingly about the circumstances. But if he denies it, I should think more highly of his denial [literally: 'his No'] than of my suspicion. And if he insists on being admitted to the holy Supper, I am obligated to administer it to him.'" (Drickamer Translation page 119). See **Pastoral Theology** by Dr Fritz, page133--134

⁶⁷ Walther **Pastorale** (pages 159,154). See previous Footnote.

⁶⁸ Walther **Pastorale** (pages 333): "In the case of a repeated fall into habitual drunkenness, mendacity (untruthfulness, Ed.) and the like, there might be first a temporary suspension to test the sincerity of the apparent repentance and to guard against a [more] severe offense (Acts 8:18-24)". (Drickamer Translation, page 246).

Theological Quarterly (1905, Vol. 9, p.124,125): "When a person has repeatedly fallen into the same sin and has **repeatedly broken his promise of bettering his life**, the pastor may, or, as the circumstances may be, should advise such a person to **refrain from communing for a time lest offense be given** to the Church or to those in the congregation who are inclined to regard the repentance of that person spurious and deceptive; for the apostle commands: '**Give none offense, neither to the Jews, nor to the Gentiles, nor to the Church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many,**' 1 Cor. 10:32,33. But while such persons may be advised to refrain from communing **until they have shown their repentance by their conduct, absolution should in no way be denied them, neither should it be postponed.** Absolution should be granted at once. When Peter asked, '**Lord, how oft shall my brother sin against me, and I forgive him? till seven times?**' **Jesus said unto him, 'I say not unto thee, Until seven times: but, Until seventy times seven,'** Matt. 18:21:22. To postpone forgiving those who repent and ask forgiveness is not in keeping with the spirit of the Gospel, unless there be very urgent reasons to suspect their sincerity."

⁶⁹ Eckhardt has Jer.3:40 which does not exist. Lam.3:40, "**Let us search and try our ways, and turn again to the LORD.**" (KJV)

Note (a): That is nothing unusual. Christians are to do that all day.

Note (b): The examination of oneself before going to the Lord's Supper is especially necessary.

Note (c): It should not be put off until the last minute.

Note (d): It is neglected by many people.

Note (e): For this reason one is not to confirm children too early because they are not able to examine themselves correctly.

Note (f): The examination must also be **correct**.

b.) One is to examine himself to see whether he

(1) repents of his sins. What does he want with forgiveness, if he does not feel his sins?

(2) believes in Jesus.

(3) wants to amend his life.

Or we are to examine ourselves concerning our past and future.

Or: According to the **Law** (the questions for examination in the Treasure of Prayer⁷⁰ pages 197 - 203, also see the Passion History, will help to serve this purpose) and the **Gospel** (whether we find the fruit of faith in ourselves so that we are able to go to the Lord's Supper).

Note (a): We are not to examine ourselves according to the standard of other people.

Note (b): The correct examination is a work of God.

Note (c): If we would always judge ourselves correctly, then we would not be judged.

Note (d): Whether a penitent acts correctly in examining himself may escape the judgment of the pastor. But he is to be certain that a communicant can examine himself.

Note (e): The examination is certainly not to be conducted in a legalistic manner.

Note (f): The means to help in correctly examining ourselves are the announcing (registration) for Communion and the Confessional address.

Note (g): The public examination of the confirmees should demonstrate that they are able to examine themselves for Holy Communion.

69. Frivolous Partaking of the Lord's Supper. One should beware of a frivolous partaking of the Lord's Supper (1 Cor,11:20-26). Whoever frivolously goes to the Lord's Supper, is, if not even constantly, yet at present an unworthy communicant.

(To be continued.)

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⁷⁰ EVANGELISCH-LUTHERISCHER GEBETS-SCHATZ: VOLLSTANDIGE SAMMLUNG VON GEBETEN DR. MARTIN LUTHERS NEBST EINEM HAUSGESANGBUCHLEIN, HERAUSGEGEBEN VON DER DEUTSCHEN-EV. LUTH. SYNODE VON MISSOURI, OHIO U.A. STAATEN 1865.

The following is a prayer of **Luther's** offered up before the sermon translated from this massive book: "Dear God, through Your beloved Son You have said that those who hear Your Word are blessed. How much more fitting it would be for us to bless You, praise, thank and laud You unceasingly, O eternal and merciful Father, with glad hearts, that You show Yourself so friendly—indeed, so like a father—to us poor little worms, that You speak to us about the greatest and highest of subjects—eternal life. Nevertheless, You don't stop there, enticing and wooing us to hear Your Word through Your Son. He says: 'Blessed are they who hear the Word of God *and keep it.*' As if You couldn't get by without our ears—we, who are dust and ashes! Many thousand times more do we need Your Word. O, how unspeakably great is Your goodness and patience! On the other hand, Woe! Woe! over the ingratitude and color blindness of those who not only don't want to hear Your Word, but even stubbornly despise, persecute, and blaspheme it. Amen."

[Taken from the following website: deprofundisclamaviadtedomine.wordpress.com/tag/evangelische-lutherischer-gebets-schatz/]



Theses 6: A Lutheran candidate can, in good conscience, accept as valid and legitimate the call to be the pastor of a congregation only if the congregation states: 1. that it wants to be served as an orthodox, Evangelical Lutheran congregation; 2. that it therefore confesses the Scriptures of the Old and New Testaments to be God’s Word; and 3. that it publicly confesses the symbolical writings of the Evangelical Lutheran Church (specifically Luther’s Small Catechism and the Unaltered Augsburg Confession) to be its confession and wants to know that the office is conducted accordingly in it; as well as that it wants: 4. to conform to the confessional ceremonies of the orthodox Lutheran church; 5. to introduce pure church and school books; 6. to announce in advance for the holy Supper; and finally, 7. in general to give free course to the Word of God (whether it is presented publicly or individually) in doctrine, admonition, comfort, and rebuke, and to subordinate itself to it.

NOTE 7.

In the Article 25 of the **Augsburg Confession** our Church declares: “We retain the custom of not administering the Sacrament to those who have not previously been examined and absolved.”⁷² (translated from the German, Triglotta p.68,69). Furthermore, the **Apology** in the Article of the Mass says: “The Sacrament is offered to those who wish to use it, after they have been examined and absolved.” (Triglotta p. 385).

That it would be against conscience to accept the call of a congregation who refused to agree to personally *announce* themselves for the holy Lord’s Supper is indisputable because, according to God’s Word:

- (1.) the ministers are to be not merely teachers but shepherds, bishops (overseers) and watchmen over the souls and therefore must give heed that no soul receive the holy Lord’s Supper to its condemnation;
- (2.) because they especially, as regards the holy Sacraments, are not mere distributors but stewards of the same (1 Cor. 4:1) and therefore, as much as lies in them, responsible for their misuse;
- (3.) because they finally, according to Christ’s specific command and faithful warning (Mat.7:6) are not to ‘**give that which is holy unto the dogs, neither cast their pearls before swine.**’ There will be further opportunity to speak at length on this matter when the proper conduct of the pastor with respect to announcement for communion will be discussed. Preliminary to that we here call attention to several essays on this matter which were published in the ‘**Lutheraner**,’ they may be found in Vol. 4, 161 ff; 5, 79; 7, 86 ff.

NOTE 8.

That the congregation join any synod should not be made a condition of accepting the call. But the one called should also not agree to the condition of not joining a synod. The former would be contrary to the freedom of the congregation. The latter would be contrary to the freedom of the one called. [In the nineteenth century, some immigrants shied away from synods because they feared that a synod would lord it over the local church as had the consistories in Germany.] ((Drickamer Translation page 38).

⁷¹ 1811-1887.

⁷² The Latin reads: “It is not usual to give the Body of our Lord, except to them who have been previously examined and absolved.”

NOTE 9.

A number of persons who still lack the correct knowledge and yet want a call a Lutheran pastor could and should first be presented with something like the following as the minimum requirements:

“We, the undersigned Lutherans in and around _____ hereby declare the following:

“1. We are willing to form an Evangelical Lutheran congregation, to which only those can and should belong who want to be Lutherans.

“2. We are resolved to call a preacher who will preach God’s Word to us pure and unalloyed, as it is contained in Holy Scripture and presented in the public confessional writings of the Evangelical Lutheran Church, summed up in Dr. Martin Luther’s Small Catechism (and in the Unaltered Augsburg Confession), who will administer the holy Sacraments according to Christ’s institution, and who will faithfully conduct his whole office according to God’s Word.

“3. We do not want to hire our preacher for one or two years as a servant of men but rather to issue him a regular call as a minister of Christ, as the Bible prescribes; so we want to recognize him as our preacher as long as he teaches correctly, lives without scandal, and faithfully administers his office. But we reserve to ourselves the authority to depose him if he becomes a false teacher, lives scandalously, or is maliciously unfaithful to his office.

“4. We are ready to be instructed from God’s Word and to accept the necessary Christian correction from it. We do not want to hinder our preacher from proceeding as God’s Word prescribes in all aspects of his office.

“5. We are willing to announce to the pastor in advance every time we are resolved to go to the holy Supper and to announce to him personally at least once a year.

“6. We want only correct books to be used in our church and school and are willing to exchange any incorrect books that may be in use for correct books as soon as possible.” (Drickamer Translation page 39).

(Bolded emphasis is editor’s. All other emphasis is Dr. Walther’s.)

CLASSIC STATEMENTS ON PASTORAL THEOLOGY FOUND IN LUTHER’S WORKS.

11. 'THE CHILDREN CAN WELL BE DIRTY; BUT THE BATH MUST BE AND REMAIN CLEAN.' (XVII,852, Year 1541)⁷³

"The Church cannot prevent or hinder it that hypocrites, that is, **false brethren** will arise in its congregation, as long as they do not however fight against the doctrine and do not condemn us; just as at the time of Abraham there were the Babylonians (Genesis 11:29-31); if only they let us dwell beside them and let us teach the Truth. Nevertheless, don't let them be servants of mammon, don't let them have their own opinions, as long as they only remain quiet and that they maintain the faith and mutual peace. Wherever there are real enemies, then they will drive us out, either that they will no longer want to tolerate us, or yet, that we will no longer be able to dwell with them. Such hypocrites **we cannot reform, but there is still hope that in days to come they might improve.** Whoever is inclined there to love money or is himself inclined to other sins and feels his sins, does not defend them, for him we want to have the hope that he can still become Godly. There is also a foolishness (folly) or weakness of this life and human nature, and we cannot be perfect; for according to the flesh we do not do what the Spirit wants to have us do and for precisely this reason we pray in the Lord's Prayer: '**Forgive us our debts. We do not defend these sins, we teach no error or false beliefs, in the place of the true doctrine.**' (II,56l)." (Homiletic Magazine, 1904. pp 27.28.)

⁷³ What Luther means is that members of a congregation will often fall into sin: but in spite of **that the doctrine must be kept pure in order to save them.** Luther is saying that where the pure doctrine is preached sin and error will arise. When people persistently cling to error or sin, they must be dealt with according to God's Word. Until false brethren reveal themselves as such and **allow the pure Word taught they will dwell together with the orthodox.** Under no circumstances are we to depart from God's Word. Ed.