

MORSELS FROM THE SAVIOUR

Precious Biblical Food Translated from our Old orthodox Lutheran Fathers.

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

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Translated Letter of Dr. Nickel to Dr. C. F. Graebner¹



North Albury 21.12 1941

My dear Director,

I wanted to write to you for your farewell celebration, but I did not get the opportunity since I had to prepare several sermons and during that time I was not able to write.

Your departure from the Concordia, which you have built up with great sacrificial love and have carried prayerfully on your heart, has certainly not been easy. Nevertheless, where you are already in your 79th year of your life, nothing else indeed remains left for you. What you have done for the Church, your faithful work, the Church and College institution will never forget. The blessed, beneficial influence which you have been permitted to exercise on the students will still be active for a long time, yes, it will be even transmitted to future generations. Certainly, with all the work which you have been permitted to do, you will confess, "What I have done, that is concealed," "all honour is due to God for all the success." That is indeed our entire confession. We are and remain unprofitable servants.² If something good has occurred in my life, then it is truly and purely His doing. But also the glorious promise which the Lord has promised His faithful servants, let us not forget, they shall enter into the joy of their Lord³ and shine as the stars in their Father's Kingdom⁴. How these promises shame us when we consider our frailties. I often pray, "How thankful I will be if I am only permitted to be a doorkeeper in my Father's house⁵ and am allowed to take the last place in His

¹**Dr. C. F. Graebner** (1862-1949), the younger brother of Dr. A. L. Graebner, earned his BA in 1882 and having studied under Walther and Pieper at St. Louis graduated in 1885. After serving several congregations in America he was called as the Director of Concordia Seminar Murtoa, Australia in 1903 and the Director of the same institution located in Adelaide from 1905. He was president of the Seminary until 1941 when he retired. He was also for a time president of the Victorian District of the ELSA and VicePresident of the ELCA. He received his DD in 1925 from St. Louis. He taught dogmatics (doctrine), Old Testament Exegesis (Pastor Kleinig indicated that he was a Hebrew scholar), Homiletics (sermon preparation), Catechetics (confirmation instruction) and Pastoral Theology. A brilliant man, yet in his essays and sermons he had the remarkable ability to teach by reducing deep theological truths into simple Biblical language and he was a master at dividing Law and Gospel.

In 1941 he retired from the Seminary. Unfortunately Dr. Nickel, a close friend and precious brother in the faith, was not able to be present at the farewell celebrations for Dr Graebner. So Dr. Nickel wrote this beautiful letter. While Dr Graebner was 79 years old Nickel was then about 76.

² A reference to Luke 17:10.

³ A reference to Mat.25:21,23.

⁴ A reference to Dan.12:3.

⁵ A reference to Ps.84:10.

Kingdom,” and then you will certainly praise the greatness of God’s grace which He has vouchsafed to you for serving the Lord so long and so fruitfully. I would gladly have been present at your farewell celebration and regret that I have not at least sent you a telegram.

Now, a good wish never comes too late, and so I wish you, then, my dear, older brother with whom I have been permitted to work for many years in brotherly love and unity that our faithful God preserves you in His grace, helps you to bear the burdens of old age, gives you, if it is His will, still many years of life, preserves you for service and some day grants you a gentle and blessed sleep in peace. Blessed, only blessed, that is indeed the sigh of all Children of God. I remember you, as well as our beloved Concordia, and all its teachers daily in my prayers.

The times are serious and difficult. No-one knows what may still come upon us. The greatness of the trouble⁶ drives us to our knees and to prayer because our people and our country are afflicted and punished because of our sins. At this time the Word of the Lord always remains in my mind, “**Lift up your heads; for your redemption draweth nigh.**”⁷ Yes, our redemption. What do we Christians need to be afraid of; this we should and want to leave to the unbelievers. We know in whom we believe. We have often already experienced the help of the Lord and know that He is with us in this great trouble; we are only to praise and glorify God’s grace which has brought us the knowledge of salvation. In Him we have peace.

Now, my dear Director, let me once more express my heartfelt congratulations and good wishes. God has done great things through you. He is your greatest reward. He continues to help, just as He has helped until now.

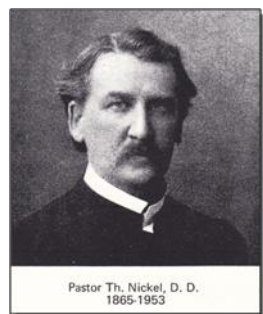
I was very pleased to see Rudi again. He is still the good, old young man. I would gladly liked to have seen more of him and also of you.

With good wishes for the beloved (Christmas) Festival and the New Year for you and your loved ones, with lifelong affection and friendship,

Your,
Th. Nickel.

SERMON

[From “**Der Lutherische Kirchenbote**” (The Lutheran Church Messenger) the official church paper of our former ELSA here in Australia, December 6, 1917, Vol. 44, Number 25, Pages 193-1195.]



For Advent.
Luke 21:25-36
(by the late Dr. Th. Nickel⁸)

There is a threefold Advent, a **threefold coming of Christ**, namely, His coming in the flesh, into our heart and for Judgement. The time of Advent reminds us of the blessed mystery, God revealed in the flesh; it proclaims to us:

“What the fathers most desired,
What the prophets' heart inspired,
What they longed for many a year,

Stands fulfilled in glory here.” (ALHB 58v2). Jesus, the Saviour is here and with joy we

confess: **Christ Jesus has come into the world to save sinners.** “Christ has appeared to reconcile us with God, rejoice, rejoice, O Christendom.”

The time of Advent also reminds us that Christ wants to come to us **in our heart**. It calls to us, “**Behold, thy King comes to thee**”⁹. There is to be an Advent in our hearts; our heart is to become a Temple of God and this time it admonishes us:

“Prepare the way before Him;
Prepare for Him the best,
Cast out whate'er offendeth

⁶ This was written during World War II.

⁷ Luke 21:28. Redemption here means by God’s grace the true Christian’s **final deliverance and rescue** from this evil godless world when Christ comes on the last day to take us to heaven.

⁸ **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.

⁹ Mat.21:5.

*This great, this heavenly Guest
Make straight, make plain, the way:
The lowly valleys raising
The heights of pride abasing.
His path all even lay.”¹⁰; receive the Lord.*

But the Church, which is Christ’s Bride, sings:

*“Prepare my poor heart, Lord Jesus,
In Thy Kindness and mercy,
And grant that I receive Thee
At this holy Time.”¹¹*

Yes, in this blessed time of Advent this is again one of the since prayers of every Christian:

*“O great King of glory, come!
Let me be Thy living temple;
Enter Thou into my heart;
Though I am but poor and simple,
Yet my riches then shall be
That Thou reignest, Lord, in me.”¹²*

Christ’s Coming for Judgment.

Yet there is still another Advent, that is, **Christ’s Coming for Judgment**. Christ will come again to judge the living and the dead. When the Lord will come we do not know; He has not indicated to us the time; but He calls us to **watch**. But that the coming of the Lord is near, we know; it is getting closer to the end of all things. The Judge stands at the door. The **signs** which indicate to people that Christ is coming, are, as one can see, occurring in great number. The times in which we live call to us with a powerful voice: The Lord is coming for Judgement, therefore **watch and pray**. Again we Christians pray: Come, come soon, O Jesus; yes,

*“O come, O come O Sun,
And take us all at once
To eternal Light and Joy
In Thy joyful mansions.”¹³*

Christ Will Come on the Last Day to Judge the living and the Dead.

The Lord had proclaimed to the disciples that Jerusalem would be destroyed and at the same time the Temple would be raised to the ground. To the question of the disciples: “**When shall these things be, and what shall be the sign of Thy coming and of the end of the world?**” (Mat.24:3) the Lord, first of all, showed them what terrible judgement would befall Jerusalem and how they would be able to escape this judgement. But then He says: “**And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory**” (Luke 21:25-27). With these words the Lord says quite clearly and expressly that He will come again, specifically on the last day, at the end of the world, in order to judge the world. What we confess of Christ in the Second Article of the Apostles’ Creed, “From then He shall come to judge the living and the dead,” that has its basis in Scripture. When the Son of Man will come in all His glory and all the holy angels with Him, then He will sit on the throne of His glory and all people on earth will be gathered before Him (Mat.25:31,32) so

¹⁰ Breslau Hymnbook 119v2. Translation from the internet by Arthur T. Russell,

¹¹ Breslau Hymnbook 119v4. Translation Mine, BLW.

¹² Breslau Hymnbook 115v2. Translation from ALHB 37v2.

¹³ Breslau Hymnbook 125v10. Another translation is found in ALHB 44v7:

*“O glorious Sun, now come,
Send forth Thy beams so cheering,
And guide us safely home!”*

From the internet there is another translation of this verse:

*“O Sun of Righteousness! arise,
And guide us on our way
To yon fair mansion in the skies
Of joyous cloudless day.”*

that they, whether it be good or evil, will receive according to how everyone has acted in his body during this life (2 Cor.5:10¹⁴). Christ will come again for Judgement in the clouds of heaven and in great glory.

As It Was at the Time of Noah so shall It Be At the Coming of Christ.

His first appearance when He was born here on earth was very lowly and humble. There He lay in a manger in a stable. There nothing was seen of His divine majesty and glory. But at the end of the world He will appear as the Judge of the world. There He will come in the clouds of heaven accompanied by the Cherubim and Seraphim. Thousands and thousands of holy angels will come with Him. Then all unbelieving mankind will howl in terror. Then the godless will scream as Jesus tells us, **“Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us¹⁵”** (Luke 23:30); then they will acknowledge, that this Jesus whose Word they despised, whose Name they blasphemed, whose Kingdom they persecuted, is the **living Son of God and their Judge** and that they therefore have nothing else to await than God’s curse, His wrath and damnation.

And this terror which will suddenly overtake the godless world will be so much the greater since the Lord will come as a thief in the night¹⁶, that means, at a time and hour when no-one will expect Him. It will come to pass at the end of the world as it occurred in the days of Noah. How people certainly loved to ridicule this pious man when he began to build a great ship on dry land far from the sea and he proclaimed the destruction of the world by a great flood. More than a hundred years passed before the Word of the Lord was fulfilled. But God’s Word does not fail to come true. At a time when no-one expected it, the flood came and destroyed all the people outside the Ark. In the same way also the people of Sodom and Gomorrah ridiculed the pious Lot and despised the threats of God’s punishment. But suddenly He brought great calamity upon them and destroyed their entire cities.

From the Signs of Christ’s Coming We Know that Judgement Day is Close At Hand.

But the Lord also shows us how we can recognise whether the last day is near at hand. He said: **“Behold the fig-tree and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand”** (Luke 21:29,30). When, after the Winter, the trees begin to put forth their leaves, then you know that Winter is past and Spring has come. In a similar way the Lord has also given us certain signs by which we can recognise that the end of the world stands at the door. He says: **“There shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken** (Luke 21:25-27). The Lord here speaks about special natural phenomena which shall occur then. The sun will lose its light, to some extent inexplicable darkness will come upon the sun and the moon. Stars will fall from heaven. Strange outward appearances will be noticed in the heavens. The powers of the heavens will be shaken. Great storms will rage; the waves of the sea will roar; the air and the sea will be greatly agitated and will bring about great devastation.

The Gospel of Matthew describes the signs to us which will prepare the way for the last day even in more detail. According to Matthew the Lord said: **“For many shall come in My name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars. See that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation and kingdom against kingdom; and there shall be famines and pestilences and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for My name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And**

¹⁴ 2 Cor.5:10 reads, **“For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”** This text does not teach salvation by works. From many other clear passages of the Bible we know **with certainty** that salvation is completely alone by grace through faith in the atoning sacrifice of Christ without even the slightest works of any person, Eph.2:8,9. True faith will show itself in works of love, Eph.2:10; James 2:17-26. But since faith is invisible to the human eye, on the last day the **presence of works of love which proceed from faith** will bear testimony as to who was a believer and the absence of true works of love will show that that person had no faith when Christ came in death or at the Day of Judgement. This will be a public Judgement. In 2 Cor.4:10 the Greek word translated “appear” really means how before the Judgement Seat of Christ **the condition of the heart will be seen** before the eyes of men (Prof. Wuest; Clark).

Kretzman explains it correctly as follows: “Those that gave evidence of their unbelief by bad and wicked deeds will be recompensed in kind, by a punishment in proportion to their evil deeds. And those that have done good, thus giving evidence of the faith of their hearts, will receive a reward of grace at the hands of the Judge, which will make them partakers of the heavenly glory.” NT, Vol. 2, p.190).

¹⁵ **Kretzman** comments on the meaning of these words: “They will call upon the mountains and hills to fall upon them and cover them from the wrath of the almighty God.”

¹⁶ 2 Peter 3:10, *“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”*

many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Mat.24:5-14).

What the Lord has prophesied in all these words has been amazingly fulfilled before our eyes. The powers of the earth are in great commotion. With great storms and storm floods, with earthquakes and other natural phenomena immense damage has especially been brought about in recent years; entire cities have been destroyed and many thousands have lost their lives. One need only think of the explosion of Vesuvius in 1906, of the earthquake in San Francisco, of the disasters which occurred in Valparaiso and in Santiago in Chile and in the city of Messina in Sicily and in Kingston in Jamaica and through which many thousands have perished.

And in a fearful manner the Word of the Lord has been fulfilled: **“For nation shall rise against nation and kingdom against kingdom; ye shall hear of wars and rumours of wars”** (Mat.24:7,6). When someone preaches to us about the signs and the nearness of the last day, then a terrible war occurs in which millions have now been killed, and the nations of Europe, yes, one might say the world, have been brought to the precipice of destruction. In addition, a general falling away from God’s Word has occurred which has taken place directly in so-called Christian countries. The so-called Christendom¹⁷ of today is (in general) a rotten carcass¹⁸, it is decaying inwardly, it has fallen away from the Word and faith, there the vultures of judgement have gathered together¹⁹. Also the prophecy of the Antichrist which is to appear before the last day has been fulfilled. The son of perdition, the one who opposes and exalts himself above all that is called God, the one who as God sits in the temple of God, that is, in the Christian Church²⁰, showing himself that he is God²¹, is revealed in the papacy. The papacy is drunk from the blood of saints²². Thousands and thousands have lost their lives for the sake of Christ.

And the closer we come to the end, the more boldly unbelief raises its head. Socialism and Anarchism threaten to destroy all political and ecclesiastical order. And this spirit of rebellion abuses worldly authority and overthrows thrones, the people who are intoxicated from freedom rejoicingly approve. The love for the Truth has grown cold²³ since unrighteousness has got out of control. At the present time the entire inclination and aspiration of the nations as a separate people is directed only upon earthly things, to the display of force and to the service of the flesh. People live in order to enjoy their lives, and while some achieve incredible wealth and through the power of money make their fellow-man obedient and millions must live under circumstances of poverty and great need and scarcely have their daily bread. The conclusion from this is that the relationship between labour and capital has never been so strained as it is today in almost all countries. Social relationships are almost everywhere neglected and ruined that the world, as it were, lives on a volcano which can explode at any moment and everything can be destroyed.

The Gospel is being proclaimed in all the world²⁴. The last Century²⁵ has truly been a mission century. At no time has the Gospel been brought so near to so many different nations on earth as is occurring now. Directly though the magnificent inventions which have been made in the last Century, through the magnificent printing presses, through the invention of steam power, electricity, God has made it possible for the church in a short time to proclaim the Word of the cross to all countries in all languages. The spread of the Gospel proclaims to us with a powerful voice: The coming of the Lord is near. Yes, the Judge stands at the door. The end of all things has come. We live in the last, in the very last of times. Daily we can expect the last day. **Are we prepared to receive the Lord?**

Christ’s Comfort For His Children as the End is Close at Hand.

Now the Lord has connected an **exhortation** with the prophecies of the last days. First of all he says: **“And when these things begin to come to pass, then look up and lift up your heads; for your redemption”**²⁶ draweth nigh (Luke 21:28). While the children of this world, the unbelievers and pretend Christians, howl and scream in fear and terror, the Christians, the true disciples of Christ, who until now have gone along bent down under the burden of the cross and have sighed, are to lift up their heads, with joy direct their gaze heavenward because now their final deliverance draws near. If you have under great difficulties, afflictions, trials and persecution often sighed: Come,

¹⁷ Visible church.

¹⁸ A reference to Mat.24:28.

¹⁹ Another reference to Mat.24:28.

²⁰ Visible church.

²¹ A reference to 2 Thes.2:3,4.

²² A reference to Rev.17:6.

²³ Mat.24:12.

²⁴ Mat.24:14.

²⁵ 19 th Century.

²⁶ In the Greek and from the context this refers to the Christian’s final deliverance from this evil world.

come soon, Lord Jesus, then now when you see that the end draws near, that the Judge stands at the door, your sighing and lamenting will grow silent and your hearts will fill with blessed joy. For then your longing will be satisfied, your request will be granted, your crying and lamenting will turn into joy, all your grief will be transformed into blessed delight. From faith you will come to sight²⁷, from the fight and strife you will come to peace, from difficult work you will come to rest. The pilgrimage comes to its end, the cross is turned into a crown, from the foreign country you reach your homeland. The morning dawn of eternity has begun, Christ, your Saviour, the Bridegroom of your soul, comes near in order to take you home and to usher you into the glory of eternal life. Therefore we are not to be afraid when we see how everything goes upside down, when troubles begin and the dangers which surround us become ever greater, when persecution increases and the hatred against us becomes ever greater, but we are to be happy and confident; we are to lift up our heads with joy, we are to rejoice, because our final deliverance draws near; the Redeemer stands at the door, the Helper is there, Jesus comes to rescue us from all misery.

The evil times in which we are now living, the enmity which befalls us now everywhere here, the rebellion and revolution which fill all the world are not to make us terrified, but joyful, because they proclaim to us that Jesus, our Saviour, stands at the door. Oh, that we would truly believe that, how easy it would then be for us to bear the cross of the Lord and to be joyful in hope, patient in tribulation and constantly engaged in prayer²⁸. Yes, whoever will grow weary here, let him look up and see the goal of heaven, there is joy.

Be Ready: Watch and Pray.

Yet the Lord still directs an earnest admonition to His disciples. He says: “**And take heed to yourselves** (be on your guard), **lest at any time your hearts be overcharged with surfeiting** (overburdened, weighed down with the giddiness *and* headache *and* nausea of self-indulgence) **and drunkenness and cares** (anxious worries) **of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man**” (Luke 21:34-36). These are serious words. “**Take heed to yourselves,**” the Lord says. Of what are we to take heed, then? Of this, that “**your hearts be not overcharged with surfeiting** (overburdened weighed down the giddiness *and* headache *and* nausea of self-indulgence) **and drunkenness and cares** (anxious worries) **of this life.**” In the last days it will indeed be like as it was in the days of Noah. Then everyone only thought about his stomach and how he might enjoy his life. Then only a concern for the world animated him, namely, how he might live splendidly and in pleasure all his days. Even the natural heart of the Christian desires this; by nature it is only inclined to everything evil; here one is then commanded to watch this.

“**Take heed to yourselves,**” says the Lord. On the part of the world great dangers threaten us. On the narrow, steep, thorny way to heaven one must cast off all unnecessary burdens, otherwise one continues to lie under them and will not reach the goal of heaven. Therefore we are not to overburden our hearts with **surfeiting²⁹ and drunkenness**. A drunkard will not enter into the Heavenly Kingdom³⁰. A person whose chief desire is to eat to excess in wild parties and those who waste their money in lavish spending have no part in the Kingdom of God. But even the person who has anxious cares about his daily bread is in great danger, namely, of losing His trust in God. We are not to worry, God will provide for us. If we have food and drink, let us then be content. The day of the Lord will come upon us quickly. As a trap it will come upon everyone who lives on the earth. Therefore the Lord calls us to **watch and pray**. When great danger threatens a person does not sleep. A soldier who falls asleep in battle on guard duty will be shot. Whoever becomes sleepy in battle falls to the enemy. Let us bravely keep our eyes open, let us not become weary, sleepy, indifferent, lukewarm, cold and lazy, but **watch and pray**. Yes, above all pray, pray for a pure heart, pray for a strong faith, for faithfulness and love, pray without ceasing, that when the Lord comes He finds us ready.

The end of the world is near; the Judge is at the door. That serves for our **warning and comfort**. The Lord comes for the Last Judgement to punish those who blaspheme Him. But He comes with grace and precious Light for those who seek and love Him. Once more we sigh:

*“O come, O come O Sun,
And take us all at once
To eternal Light and Joy
In Thy joyful mansions.”*

[Headings, bolded emphasis have been added. BLW]

²⁷ Your Saviour who by faith you believe in there you shall see with your own eyes.

²⁸ Rom.12:12.

²⁹ Excess of self-indulgence and worldliness and the nausea that goes with it.

³⁰ 1 Cor.6:9,10.

LECTURES ON THE EVANGELICAL LUTHERAN CHURCH THE TRUE VISIBLE CHURCH OF GOD
ON EARTH by Dr. F. Pieper.³¹

FOURTH LECTURE: The Written Word of God is the Sole and Only Sufficient Source and Norm, Standard and Rule of all Christian Doctrine and Practice, Faith and Life.

(Fourth Lecture concluded; continued from *Morsels From The Saviour* October 2013)



A Christian Must Base His Faith Alone on God's Word.

Our Lutheran congregations also follow this declaration of Luther's when in their congregational constitution they have the usual requirement that every congregational resolution³², right from the outset, is **not to be regarded as a valid resolution**³³ of the congregation **if it were to be against God's Word**. That is truly Lutheran.

Luther expresses this with great forcefulness in the following words: "This is a witness that they [the true Christians] **believe** not because of men, but **because of the very Word**. There are many who believe because of me, but those only are the upright who continue in it though they might hear (which God forbid!) that I would deny and forsake it. These are such who do not care what evil, abominable, and disgraceful things they might hear of me and our people; **for they do not believe in Luther, but in the very Christ. The Word keeps them, and they keep the Word**; they abandon Luther, no matter whether he be a rascal or holy. God can speak as well by Balaam as by Isaiah, by Caiaphas as well as by Peter, even by a donkey. **I myself indeed do not acknowledge Luther nor do I want to acknowledge him**; I do not preach him but I preach Christ. The devil get him if he can; but he should let Christ remain in peace. Thus we also fare well." ("Letters to Hartmuth von Cronberg" [1522], XV, 1988 f.; S.L. XV, 1675; translated in Walther T.V.C., p.53; bold emphasis is Pieper's).

At the end³⁴ Luther uses a very strong expression in order correctly to inculcate that one must not base his faith³⁵ on a human being, but **alone on God's Word**.

Testimonies From the Lutheran Confessions that Not Reason, Nor Man's Decisions, but the Word Alone is the Sole Source and Standard of Faith and Life.

Let us hear of some testimonies which show that the Lutheran Church has nothing to do with **human reason** as a source and norm of theology. Human reason gropes completely in the dark when it draws from its own wisdom in regard to the way to salvation; it proves to be a false way, the way of **works**. Therefore by nature all people want to go the way of works, not the way of faith. The former³⁶ hold to the natural man for its wisdom, the latter³⁷ regard it as foolishness. In opposing that³⁸, we Lutherans hold fast to the way of the Gospel, to the way of faith, because Holy Scripture bears testimony to this and because we do not grant to human reason any judgement whatsoever in spiritual matters.

It is stated in the **Apology** (Article 4 according to the Latin text): "**Human wisdom** gazes at the Law, and seeks in it justification. Accordingly, also the scholastic doctors, great and talented men, proclaim this as the highest work of the Law, and ascribe to this work justification. But deceived by human wisdom, they did not look upon the uncovered, but upon the veiled face of Moses, just as the Pharisees, philosophers, Mahometans. **But we preach the foolishness of the Gospel**, in which another righteousness is revealed, namely, that for the

³¹ **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.

³² or decision.

³³ or decision.

³⁴ of the last quote.

³⁵ Lit.: not depend with his faith.

³⁶ Those who rely on human reason.

³⁷ Those who in faith rely completely on God's Word.

³⁸ The way of human reason.

sake of Christ, as Propitiator, we are accounted righteous, when we believe that for Christ's sake God has been reconciled to us. **Neither are we ignorant how far distant this doctrine is from the judgment of reason and of the Law.** Nor are we ignorant that the doctrine of the Law concerning love makes a much greater show; for it is wisdom. **But we are not ashamed of the foolishness of the Gospel.** For the sake of Christ's glory we defend this, and beseech Christ, by His Holy Ghost, to aid us that we may be able to make this clear and manifest." (Triglotta, p.183; bold emphasis is Pieper's).

In regard to the same point it is stated in the same **Article of the Apology**: "But works become conspicuous among men. **Human reason** naturally admires these, and because it sees only works, and does not understand or consider faith, it dreams accordingly that these works merit remission of sins and justify. This *opinion of the Law* inheres by nature in men's minds; neither can it be expelled, unless when we are divinely taught³⁹. **But the mind must be recalled from such carnal opinions to the Word of God.**"(Triglotta, p.196; bold emphasis is Pieper's).

Everyone not taught by God, that is, every unconverted person before God, relies on his good works if he at all still applies to himself the question: What must I do to be saved? This is also done by every unconverted person inside or outside the borders of the Lutheran Church. The former relies on this that he stands outwardly in the fellowship of the church, that he listens to the sermon, goes to the Lord's Supper, yes, that he perhaps is a teacher or pastor in the church who defends and confesses the right doctrine. For does not even human reason recognise the things which stand⁴⁰ in Holy Scripture?

Concerning this it is stated in the **Formula of Concord**: "Although man's **reason** or natural intellect indeed has still a **dim spark of the knowledge that there is a God, as also of the doctrine of the Law, Rom.1:19 ff.**, yet it is so ignorant, blind, and perverted that when even the most ingenious and learned men upon earth read or hear the Gospel of the Son of God and the promise of eternal salvation, they cannot from their own powers perceive, apprehend, understand, or believe and regard it as true, but the more diligence and earnestness they employ, wishing to comprehend these spiritual things with their reason, the less they understand or believe, and before they become enlightened and are taught by the Holy Ghost, they regard all this as foolishness or fictions." (Solid Declaration, Art.II, 9, Triglotta, p.883; Bold emphasis is Pieper's).

Though human reason knows something of the **Law**, how a person should conduct himself in regard to his works, yet that does not mean it knows anything correctly of **salvation**; for by the way of **works** no person will be saved. And how does it stand with human reason when it is now faced with the Gospel, with this completely, totally different way, namely, that we are righteous without the works of the Law, alone through faith, through faith in what Christ, the Son of God Who became man, has done for all mankind? Then human reason says as long as it judges according to its own understanding: "Foolishness!" And human reason **through culture and education** also comes to no other judgement, it continues to say: "It is foolishness!" The **scholars of this world** with their learning do not come close to the Gospel, but the more they strive to understand the Gospel with their reason, the more further they depart from the Gospel. Therefore also the Apostle already points to this fact: that not many wise according to the flesh, etc., are called, but what is foolish before the world, those God has elected, 1 Cor.1:26 ff.

Our church also will have nothing to do with the fathers, councils and laws of the church as a source and norm of Christian doctrine. The **Apology** says: "The consensus of the prophets is assuredly to be judged as the consensus of the Church universal. [I verily think that if all the holy prophets are unanimously agreed in a declaration (since God regards even a single prophet as an inestimable treasure), it would also be a decree, a declaration, and a unanimous strong conclusion of the universal, catholic, Christian, holy Church, and would be justly regarded as such.] **We concede neither to the Pope nor to the Church the power to make decrees against this consensus of the prophets.**" (Art. XII, 66, Triglotta, p.271; bold emphasis is Pieper's).

Here we answer the question: What have we exactly regarded as the decisions or decrees of the **church**? Concerning that our Confessions answer: **Whatever has been taken from the Word of the Prophets and Apostles, from the Scriptures**, that is a decree or decision of the church. **The church as a church speaks that which has been revealed in God's Word; what it does not speak from the Word of God that is not to be regarded as a decree of the church**, even if all the popes, all the scholars and doctors were to come together and draw up resolutions⁴¹ beyond God's Word.

³⁹ German: taught by God.

⁴⁰ are written.

⁴¹ Or decisions.

How do we then regard⁴² the holy fathers? We honour them, we imitate their **life** when they have left behind for us a good example, but not now nor ever do we also allow even in the smallest ⁴³ point our **faith** to be determined⁴⁴ by the holy fathers.

In the **Smalcald Articles** it is stated: “It will not do to frame **articles of faith** from the works or words of the holy **fathers.**” (Part II, Art. II, 15, Triglotta, p.467; bold emphasis is Pieper’s).

Luther also confessed the same at Worms. When he was required to recant, he finally replied: “Because your imperial majesty and gracious electors and princes desire a clear, simple, and correct reply, I will give you one which has neither horns nor teeth, namely this: Unless I am persuaded and convinced by the **testimonies from Holy Scripture** or by public, clear, and plain reasons and causes (for I believe **neither the pope nor the councils** alone, because it is clear and manifest that they have often erred and contradicted themselves); unless then I am persuaded and my conscience is bound by **God’s Word** through **passages** which I **myself** have quoted and given, I cannot and will not recant, since it is neither safe nor profitable to do anything contrary to one’s conscience. Here I stand, I cannot do otherwise, So help me God! Amen.” (XV, 2307 f.; S.L. XV, 1926; translation from Walther T.V.C., p.55; bold emphasis is Pieper’s).

What Luther at that time confessed in Worms, everyone of us must also confess. Our conscience must only be bound by **God’s Word**; if our conscience is bound also by **the teaching of men or the commandments of men**, then in this point we have already fallen away from God, from our Saviour as our only Master. **Luther** says concerning the power of the Christian Church to establish articles of faith: “The Christian Church has no power to establish **articles of faith**; it has never done it nor will it ever do it.” (Article Concerning the Power of the Christian Church [1530], XIX, 1190; S.L. XIX,958; translated in Walther T.V.C.p.55; bold emphasis is Pieper’s).

Church Merely Confesses the Faith Found in Scripture.

These are classic words. What then does the church do in regard to the articles of faith? The church does nothing else than **confess** that which is already revealed in Holy Scripture, also the articles of faith which are already presented⁴⁵. The church is, as it were, a pillar on which are written the divine truths revealed in Holy Scripture. So when a church body is so bold as to want to decree for itself its own articles of faith, then this church body does not act as a **Church**, but as a sect, as an organisation which rebels against Christ; for Christ wants articles of faith decided alone by His Word. The church can and should do nothing else than **confess** those articles of faith revealed by Christ in the best way possible to the world. Finally the Lutheran Church also has nothing to do with all **new revelations** outside of and alongside of Holy Scripture.

Thus it is stated in the **Smalcald Articles**: “In these matters which concern the spoken, outward Word, **we must firmly hold that God grants His Spirit or grace to no one, except through or with the preceding outward Word**, in order that we may [thus] be protected against the enthusiasts, i.e., spirits who boast that **they have the spirit without and before the Word, and accordingly judge Scripture or the spoken Word, and explain and stretch it at their pleasure**, as Muenzer did, and many still do at the present day, who wish to be acute judges between the spirit and the letter, and yet know not what they say or declare. For [indeed] the papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exists in the shrine of his heart, and whatever he decides and commands with [in] his church is spirit and right, even though it is above and contrary to Scripture and the spoken Word. All this is the old devil and the old serpent, who also converted Adam and Eve into enthusiasts, and led them from the outward Word of God to spiritualizing and self-conceit, and nevertheless he accomplished this through **other** outward words.... **Therefore we ought and must constantly maintain this point, that God does not wish to deal with us otherwise than through the spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and Sacraments.**”(Part III, Art.VIII,3-5,10, Triglotta, pp. 495, 497; bold emphasis is Pieper’s).

For Luther the external Word is the Word of Holy Scripture. The enthusiasts⁴⁶ of course have said that the Holy Spirit needs no vehicle by which He comes to the hearts of men, also that He even does not need the external Word of Holy Scripture. However we confess with Luther that the Holy Spirit comes **only** by this “vehicle” of the Word of Scripture.

⁴² what is our attitude toward them.

⁴³ most insignificant.

⁴⁴ Decided.

⁴⁵ in the Confessions.

⁴⁶ Fanatics.

Luther also refers to his opponents, among whom the enthusiasts influenced, when they say: “The Spirit does not come by the external Word,” while they at the same time still speak the external words and try to instruct the world with this external Word. If now the Spirit does not come through the external Word, then their much preaching must be pointless.

Concerning the alleged appearances of the souls of men it is stated in the **Smalcald Articles**: “**Evil spirits** have perpetrated much knavery [exercised their malice] **by appearing as the souls of the departed**, and with unspeakable [horrible] lies and tricks demanded masses, vigils, pilgrimages, and other alms. All of which we had to receive as **articles of faith, and to live accordingly**; and the Pope confirmed these things, as also the Mass and all other abominations. Here, too, there is no [cannot and must not be any] yielding or surrendering.” (Part II, Art.II, 16, 17, Triglotta, p.467; bold emphasis is Pieper’s).

When the **spiritualists** of our time talk about the appearance of the spirits of the dead, then there is a twofold possibility: either this is gross deception and the spirits which they bring up before us have flesh and bone in themselves, and there is no doubt this deception is placed before us in most cases; or it occurs so, --- also the case is not excluded --- that the devil with God’s permission appears and deceives the spiritualist and those in the audience; **God has expressly forbidden in Scripture to consult with the dead**. Whoever nevertheless does that, he can also expect the punishment that God will allow him to be deceived by the evil spirits.

(Next time we continue with Lecture 5.)

(Delivered on 29 NOVEMBER 1889. Headings added. Translated BLW. Proofed KKM.)

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PRACTICAL

(The following is translated from the **Real Lexikon**, a series of 8 volumes summarising the sermons, essays, etc., of the old former Missouri Synod and the Synodical Conference drawn up by Pastor Eckhardt, pages 34-37)

The Lord’s Supper – Error of the Adoration of the Host

30. Consecrated Wafer⁴⁷. The use of the wafer

- (a) is a part of Christian liberty.
- (b) has already been the custom since the Fourth Century⁴⁸.
- (c) is regarded as forbidden by the Reformed⁴⁹.

⁴⁷ In old Lutheran circles the wafer is sometimes called the “host.” We prefer the use of the word “wafer” to avoid any reference to the Catholic “host,” namely, the consecrated bread which they falsely believe has been changed into Christ’s body by the priest.

⁴⁸ **Der Lutheraner** (The Lutheran) (Vol 3, p.130) states: “Now since Christ has given no command as to what form the bread should have and how big or thick it must be, and since, more than that, the holy Lord’s Supper was not instituted for our body, but to feed our souls and since, finally, even from ancient times this was the usual form (even Epiphanius [Ed. born 310 AD; died 403 AD] mentions them in the Fourth Century) as most **appropriate** for this holy use, so we do not see why any change should be required.”

See **Walther (Pastorale**, p.169; Drickamer English, p.131): “It is proper for us Lutherans to stay with the hosts or consecrated wafers, which were customary already in the Fourth Century as mentioned by Epiphanius, because they are very convenient, and because the Reformed, who do not recognise Christian Freedom, want to make it a sin on our part (Gal.2:3-5).” See **Pastoral Theology** by Dr Fritz, pages 141,142.

⁴⁹ **Dr Fritz “Pastoral Theology”** (p.141) states: “The Reformed Churches insist upon the breaking of the bread and therefore reject the use of wafers.” See **Walther Pastorale** (Drickamer translation), p131.

Dr. F. Pieper: “Lutherans correctly regard also the *breaking* of the bread during the administration of the Supper as **adiaphorous or indifferent**.” In Footnote 97 **Pieper** states: “Most of the Reformed, however, declare the breaking of the bread to be essential because thereby the manner of Christ’s death must be **symbolized**. They say that, if the breaking of the bread is omitted, the symbolical character of the Lord’s Supper is not fully realized. Against this position the valid criticism has been voiced that **the thing here supposedly symbolized did not take place at all, for Scripture expressly denies that the body of Christ was broken in a literal sense (John 19:36). Lutherans very correctly say that Christ broke the bread to divide it and to be able to distribute it**. They point out that “break” is used consistently in this sense. As the words of institution say: “Jesus took bread, and blessed it, and brake it, and gave it to the disciples,” so we also read in the account of the feeding of the five thousand: “And He commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, He blessed and brake and gave the loaves to His disciples” (Matt. 14:19). We read (Mark 8:6) of the feeding of the four thousand: “And He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them.” V. 19: “When I brake the five loaves among five thousand”; v. 20: “And when [I brake] the seven among four thousand”; Matt. 15:36: “And He took the seven loaves and the fishes, and gave thanks, and brake them, and gave to His disciples”; Luke 24:30: “And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them”; Is. 58:7: “Is it not to deal [“break”] thy bread to the hungry?” Lam. 4:4: “The young, children ask bread, and no man breaketh it unto them.” **Luther** therefore says: “We must not interpret or apply ‘break’ according to our notions, but according to the usage of Scripture. Now,

(d) is now a confessional ceremony under certain circumstances.⁵⁰

(e) We adhere firmly to the use of the wafer:

1. because it is bread suitable for being handed out (distributed)
2. because we want to maintain our freedom over against the Reformed.⁵¹

(f) In an emergency also other bread can take the place of the wafer, if one is not accused of denying the Word of God and the congregation does not take offense.

31. Eating and Drinking of the bread and wine is

(a.) as **necessary** for the essence of the Sacrament as the child is for Baptism. If one does not take the offered money, then one does not have it. Cf. the Romish mass.⁵²

Note a: It must occur with one's own mouth. The priest cannot do it for us.⁵³

Note b: The pastor must see to it that the bread has been eaten and the wine has been drunk by every communicant.

(b.) a **natural eating and drinking**. The eating and drinking of the true body and blood of Christ is:

(a) **not a mere spiritual one**. John 6

Note a: Then

- (i) one does not need the Lord's Supper and
- (ii) unbelievers could not be guilty of the body and blood of Christ.

Note b: Spiritual eating and drinking, faith, is necessary in order to obtain the benefit of the Sacrament.

Antithesis - Reformed etc.⁵⁴

(b) **but a Sacramental eating and drinking**, that is, the bread and Christ's body in the Sacramental union are capable of being eaten in one action.⁵⁵

'break' in Scripture, especially where it is used of bread or food, plainly means as much as dividing or distributing." (St. L. XX:1066.)" Pieper Vol. III, p355.

⁵⁰ **Der Lutheraner** (The Lutheran) (Vol.3, p.9): "For this reason the Lutheran Church could not consent to them in this, because **they would not surrender to them the precious doctrine of Christian liberty** and become imprisoned in a new, false prison of legalism. But much less could they give ground in those areas and receive ceremonies invented by the Reformed, **instituted in the context of their false doctrine** as they were, at the same time, **making them an act by which they were confessing their false doctrine**, as, for example, the breaking of the bread in the Lord's Supper, which was to signify the breaking of the body of Christ on the cross, even though, according to John 19:36 that never actually happened."

Dr Fritz "Pastoral Theology" (p.142) states: "Since the Reformed Churches insist upon the breaking of the bread, we should not permit them to interfere with the Christian liberty which we have in Christ Jesus, Gal.2:3-5, but continue the use of the Communion wafers."

⁵¹ See **Walther Pastorale** p.169; **Der Lutheraner** Vol 3, p.130.

⁵² **Walther Pastorale** p.174; Drickamer Translation (p.134): "**Luther**: 'Just as Baptism is nothing other than mere water if there is no child there to be baptized, so we also maintain quite certainly that nothing other than bread and wine is present if there are not people eating and drinking according to Christ's institution, even if one would recite the words a thousand times.' (XXI,1589)." See **Fritz "Pastoral Theology"** p.145.

Formula of Concord (Triglotta, pages 1001, 1003): "However, this blessing, or the recitation of the words of institution of Christ alone does not make a sacrament if **the entire action of the Supper**, as it was instituted by Christ, is not observed (**as when the consecrated bread is not distributed, received, and partaken of, but is enclosed, sacrificed, or carried about**), but the command of Christ, **This do** (which embraces the entire action or administration in this Sacrament, that in an assembly of Christians bread and wine are taken, consecrated, distributed, received, eaten, drunk, and the Lord's death is shown forth at the same time) **must be observed unseparated and inviolate**, as also St. Paul places before our eyes the entire action of the breaking of bread or of distribution and reception, 1 Cor. 10, 16....

"**If the institution of Christ be not observed as He appointed it, there is no sacrament**. This is by no means to be rejected, but can and should be urged and maintained with profit in the Church of God. And the use or action here does not mean chiefly faith, neither the oral participation only, but the **entire external, visible action of the Lord's Supper instituted by Christ**, [to this indeed is required] the consecration, or words of institution, **the distribution and reception, or oral partaking [manducation] of the consecrated bread and wine, [likewise the partaking] of the body and blood of Christ**. And apart from this use, when in the papistic mass the bread is not distributed, but offered up or enclosed, borne about, and exhibited for adoration, it is to be regarded as no sacrament; just as the water of baptism, when used to consecrate bells or to cure leprosy, or otherwise exhibited for worship, is no sacrament or baptism."

⁵³ The communicant himself or herself must eat the bread and drink the wine. No-one, not even the priest, can do this on their behalf.

⁵⁴ We reject the **error** of the Reformed that the Lord's Supper is merely a spiritual eating and drinking.

⁵⁵ **Formula of Concord Epitome** (Triglotta, pages 811-813): "6. We believe, teach, and confess that the body and blood of Christ are received with the bread and wine, not only spiritually by faith, but also orally; yet not in a Capernaite (e.g. we are not munching on Christ's arm or drinking blood from his veins, BLW), but in a supernatural, heavenly mode, because of the sacramental union; as the words of Christ clearly show, when Christ gives direction to take, eat, and drink, as was also done by the

Note a: Analogy: Whoever touched Christ when He walked on earth, in one action touched Him as the God-Man.

Note b: Only Christ's body and blood, not His Godhead are eaten and drunk.⁵⁶

(c) **a true bodily eating and drinking, with the mouth.** "Take Eat, this is My body."⁵⁷

Note: This is foolishness to our reason.

(d) **a supernatural one**, that we cannot understand and explain⁵⁸.

Note: The angels with Abraham, Christ after His resurrection have indeed eaten with the mouth and yet supernaturally.

(e) **not a capernaite one**, John 6:52 - as if Christ's body was chewed with teeth.⁵⁹

Note a: Bodily eating here means being received with the mouth of the body, but not merged into our body.

Note b: Our mortal bodies are not to be strengthened (seed of the resurrection)⁶⁰, but the soul by the Lord's Supper. It is food for the soul.⁶¹

apostles; for it is written Mark 14, 23: And they all drank of it. St. Paul likewise says, 1 Cor. 10, 16: The bread which we break, is it not the communion of the body of Christ? that is: He who eats this bread eats the body of Christ, which also the chief ancient teachers of the Church, Chrysostom, Cyprian, Leo I, Gregory, Ambrose, Augustine, unanimously testify."

Dr Pieper states: "*The Sacramental Union (unio sacramentalis)*. Since the words of Scripture speak of a twofold material in the Lord's Supper, namely, bread and wine and body and blood of Christ, Scripture thereby teaches also a union (*unio*) of the earthly and the heavenly element. This union has fittingly been called the *unio sacramentalis*. It consists in this, that Christ's body is received with the bread, and Christ's blood with the wine." (Dogmatics, III, 361.)

Again **Pieper** states further: "The Lutheran Church, ... maintains the Scriptural concept of the *unio sacramentalis*, teaching that the bread and Christ's body are so united in the Lord's Supper that they are received with the mouth in one undivided act (*manducatio oralis*), as the words say: 'Take, eat; this is My body.'

"The discussion of the twofold material and the *unio sacramentalis* gives rise to the question how to define more definitely the manner (*modus*) of the taking of body and blood. We say: (1) Because the twofold material is combined into a sacramental unity, that is, since Christ gives His body with the bread and His blood with the wine, we receive with the mouth (*manducatio oralis*) not merely the bread and wine, but also the body and blood of Christ. (2) Since, however, the union of the *materia coelestis* with the *materia terrena* is not a natural or local, but a **supernatural union** (no *localis inclusio, impanatio, consubstantiatio*), we receive the body and blood of Christ with the mouth not in a natural, but in a supernatural manner." (Dogmatics, III, 362).

⁵⁶ See Lehre Und Wehre Vol.98, pages 48, 51.

⁵⁷ **Pieper Dogmatics** (III): "But in His Sacrament Christ gives something to be eaten and drunk with the mouth, and that is not the whole Christ, **but Christ's body and blood, as the words of institution read**: 'Take, eat; this is My body,' etc. In the Lord's Supper we therefore receive with our mouth no more and no less than Christ's body and blood, the body with the bread, and the blood with the wine."

⁵⁸ **Book of Concord, Visitation Articles** (Triglotta, p.1151): "IV. That it [what is tendered and received] is the true natural body of Christ which hung, on the cross, and the true natural blood which flowed from the side of Christ.

V. That the body and blood of Christ are received not only by faith spiritually, which can also occur outside of the Supper, but here with the bread and wine orally, yet in an inscrutable and **supernatural manner** [and that] for a pledge and assurance of the resurrection of our bodies from the dead."

⁵⁹ **Formula of Concord** (Epitome, Triglotta, p.811,813): "6. We believe, teach, and confess that the body and blood of Christ are received with the bread and wine, not only spiritually by faith, but also orally; yet **not in a Capernaite, but in a supernatural, heavenly mode, because of the sacramental union**; as the words of Christ clearly show, when Christ gives direction to take, eat, and drink, as was also done by the apostles; for it is written Mark 14:23: And they all drank of it. St. Paul likewise says, 1 Cor. 10: 16: The bread which we break, is it not the communion of the body of Christ? that is: He who eats this bread eats the body of Christ, which also the chief ancient teachers of the Church, Chrysostom, Cyprian, Leo I, Gregory, Ambrose, Augustine, unanimously testify."

⁶⁰ Explaining 1 Cor.11:24,25 **Walther** states (Epistle Sermons, German 179; English 185); "Christ says nary a word that merely eating and drinking His body and blood works faith. Christ's body and blood is not like medicine which makes one well even if taken in one's sleep. It is not as many today dream that Christ's body and blood mixes with our body and soul and sanctifies them like a cultivated graft ennobles a wild tree, plants in us the seed of resurrection, and makes us immortal by itself."

⁶¹ **Pieper** states: "The words of institution speak only of **an act of eating and drinking and say nothing of any 'digestion.'** According to Christ's institution **the bread in the Lord's Supper is not intended to be bodily food, but to be Lord's Supper bread, that is, a means of communicating the body of Christ.** Only in this function does the *unio sacramentalis* prevail and does the body of Christ share what is done to the bread. As the bread that happens to fall to the ground during the distribution is not the body of Christ, so also the bread, in so far as it nourishes in a bodily manner as bodily food (*cibus corporalis*) and is digested, **is not the body of Christ.** Melancthon, Brenz, and others, very correctly state in an opinion given in 1557 (*Corp. Ref. IX, 277*): So far as the bread in the Lord's Supper is bodily food, the nature of the Sacrament has ceased." (Dogmatics, III, 364).

In further explaining 1 Cor.11:24,25 **Walther (Epistle Sermons, German p.179; English, p.185)** says that our Saviour indicates that our "body should take this heavenly food and drink, not to nourish our **body**, but our **soul** by means of our **faith**; our souls should be strengthened."

Note c: If the cart has brought the master, then it goes in the stable, but the master seeks out his room.

32. Worship (adoration) of the host.

(a) The Catholics carry the host about on Corpus Christi Day.

Note: The Lutherans refused to take part in this procession in 1530.

(b) The Catholics worship the host.⁶²

Note a: That comes from their doctrine of transubstantiation.

Note b: This was decided at the Council of Trent.

Note c: **To worship the host is idolatry.**

Note d: Christ says Take and Eat.⁶³

Note e: In the Catholic Church Christ is not **personally** united with the bread, the bread is only the covering.

Note f: It is just the same as if the wise men from the east had come to worship the manger.

Note g: The “miracles” of the blood of the middle ages (bleeding hosts, a blood substance appearing from time to time among consecrated hosts) find their explanation in bacteria.⁶⁴

Note h: a judgement of God. 1678.⁶⁵

33. Withdrawal of the Cup. Concomitance.⁶⁶

(a.) The Catholics deprive the lay people of the cup.

Note a: By this the papacy proves himself to be the true antichrist.

Note b: Many congregations have continued with the privilege of the cup.

Note c: Yet the cup is necessary for the completion of the Sacrament.

(b.) Historical Background

1. This doctrine was developed by Thomas Aquinas.

2. Pope Gelasius testified against it.

3. This doctrine was approved at the Council of Constance, although it was admitted that Christ had instituted the Lord's Supper under both kinds.

4. The Imperial edict of 1530. The withdrawal of the cup was introduced by the church at the opposition of the Holy Spirit. **Luther**: Cursed are both the edict and those who wrote it.

5. In Wittenberg Luther still permitted for quite a while the distribution to exist under the one form, because consciences were still confused.

(c.) Reasons which they bring for the Withdrawal of the Cup.

1. It could occur that some wine might be spilt.⁶⁷

2. It could be that some wine might stick to someone's beard. Why then do they forbid the women from partaking the wine?

3. There must be a distinction between the lay people and the priests.⁶⁸

4. Drink all of it. All - these are the priests.

Note a: Then also apply the words of text: You are pure, but not all. Der Lutheraner 3, 124.⁶⁹

⁶² **Prof Guenther** from the old Missouri Synod states: “**Bread and wine remain bread and wine after the consecration; whoever does not worship Christ only and alone, but also bread and wine, worships beside the Creator also the creature, Rom.1:25, and thus commits the sin of idolatry.** The carrying about and worshipping makes the Lord's Supper **an entirely different action than that which Christ instituted**” (Comparative Symbolics, Translated by McLaughlin, p.118).

⁶³ **Formula of Concord** (Triglotta, p. 1015): “Accordingly, with heart and mouth we reject and condemn as false, erroneous, and misleading all Sacramentarian opinions (opinions) and doctrines which are not in accordance with, but contrary and opposed to, the doctrine above presented and founded upon God's Word:

“15. Likewise, when it is taught that the elements or the visible species or forms of the consecrated bread and wine must be adored.”

⁶⁴ The German word means “Bacillus,” a form of bacteria, red in colour, which plays a role in food spoilage.

⁶⁵ Der Lutheraner Vol. 88, p.108.

⁶⁶ This expression is used by the Catholics to refer to their **error** that when the priest recites the Words of Institution he claims that the bread is changed into the body of Christ. They then argue that since Christ's body also contains blood, that there is no need for the lay people to receive the wine. So in many Catholic Churches the laity are refused the cup.

⁶⁷ To the Catholic this would mean that Christ's blood is being spilt on the floor. But in reality the wine remains wine.

⁶⁸ **The Apology of the Augsburg Confession** (Triglotta, p.359): “Gabriel recounts among other reasons why both parts are not given that a **distinction should be made between laymen and presbyters.** And it is credible that the chief reason why the prohibition of the one part is defended is this, namely, that the **dignity of the order may be the more highly exalted by a religious rite.** To say nothing more severe, this is a human design; and whither this tends can easily be judged.”

Note b: Then the entire Lord's Supper must be given to the priests alone.

5. The church has the power to change it.

Note: Whoever can change **one** command, can change all of them.

6. Christ's blood is being given at the same time with the body. Concomitance (See Footnote 66). Mitfolge.

Note: What a sophistical⁷⁰ conclusion that is, Luther proves.⁷¹

7. If the words, "Drink all of it", apply to all Christians, then even we Lutherans are not able to comply with these words since not all Christians drink of it. Children.⁷²

(d.) **Bible proof. In opposition to this which the Catholics teach, the Jesus says: Drink, all of you, of it.**

1 Cor. 10:21: **"Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's Table and of the table of devils."**⁷³

⁶⁹ **Der Lutheraner** (3, p.124; translated Pastor Baseley): "At the diet of Augsburg, in 1530, **Duke John Friedrich of Saxony**, son of Elector John, was involved in a discussion about religion with a few papists among whom Dr. Eck was most prominent. The young Duke asked how it came about that they - that is, the papists - withheld the cup from the laity in the holy Lord's Supper, since the Lord Christ says: 'Drink of it all of you'? So what does the Word 'all' mean? Whereupon Eck replied: 'All means the consecrated priests, who alone should drink of it.' 'I see,' said the Duke, 'so from that it must follow that you consecrated monks and parsons must be evil villains and rogues, for Christ said: 'You are pure, but not all, so according to your interpretation of 'all' this means as much as: You laity are pure but not -the Priests and Parsons. Messrs. Papists hadn't expected that answer.'"

⁷⁰ Use of false high-flown human reason. This is referred to in **Pieper's Dogmatics** (Vol.3, p.p296-297): "We subscribe to **Luther's verdict in the Smalcald Articles**: 'As regards transubstantiation, we care nothing about the **sophistical subtlety** by which they teach that bread and wine leave or lose their own natural substance, and that there remain only the appearance and color of bread, and not true bread. For it is in perfect agreement with Holy Scriptures that there is, and remains, bread, as Paul himself calls it, 1 Cor. 10:16: 'The bread which we break.' And 1 Cor. 11:28: 'So let him eat of that bread.'" (*Trigl.* 493, Part III, Art. VI.). The Roman tactic of substituting semblance of bread for bread is so arbitrary that if one granted its validity, all of Scripture could be interpreted as meaning a mere external appearance or semblance."

⁷¹ To show **how great a departure the Catholic teaching** is let us note **Pieper's** words: "People are wont to say that the differences between the churches in their teaching of the Lord's Supper **arise from their different "interpretations"** of the words of institution. **This is not a precise statement.** The truth is that **Luther does not "interpret" the words of institution at all, but takes them as they read.** The Roman and Reformed teachings, however, rest on extensive and copious "interpretation" of the words of institution.

"Let us picture to ourselves how much "exegesis" Christ and the Apostle Paul would have had to use to arrive at the **Roman teaching.** They would have had to devote extensive exegesis to the word "**bread.**" Christ would have had to say approximately: "I indeed take bread, as you see, bless it, and give it to you to eat. Also My Evangelists and Apostles will later expressly mention the bread as present in My Sacrament. **But do not understand My words or theirs as they read. Do not think that bread remains real or substantial bread in this Supper. Merely the external appearance of bread remains. The whole substance of the bread has been converted into My body.** Furthermore, I indeed say: 'Take, eat; this is My body.' This might cause you to think that My body really is only to be eaten in the Sacrament. **But that would be a misunderstanding. My body should not merely be eaten, but should also be reserved in the *sacrarium*, 'proposed' (exhibited) publicly to the people to be adored, and particularly be solemnly borne about in processions.** Again, I indeed say: 'Drink ye all of it.' From that people may get the idea that I want also the cup passed to all who partake of this Supper ordained by Me. **But that again would be a misunderstanding.** For the common Christians 'Communion in one form [*sub una specie*]' is enough. Remember, too, that there is such a thing as '**concomitance,**' by which **My blood is already contained in the body given you, so that the cup really becomes superfluous.** Finally, I would by all means not have you forget the most important thing in the Sacrament: I indeed say, 'This is My body, which is given for you,' and, 'This is My blood, which is shed for you for the remission of sins.' This must, if you took My words literally, lead you to think that you are fully reconciled to God by the giving of My body and the shedding of My blood, and that **the main object of giving you this My body and blood in the Sacrament is to assure you of the forgiveness of your sins and to call forth and strengthen in you faith in My reconciling sacrifice offered on the Cross.** But thus you would again be putting an **entirely wrong construction on My words.** Mark well, and do not forget, that the principal purpose of My Supper is not to be a remembrance of My reconciling sacrifice and a means of distributing the remission of sins purchased by Me. On the contrary, **My Vicar on earth, the Pope, will ordain priests, and these priests will—and they alone have this power—continually sacrifice My body and My blood 'in an unbloody manner' in the Eucharist, thus offer to God for you a 'true and proper propitiatory sacrifice,' and thereby provide for those present and the absent, the living and the dead, remission of sins and assist them in 'other necessities.'** These, and still more, "interpretations" would have been necessary to present the Roman conception of the Lord's Supper."

⁷² When the Lord requires **people to examine themselves before coming to the Lord's Supper** (1 Cor.11:28,29), thereby presupposing sufficient knowledge and understanding to know what they are partaking of and that they are partaking in a truly worthy manner, then this excludes children.

⁷³ While the reference to **drinking the cup** is of vital importance, yet so is the meaning of this text. **Kretzmann** brings it out so clearly: "**You cannot drink the cup of the Lord and the cup of demons; you cannot be partakers of the Lord's Table and of the table of demons.** The Lord's cup in the celebration of the Eucharist is the **communion with the Lord** and therefore demands the closest allegiance to Him; the attendance at the idol festivals, therefore, where the cup of devils was in use and **the fellowship with devils was celebrated, must break the tie that binds to the Lord.** And in the same way **the fellowship with the Lord established at the table of the Holy Communion could not be maintained if a Christian took part in heathen festivals; it was**

1 Cor. 11:26; “**For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come.**”

Note a: Testimony of the early Christian Church.

Note b: Example. A father bequeathed to his sons land and money. The eldest kept all the money for himself and said to his brothers, “You have the land, thus you have received also the money at the same time. The money is also in the field.”⁷⁴

(e.) **Do the Catholics have the Lord's Supper?**

This cannot be determined with complete certainty.

Note: At least the priest has the true Lord's Supper, but the lay people only have a half mutilated Sacrament.

[We of the ELCR cannot accept this. Even though in the Catholic Mass the words of institution are used, yet because also in the Mass it is made plain that

- (a) **The priest changes the bread and wine into Christ's body and blood, whereas no change actually takes place because there is no Word of God which brings this about.**
- (b) The priest **repeats the sacrifice of Christ in an unbloody manner** for the sins of the living and the dead which is a vile rejection of the perfect and complete sacrifice of Christ and a perversion of the meaning of the words of institution as well as Heb.10:14.
- (c) Since the bread and wine are changed into Christ's body and blood they now regard any bread left over as **being Christ Himself**, so that not only in the Mass, but also and on special occasions (e.g. the Corpus Christi Festival) they actually **give divine honour (worship) to that bread (IDOLATRY)**.
- (d) They also teach that the priest has a far higher status before God than the ordinary lay-people, therefore he alone may drink the cup, the lay-people not being worthy of it, which is contrary to Christ's words, “Drink ye *all* of it.”
- (e) And since these errors belong to the essence of the Sacrament and to the meaning of the words of Institution,

We of the ELCR believe, teach and confess that (a) the Roman Catholic Church has **completely changed** the meaning of the Scripture doctrine concerning the Lord's Supper; (b) **the Catholic Mass is not the Lord's Supper instituted by Christ**; (c) the Lord's true body and blood are not present in the Catholic Mass, and (d) whereas the Lord instituted His Supper to serve as a wonderful and most reassuring act that the sins of the communicants are actually all forgiven, the Catholics have made of this Sacrament **an institution of the Law by means of which the lay-members by performing through the priest a good work (the unbloody sacrifice) must gain for themselves by means of attending the Mass forgiveness of sins**. They thus have changed the Gospel into the Law; thus **the Roman Catholic Mass is certainly *not* the Sacrament which the Lord instituted, but is rather an abomination in the sight of God.** (See Summary of Pastor Kleinig's statement to the Confirmation Class on this.)

Dr. F. Pieper states: “Therefore we must ask what makes this sacred rite really the Lord's Supper. We answer: The Sacrament, instituted by Christ, comes into being not by the state of the ministrant, nor by the faith of the communicants, **but by the institution of Christ, which to the end of time exerts its power wherever the Lord's Supper is administered according to the institution of Christ.**” (**Dogmatics, III, 365**).

Again **Pieper** states: “It is **imperative** therefore that **the congregation unmistakably declare** at every celebration of the Lord's Supper that **its intention is to celebrate the Supper instituted by Christ**, or, in other words, that **it would repeat the act ordained by Christ. This declaration the congregation makes by consecrating the elements ordained by Christ, namely, bread and wine, for use in the Lord's Supper.** Consecration is correctly defined as the act whereby bread and wine are detached from their ordinary use and appointed to the use in the Lord's Supper, that is, are set apart to this end, that with the

a moral impossibility. Every fibre of a Christian's regenerated being must cry out against such blasphemous confusion.” (NT, Vol.2, p.137.)

⁷⁴ This is in effect what the Catholics are falsely saying to their laity when they refuse them the wine: “You have received Christ's body when you ate the bread. Christ's body also contains His blood. Therefore you have received Christ's body and blood. You do not need to receive the wine.”

bread, according to Christ's promise, the body of Christ and with the wine, according to Christ's promise, the blood of Christ be received. We see from 1 Cor. 10:16 that consecration was in use already in the Apostolic congregation: 'The cup of blessing, which we bless (τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν), is it not the communion of the blood of Christ?'" (Dogmatics, III,366).

Again we quote **Pieper**: "From the fact that **only the institution of Christ makes an observance His Supper it furthermore follows that the Romanists and the Reformed do not have the Sacrament instituted by Christ, inasmuch as they perform a rite which lacks the institution of Christ.**"

In the words of institution Christ did not institute a Supper in which the bread and wine are some how changed into Christ's body and blood and that the body of Christ is to be offered up again as an unbloody sacrifice and the bread is to be worshipped as Christ's body. There is no Word of God for their Mass. Therefore we would equally apply these words of **Pieper** to the Catholic Mass: "The situation is **analogous to the Unitarian Baptism**. As the Unitarians **do not baptize with the Baptism of Christ because they publicly renounce the Father, the Son, and the Holy Ghost as the one true God, though they may retain the sound of the words**, so, too, the Reformed do not administer the Supper of Christ because they publicly **renounce the meaning of Christ's words of institution**, though they retain the external sound of these words." (Dogmatic, III, 371.)]

34. The Sacrifice of the Mass.

By the consecration the priest changes the bread into the body of Christ and offers it to God as an unbloody sacrifice for the sins of the living and the dead.

Note a: How many such masses are necessary to free a person from purgatory one does not know, therefore one must repeatedly have masses read. --- As many are necessary as snowballs to heat an oven.⁷⁵

Note b: Hence, this Means of Grace is changed into a sacrifice that we offer to God.⁷⁶

Note c: Therefore it doesn't mean anything at all whether the lay people partake of the Lord's Supper or not, if only the sacrifice, the main thing takes place.

Note d: In the sacrifice of the Mass even the host is not distributed to the communicants.⁷⁷ Section 25 (d).

Note e: Even for a sick dog such sacrifice is offered.⁷⁸

We reject this as being contrary to the Bible.

1. All this is idolatry and a gross abomination
2. In this way Christ work of salvation is blasphemed.
3. Christ's sacrifice is valid for all eternity.⁷⁹

⁷⁵ **Der Lutheraner** (3, 46): "That minister, Cardinal Richlieu once asked his father confessor: How many Masses would probably be necessary to draw a soul out of Purgatory? And as this man could not then answer, the former said: "I know very well: It would take just as many as it takes snowballs to heat a bake oven." [Translated by Pastor Baseley.]

⁷⁶ **The Apology of the Augsburg Confession** (Triglotta 389): "Theologians are rightly accustomed to distinguish between a Sacrament and a sacrifice.... A Sacrament is a ceremony or work in which God presents to us that which the promise annexed to the ceremony offers; as, Baptism is a work, not which we offer to God, but in which God baptizes us, i.e., a minister in the place of God; and God here offers and presents the remission of sins, etc., according to the promise, Mark 16, 16: He that believeth and is baptized shall be saved. A sacrifice, on the contrary, is a ceremony or work which we render God in order to afford Him honor."

⁷⁷ This refers to the Catholic private masses.

⁷⁸ **Der Lutheraner** (Vol.2, 16): "**Papistic Elevation of the So-Called Holy Mass**. F. Wilhelm, Baron von Rosenhan, Knight of the Holy Cross, records in his *Christian Confession of Faith*, which he had set down in 1688 in Leipzig, that when he was still a papist, on his journey through some Lutheran territories he was **attacked with severe doubt over the legitimacy of papistic doctrine, but these doubts were intensified** when he had to stay for some time in Vienna. Among other things he recounts the following: As I once had engaged in playing a game with one royal princess, a noble woman happened to walk into the room with a sick Bolognese puppy, whom the princess handed thirteen ducats with the direction that it should be carried to the Capuchin Monastery so that a Mass should be read there for the recovery of this beloved lap dog. **I was shocked to the heart by this and thought, what kind of people must these be who are ready to offer up the most holy body of the most precious Saviour for a sick dog for the sake of money! From then on I resolved at least to no longer remain a papist or acknowledge them.**" (See: *The Unbiased Report of Ancient and Recent Theological Matters*, from the year 1714, p. 752). [Translated by Pastor Baseley.]

4. Christ says: Eat, not sacrifice.
5. Without the shedding of blood no forgiveness occurs.

(to be continued)

Walther⁸⁰ Pastorale – A Valid and Legitimate Divine Call.



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

NOTE 1⁸¹.

(Continued)

That a call which is not legitimate (obtained by wrongful means) is not therefore necessarily an invalid one, **John Gerhard** declares concerning this the following: “In dealing with the non-legitimate call (a call obtained by wrongful means) it is to be viewed in two different ways. Either it is of course contrary to the divine call, and so it is **not a call at all** and therefore does not even deserve the name of a call at all, in which case the distinction between a legitimate and a non-legitimate call is more a difference in the meaning of the word, than in the matter as such. A call in this sense is non-legitimate (wrongful) when someone in his own authority and wickedly, without God’s approval and assent, grabs the teaching Office for himself. Or the call suffers from a **blemish** (deficiency, flaw) **by which it does not right away cease to be a call**. When, for example, someone gains for himself the favour of those by whom he is called to the ministry by gifts, then in so far as and in this connection he acts illegitimately (wrongfully); however, because of that his call does not cease to be a divine one, provided that everything else is conducted properly. In the papacy the clergy alone, namely the pope with his bishops, had grasped (seized, snatched) for themselves the right to call servants of the church, which was not legitimate (wrongful), indeed tyrannical; but at the same time the call of the servants of the church under the papacy did not cease to be a divine call.” (Loc. de ministerio ecc.#75).

Concerning this point, that a call obtained in a heterodox church in which alongside God’s Word also the teaching of men was being imposed in their preaching, providing everything else has been done correctly⁸² in regard to the first (requirement) it is valid, compare the writings of ours (our church) about the validity of the call which Luther had obtained in the Roman Church, in particular the magnificent writing (republished by Loescher in 1717) Dr. Nicoli. Hunnii “Clear Proof that Dr. Martin Luther had been called legitimately (correctly) by God to Reform the Papacy”. Wittenberg 1628.

⁷⁹ **Augsburg Confession** (Trig. 67): “**24]** Concerning these opinions our teachers have given warning that they depart from the Holy Scriptures and diminish the glory of the passion of Christ. For Christ’s passion **25]** was an oblation and satisfaction, not for original guilt only, but also for all other sins, as it is written to the Hebrews, 10, 10: **26]** We are sanctified through the offering of Jesus Christ once for all. Also, 10, 14: **27]** By one offering He hath perfected forever them that are sanctified. [It is an unheard-of innovation in the Church to teach that Christ by His death made satisfaction only for original sin and not likewise for all other sin. Accordingly it is hoped that everybody will understand that this error has not been reprovved without due reason.]

“**28]** Scripture also teaches that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ’s sake. **29]** Now if the Mass take away the sins of the living and the dead by the outward act justification comes of the work of Masses, and not of faith, which Scripture does not allow.

“**30]** But Christ commands us, Luke 22, 19: This do in remembrance of Me; therefore the Mass was instituted that the faith of those who use the Sacrament should remember what benefits it receives through Christ, and cheer and comfort the anxious conscience. For to remember Christ is to remember His benefits, **31]** and to realize that they are truly offered unto us. **32]** Nor is it enough only to remember the history; for this also the Jews and the ungodly can remember. **33]** Wherefore the Mass is to be used to this end, that there the Sacrament [Communion] may be administered to them that have need of consolation; as Ambrose says: Because I always sin, I am always bound to take the medicine. [Therefore this Sacrament requires faith, and is used in vain without faith.]”

⁸⁰ 1811-1887.

⁸¹ **Dr. Walther** is explaining that the validity of a call depends on those who extend it having the right and the authority from God to do so. According to Scripture Walther states that it is every Christian local congregation which has this right and this authority.

⁸² **caeteris paribus** - all other things being equal.

Incidentally **Huelsemann** quite correctly writes: “What we have said about the ordination of papal priests, that though the ordination has been desecrated⁸³ by the added command to sacrifice for the living and the dead, however this has not made the call invalid; this is always to be understood by the added condition in the text: when only to those to be ordained have been distinctly given the power to teach God’s Word and to administer the Sacraments. For if there is a deficiency in this stipulation, then the ordination is not only tainted (stained), but also invalid.” (Praelectt. ad Breviar. Cap. 19. Thes. 8.).

[Ed. **Dr. Fritz** also further states: “Also a call extended by heterodox church is valid, because the people extending the call are doing so in so far as they are Christians and not in so far as they are members of a heterodox church.]

[In this Pastoral Theology section bolded emphasis added. Thanks the late Pastor K. K. Miller for his help. To be continued]

MINUTES

of the free Pastoral Conference involving both synodical bodies of the Australian Synod and the Immanuel Synod which was held on 24 and 25 September, 1889 at Adelaide. (Continuation and conclusion. **Kirchebote**, page 55,56)

Third Session – Morning 25 September, 1889.

(Continued from October **Morsels**)

Pastor Kaibel⁸⁴: We interpret the Revelation of John according to all the rules of Scripture interpretation as we do all other books of the Bible, only in this case we take into consideration its prophetic character, that is, that because it is the Book which brings the **last** revelations of the Lord about the future of His Church, we are not to force into its contents earlier prophecies which have been given in the Bible, since we would otherwise bring about the loss of special revelations which are included in it.⁸⁵

Pastor Oster⁸⁶: You also recognise that the **same** principles of Scripture exposition apply for **all** the books of Holy Scripture. Everything that is taught in Scripture is an article of faith; then it is impossible for one article of faith to contradict another

Pastor Kaibel: The Holy Spirit does not contradict Himself in God’s Word, but our understanding of the Holy Scriptures can contradict itself.

Pastor Peters⁸⁷: Understood correctly everyone can be in agreement with this. But what do you understand by the expression “**special**” revelations?

Pastor Kaibel: By it I understand that in the Book of Revelation is **specified** what is said in the Gospels.

Pastor Peters: Can these details contradict the teaching of the Lord?

Pastor Kaibel: Quite certainly not; then both the following texts would contradict each other; “The Father is greater than I” – and: “I and My Father are one.”

⁸³ **Vitari** - debased

⁸⁴ **Pastor Kaibel** (1850-1918) studied at Neuendettelsau (the home of the evil “Open Questions” principle) from 1873 till 1876 and was ordained in 1877 at Light Pass Straight Gate, South Australia. He was Vice-President of the Immanuel Synod from 1900-1918.

⁸⁵ Pastor Kaibel ignores these truths: (1) the Book of Revelation is **not going to bring any new doctrine** than that which is found else where in the written Word of God. (2) Any interpretation of the Book of Revelation which **contradicts a clear doctrine or text** of Scripture is wrong. (3) While the Book of Revelation deals with the weal and woe of the New Testament Church until the last day, yet **it must be explained clearly in the light of the remaining Scriptures**. By his use of “special revelations” Pastor Kaibel is trying to make room for new doctrines, such as the errors of the Millennium and the Conversion of all Israel, etc.

⁸⁶ **Pastor Oster** (1830-1897), who emigrated from Germany as a result of persecution, after 15 years study, was one of the three men whom Pastor Fritzsche trained and ordained in 1855 here in Australia. As well as being a faithful pastor, and as one who embraced the orthodoxy of the old Missouri Synod with grateful thanks to God, he was also President of our old ELSA here from 1873 until 1897.

⁸⁷ **Pastor Peters** (1850-1925) studied at Hermannsburg, Germany and was ordained in 1877. He was at Murtoa from 1878 until 1904 and was also the founder and principal of the college there. He was the editor of the **Kirchenbote** from 1893 until 1894 and president of the Victorian and New South Wales District from 1893 until 1904. He too became a very faithful “Missourian” in doctrine and practice as his excellent commentary on Revelation, “The Judge Is At The Door” shows. He was a member of the Evangelical Lutheran Synod of Australia (ELSA) [which later changed its name to Evangelical Lutheran Church of Australia (ELCA)].

Pastor Strempel⁸⁸: The Apostle Paul says: “**If anyone prophecies, then let it be analagous to the Faith.**”⁸⁹ He says: then let it be in conformity with ‘the **Faith**’, not “the Scripture.” What is now **to be understood by “Faith”**? Other texts explain it, e.g., 2 Tim 1:13, “**Hold fast the form of sound words which thou hast heard of me**”⁹⁰, **in faith and love which is in Christ Jesus,**” or when the Apostle says in Eph.4:5, **One Lord, One Faith, One Baptism.**” According to this by “Faith” in Rom.12:7 is to be understood “**the articles of faith.**”

Pastor Kaibel: You interpret it that way so that the Faith would be meant by it.

Pastor Oster: Not subjective faith.⁹¹

Pastor Dorsch⁹²: Nor even to the “Whole of Scripture” (das Schriftganze)⁹³.

Pastor Strempel: You have so stated that by the Analogy of Faith you understand the Analogy of Scripture. You have changed your position and gone back to the earlier view held by You according to which you understood the word “Faith” (Rom.12:7) subjectively, as faith of the heart.

⁸⁸ **Pastor Strempel** (1832-1908) was one of the faithful pastors of our old Lutheran Church here in Australian who was trained by Pastor Fritzsche (himself trained by the orthodox Lutheran Dr. Scheibel in Germany). He graduated in 1855. When our church came under the influence of the old Missouri Synod in the 1880’s he eagerly saw in it a faithful orthodox Lutheran church body and became a “Missourian” in doctrine and practice. He was president of our church at the time of these discussions (1897-1903).

⁸⁹ This is in accordance with the Greek and German usage. In the King James Verse it reads: “**Whether prophecy, let us prophesy according to the proportion of faith**” (Rom.12:6). All exposition of Scriptures at all times must follow the analogy of Faith, or be in conformity with all the doctrines of Scripture, or be based entirely and alone upon the inspired Word of God, and never follow reason or philosophy.

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

Proof:

(i) The Greek rule states that when the definite article is used before the word faith it refers to the **entire body of Christian doctrine**, unless the context clearly shows otherwise (e.g. Eph. 2:8-9), namely, the Articles of Faith, 1 Tim. 4:1; Jude 3; Eph. 4:5; 1 Peter 5:9; This position on Rom. 12:6 is supported by Luther, Walther, Pieper, Stoeckhardt, Kretzmann, Pfeiffer (1640-1698), Musaeus (1613-1681), and other faithful Lutheran theologians.

(ii) The usage of *analogy in the Greek* here **meaning right relation to, true agreement with, in harmony with**, demands that FAITH here be taken as the entire body of doctrine;

(iii) The Greek word “**according to**” refers to the **boundary for all prophecy**, namely, it must be in complete agreement with the doctrines of Scripture;

(iv) If the word “**faith**” refers only to justifying faith, then such faith alone becomes the basis and foundation by which teaching must be judged. This is contrary to John 8:31-32;

(v) Reference has already been made to justifying faith in Rom. 12:3.

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

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

Luther commenting on Rom. 12:6 says that to agree with the faith means to agree with “the doctrine of Scripture” (Pieper, I, p.451).

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

⁹⁰ The Greek word for “**form**” refers to a **pattern which a person is to follow carefully in order to maintain exactly the same reproduction**. Paul taught the pure inspired Word of God. Timothy is here commanded to hold fast to this pattern. He is to teach exactly what Paul imparted to him. Everything Timothy proclaims is to be in strict agreement and harmony with Paul’s doctrine given by inspiration of the Holy Spirit.

⁹¹ This refers to the personal faith in Christ which dwells in the heart, Eph.2:8,9 and which no-one else but that person and God knows exists.

⁹² **Pastor Dorsch**: (1858-1916) studied under Dr. Walther and Dr. Pieper at St. Louis, USA and was ordained in 1881 at Adelaide, South Australia. He was the first of the Missouri trained pastors to serve in our old once orthodox ELSA. He was a brilliant man, an outstanding theologian and he served our church well.

⁹³ The Bible knows of no such thing which Pastor Kaibel falsely teaches as the notorious “**whole of Scripture (Schriftganze).**” By this they falsely claim that the doctrines of Scripture are not fixed. But **by using human reason** you can go throughout Scripture and find new teachings which the Holy Spirit so far has not yet revealed which contradict the doctrines that are clearly revealed in Scripture. Here they interpret **obscure passages** in Revelations which are symbolical as literal or try to interpret these obscure passages with other obscure passages. Also they try to harmonise doctrines which God’s Word does not harmonise. So they come up with new teachings which are condemned elsewhere in the Bible.

Pastor Kaibel: I still hold to my original position. I support my idea of the Analogy of Faith not on Rom.12:7, but on 2 Pet.1:19 and John 5:39⁹⁴. **The Word of God, namely, the entire Word of God is the Analogy Faith.**

Pastor Strempel: You still explain the texts as you did earlier (in your paper); **then we still differ on the basic principle.**

Pastor Dorsch: God's Word would therefore be the Analogy of God's Word.⁹⁵

Missionary Flierl⁹⁶: The Apostle says, **"If anyone prophecies, etc.,"** that means: If anyone prophecies, explains doctrine, then let it be in conformity with the Confessions.

Pastor Strempel: We have as an answer to it in a thesis: The Analogy of Faith is the agreement or **harmony** of the chief parts or articles of Christian doctrine whether this article of Christian doctrine **may or may not exist in the Confessional Writings.** There are so many doctrines which are not so expressly dealt with in detail in the Confessions; what article of doctrine which was not under controversy was not dealt with at the time. All doctrine nevertheless which stands in the Confessions agrees with the Analogy of Faith.

Missionary Flierl: Then you also add that there can still be portions of doctrine which do not stand in the Confessions?

Pastor Strempel: Yes, but we confess this that all doctrines of the Confessions agree with the Analogy of Faith.

Pastor Dorsch: The Confessions are not a catalogue of a collection of doctrines. In it is contained only the articles which were in controversy.

Missionary Flierl: There are also still parts of doctrine which could be formulated in a confessional way; e.g, do we have in the confessions **an (?)** article on the antichrist?

Pastor Strempel: We must place the doctrine of the antichrist to one side and we cannot dispute about it now.⁹⁷ --- We have gathered here to reach agreement on the principles of Scripture exposition, and for this reason I am going to continue speaking about the Analogy of Faith. What is the Analogy of Faith? It is the complete range or summary of doctrines which are to be believed, which summary is drawn from **such** texts of Scripture where the Holy Spirit deliberately treats of them, namely, in **plain, clear** words. Let us continue with the expression "kat analogian pisteos," that means in conformity with the Articles of faith, Rom.12:7

(To be continued)

THE PSALMS (Johann George Starke)

Psalm 1

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

⁹⁴ 2 Pet.1:19, **"We have also a more sure Word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the Day-Star arise in your hearts."**

John 5:39, **"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me."**

As we have seen the *Analogy of Faith* refers to all the doctrines of Scripture as they are set forth and taken from simple, plain, clear proof passages. What Pastor Kaibel wants is **not to be bound by the clear texts of Scripture** but desires to be able to interpret according to his reason particularly the prophetic Scriptures in such a way that he finds new doctrines there which of course are contrary to Scripture. That is what he means by **"the entire Word of God is the Analogy Faith."** It is true that absolutely every word of Scripture is God's Word and that we are bound in faith and love to obedience to it. But this is different to the Biblical Truth which says that every interpretation must agree with the Analogy of Faith or the doctrines of Scripture as they are set forth and taken from simple, plain, clear proof passages. It is this latter principle that Kaibel will not accept and he keeps piously covering his position which is really the "Schriftganze" with double talk statements like **"the entire Word of God is the Analogy Faith."**

⁹⁵ What Pastor Dorsch is doing is showing that if what they say on the surface is what they mean then **they are contradicting themselves.** What he means by this statement, "God's Word would therefore be the Analogy of God's Word," is, God's Word must be in conformity with God's Word. But what **they** mean is, e.g., when Rev.20:5 speaks about the "first resurrection," you must not use the context and the Analogy of Faith to teach that there is **only one physical resurrection from the dead as Jesus taught,** and that therefore **this must refer symbolically to conversion.** No, they use their human reason and take it to refer to another physical resurrection from the dead which fits in with their millennium.

⁹⁶ **Missionary Flierl** (1858- 1947) was trained at Neuendettelsau, Germany, the home of the evil "Open Questions" principle and was ordained in 1878 and was a member of the Immanuel Synod at this time, doing missionary work.

⁹⁷ Wisely Pastor Strempel is here keeping the discussion on the chief point of controversy under discussion, namely, the Analogy of Faith.

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

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

(1) With Literal Words.

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

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

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

(ii) **The way of the people who are blessed is described in the Positive:** “*But his delight is,*” etc. Verse 2.
Verse 2

2. But his delight is in the Law of the LORD; and in his law doth he meditate day and night.

But⁹⁸ his delight⁹⁹ is in the Law¹⁰⁰ of the LORD¹⁰¹. But instead of fellowship with ungodly people and the unfruitful works of darkness he much rather takes **his delight in the Law* of the Lord**, a special pleasure in which the Spirit of

⁹⁸ “**But**” here is to be taken as a strong contrast, i.e., “but rather.” Because of the construction of verse 1 with the emphasis on the negative, “**but**” shows positively in a **strong contrast** how the true Christian in child-like faith in Christ is filled with a **multiplicity of blessings and happiness**. A good translation of it that brings out its full force is: “**but on the contrary rather...**”

⁹⁹ **K&D:** “He **delights** (דָּבַדַּ with the primary notion of **firmly adhering**,’ that is, *to delight in firmly adhering to the Word of God*.”

It came from an Arabic verb (a sister language) which meant “to be mindful of, attentive to,” and so it came to mean, “**keep, protect.**” **When something delights us, we become preoccupied with it and we tend to protect and guard it.**

Gesenius, the great lexicographer, says it originally meant “to bend, incline toward,” so it includes the ideas of “desire, pleasure, inclination, satisfaction.” It is a term for positive volition.

The **emphasis** of this word is that the desire is caused in the subject by the intrinsic qualities that are found in the object desired (cf. Isa. 54:12, “precious, delightful stones,” and Mal. 3:12, “delightful land”). The Hebrew verb form of this noun is used several times of a **man taking pleasure or finding delight in the woman he loves**. In the Old Testament, Israel was viewed as the wife of Jehovah and in the New Testament the Church is the bride of Jesus Christ. The written Word is God’s gracious and loving message to us and we are by faith in Christ to have a deep love for His Word so that we would constantly delight in meditating upon it. Just as one would read the love letters of his or her sweetheart, so are we to read and study God’s Word with the same delight.

The word “delight” was also used of **that in which one takes delight** as in one’s business, pursuits, or affairs of life. Compare: Isaiah 53:10-11 (“the good pleasure,” i.e., the purpose, business, cause); Isaiah 58:13 (“your own pleasure,” i.e., business, affairs); and Proverbs 31:13 (“and works at the ‘business of her hands’”).

The principle is that the study of God’s Word is to be one of the key purposes and affairs in our life in which we as true believers in Christ delight and to which we give careful attention.

Luther: “This desire comes from faith in God through Jesus Christ.” (Am Ed, 14, p. 295).

Luther: “Furthermore, because through this desire he has already become one with the Word of God (as love unites the lover with the beloved), it is necessary that he taste how good, sweet, pure, holy, and wonderful is the Word of God, the greatest good.” (Am. Ed. 14, p.297).

One of the reasons Scripture is a delight, like honey in the honey comb, is because it is the Absolute Truth of God. It is accurate, reliable and actively powerful (Ps. 19:7-9; Prov. 3:13-15, verse 15 uses the verb form of our word “delight”).

¹⁰⁰ Here it refers to the **entire Word of God**, the use of the word “Law” in the wider sense of the term. *That the whole Word, both Law and Gospel, is meant is shown by the context: the Law alone cannot make any one truly blessed. Only Gospel which works faith in the heart of the lost sinner causes him to want to love God and to follow His will. The Godly person not only takes delight in God’s Law but especially in His Gospel.*”

Dr.F.Pieper quotes Baier in a footnote: “Baier says of the difference in the use of the terms Law and Gospel: ‘At times the terms are understood in a **wider sense**, so that **Law in this meaning includes the Gospel**, and the latter in a measure the former, for example, when the **Law is used for the entire Scriptures, Ps. 1:2**, or more especially for the Scriptures of the Old Testament, John 15:25; 1 Cor. 14:21, and lastly in particular for the Mosaic Scriptures, Luke 24:44. Gospel is also at times understood in a wider sense for the entire doctrine of the New Testament, delivered by Christ and the Apostles, Mark 1:14; 16:15; Luke 9:6. Here, however, the terms Law and Gospel are understood in so far as they stand in full contradistinction to each other.’” (Baier-Walther, III, 342.) [Dogmatics, III, 224].

Stoekhardt states on Ps.1:2: “We then understand the word ‘Law’ to mean **the entire Word of God**. The Psalmist thus means to say: ‘Blessed is the man...who has his delight in the Word of God.’” (Lectures on Select Psalms, p. 14).

Luther: “There is nothing more beautiful in the eyes of God than a soul that loves to hear His Word.”

¹⁰¹ (1) **This statement is emphatic** in two ways: by the fact it is a nominal clause (it has no finite verb), and by the **word order**. For the sake of **emphasis**, the Hebrew word order reads, “**but rather, in the Law of the Lord (is) his delight.**” **God’s emphasis is on His Word**, that which is to be the **object** of the true Christian’s **delight**.

(2) “**Of the Lord**”: Jehovah (Yahweh) is a genitive of source, i.e., the Law or Scripture *which comes from* the LORD. This draws our attention to the doctrine of the verbal inspiration and absolute inerrancy of Scripture as well as the doctrine of the Means of Grace.

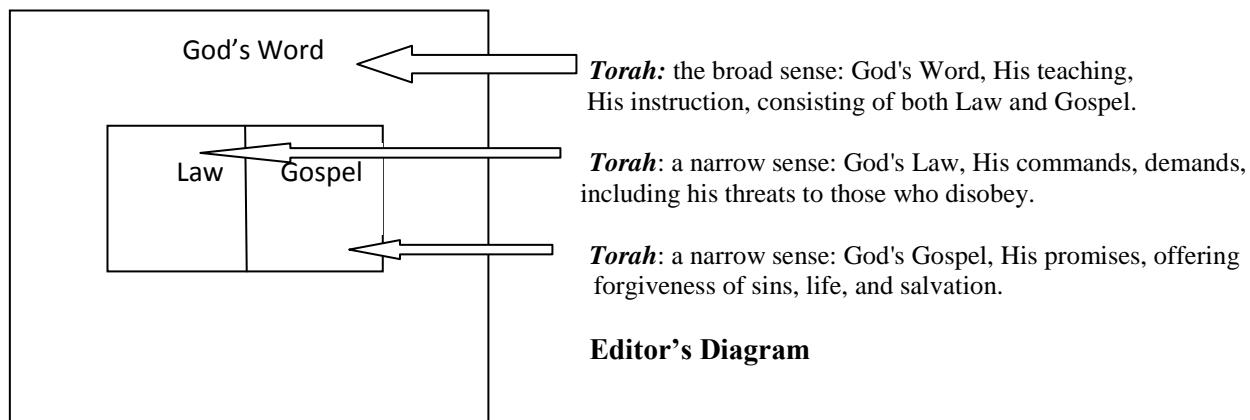
(3) Jehovah is the name of the **true God only**. The meaning of this name is to be looked for in Exod. 3:14, where, in answer to the question of Moses as to the name of the Elohim who was addressing him, the Lord said to Moses, “**I AM THAT I AM.**” Thus the sublime idea of an **unchanging, ever-living God, remaining faithful to His Word**. God’s personal existence, the continuity of His dealings with man, **the unchangeableness of His promises, and the whole revelation of His redeeming mercy, gather**

God teaches him what is revealed in the Holy Scriptures, how he is reconciled with God, and how he can live in a way pleasing to God, so that in his troublesome pilgrimage he seeks only to please God in everything, and avoids what displeases him far above everything. Ps.119:72¹⁰²,103¹⁰³; 19:10¹⁰⁴.

COMMENTS BY STARKE.

(* **Torah** is not here just to be limited to specific divine Laws or rules concerning our duties in life, nor even to the Books of Moses which contain the Israelite Laws and therefore also with the Jews carries the name **Torah**. But it is possible to explain its origin itself according to its extensive meaning; for it is derived from the Hiphil of the word **arah**,¹⁰⁵ which **lays the foundation, brings about, especially brings about the basis for the knowledge or which produces the seeds for the same**, that is, it means to teach. 2 Kings 12:2;¹⁰⁶ Job 27:11.¹⁰⁷ It also generally implies earthly teaching, Prov. 1:8¹⁰⁸; 3:1¹⁰⁹ and since it is called in this text the teaching of the Lord, then David¹¹⁰ means by this the entire doctrine revealed by the Spirit of God aimed at being reconciled with God, which not only consists in commands, but also mainly in promises and real, gracious offers and gifts of the blessings of salvation. Ps.19:7¹¹¹; Ps.119. However at that time there were the five Books of the Law of Moses which were not the only, yet the main and greatest portion of Holy Scripture, in which already at that time the true believers saw not only in a spiritual but also in a symbolic sense, namely, the picture of Christ and His Kingdom, whose contemplation was not a burden but a delight, apart from this consideration, however, that the Levitical Law was an intolerable burden. Compare Acts 15:10.¹¹²

(To be Continued)



round the name Jehovah. "Thus saith Jehovah," not "thus saith Elohim," is the general introduction to the prophetic messages. It is as **Jehovah that God became the Saviour of Israel, and as Jehovah He saves the world; and this is the truth embodied in the name of Jesus, which is literally Jehovah - Saviour.** [These notes are from Girdlestone "Synonyms of the Old Testament." Pages 36-38].

¹⁰² Ps.119:72, " **The Law of Thy mouth is better unto me than thousands of gold and silver;** for he has now learned that all the wealth of the world cannot compare with the precious content of the Word, which is the true treasure of all Christians." (PEK comments).

¹⁰³ Ps.119:103, " **How sweet are Thy words unto my taste!** pleasant for spiritual edification; yea, **sweeter than honey to my mouth,** for such is the effect of the Gospel promises upon every believer." (PEK comments).

¹⁰⁴ Ps.19:10 (German records it as 19:11), " **More to be desired are they,** the contents of the Word, than gold, yea, **than much fine gold, sweeter also than honey and the honeycomb,** the droppings of honeycombs, on account of the incomparably beautiful facts stated in the Gospel." (PEK comments).

¹⁰⁵ The Gesenius Hebrew Lexicon indicates that its origin comes from the Hebrew word "to teach." Hebrew יָרָה

¹⁰⁶ 2 Kings 12:2, " **And Jehoash did that which was right in the sight of the Lord all his days wherein Jehoiaada, the priest, instructed** (a form of **arah**) **him.**"

¹⁰⁷ Job 27:11, " **I will teach** (a form of **arah**) **you by the hand of God,** concerning the way, the manner, in which His hand works; **that which is with the Almighty will I not conceal,** he would declare to his friends the very counsels and thoughts of God which govern His dealings with men." (PEK comments).

¹⁰⁸ Prov.1:8, " **My son, hear the instruction** (K&D: "The stricter *musar*, which expresses the idea of sensible means of instruction (discipline)), **of thy father,** his discipline, his teaching, as applied to all matters and conditions of life, **and forsake not the law** (instruction containing God's Word) **of thy mother,** setting aside her doctrine, her instructive precepts." (PEK comments).

¹⁰⁹ Prov.3:1, " **My son, forget not my law,** the teaching of wisdom; **but let thine heart keep my commandments,** sincerely observing all instructions of God's Word." (PEK comments).

¹¹⁰ Starke believed that David wrote Psalm 1 but it is not directly stated nor is there proof for it.

¹¹¹ Ps.19:7 (German records it as 19:8), " **The Law** (Here used in the wider sense , including the **Gospel**, because only the Gospel can convert a lost sinner to Christ, Rom.1:17, BLW) **of the Lord, Holy Writ, the Word of the Lord, is perfect, converting the soul,** restoring it to its fullness, to the strength it ought to have; **the testimony of the Lord is sure,** trustworthy, dependable, **making wise the simple.**" (PEK comments).

¹¹² Acts 15:10, " **Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?**"

