

MORSELS FROM THE SAVIOUR

Precious Biblical Food Translated from our Old orthodox Lutheran Fathers.

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

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

Introduction



It was in April this year², on 17 and 18 April, four hundred years ago, that Luther stood before the Diet³ of Worms to defend the Christian faith. Therefore at this year's synodical gathering we want to answer the question, **what do we learn from Luther at Worms?** Luther is indeed the Reformer of the Church who was raised up by God. God had raised up Luther in order through him to place again in the Christian Church **the light of the only saving Gospel in its lamp stand** which had been stolen from her under the papacy. Therefore, the whole history of the Reformation is extremely informative and interesting for every Christian. It is a **good practice** that every year at the time of the festival of the

Reformation the history the Reformation is taught and learnt in our Christian schools. Let us **never** give up this good practice!



In a special sense we correctly call the history of the Reformation the **history which was brought about by God** which we, each and every one of us, young and old, are to **think about carefully** with wonder, yes, with deep reverence and **learn anew again and again**. In every home in our synod, alongside our Bible, catechism, hymnal and prayer book, also ought to be found a **book which explains the history of the Reformation**. To sum up, excellent histories of the Reformation have appeared in the German and English languages also in our synodical publishing house. Do not let

these books remain unused⁴! A Christian enjoys reading a book dealing with the history of the world. But what is all the recent history of the world in the absence of the history of the Reformation! The importance of the history of the Reformation is also shown outwardly by the fact that according to the list of books in the British Museum more books have been written about no other individual human being than about Luther. Luther is the most attacked and most defended human being.

¹ Taken from "District Report, North Dakota-Montana, 1921, pages 9-47" which contained the original German Essay.

² 1921.

³ Parliament.

⁴ Pieper is really saying in a most emphatic way: "Make the most use of these books in reading them!"

But we distinguish between the events that belong to the time of the Reformation so that we may well designate when Luther spoke and acted before the Diet of Worms as the **most inspiringly awesome time** in the history of the Reformation. As in an enormous painting the man stands there face to face with us, who on the basis of and in accordance with God's Word and God's power represents the cause of all true Christendom against usurped⁵ ecclesiastical power and against falsely used against secular power. Therefore:

What do we learn from Luther at Worms?

Although without a doubt all the members of our synod are well acquainted with the events as they occurred at Worms, yet it would still be commendable that we for now are reminded of these events in a brief overview.

The Main Events.



In the old German Imperial city of Worms, located on the left bank of the Rhine in Rheinhessen, four hundred years ago, that is, in 1521, an Imperial parliament had already assembled. On the 16 April, 1521 in the morning at ten o'clock at the cathedral tower at Worms the guard blew into his watchman's trumpet and thereby announced the arrival of a procession of people which approached the city from the north. The Imperial herald, Kaspar Sturm, with his servant rode in front of the procession in the coat of arms of the German Empire. Luther followed him in an open wagon in his monk's garb. In the same wagon were three companions and friends of Luther: a monk named Petzensteiner, Luther's colleague Nicholas von Amsdorf and a youthful Pomeranian nobleman, Peter Swaven⁶, a student in Wittenberg. A large crowd of people, the number of whom was about two thousand, had joined them. Once in the city Luther stayed in a house of the German Knights of St. John⁷. Already the very next day, on April 17, at four clock in the afternoon, Luther was summoned to appear before the Parliament.

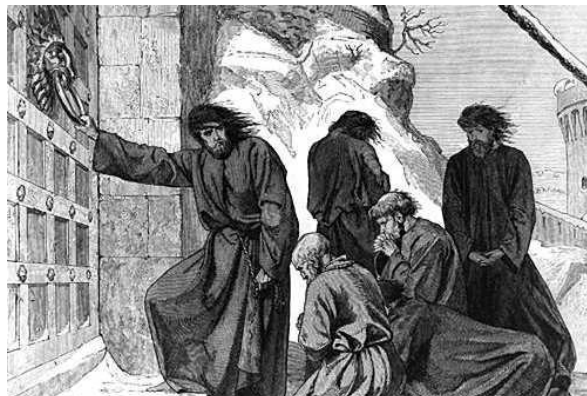
What was Luther to do before the Parliament? How did the poor monk come into this company of kings, princes and representatives of the empire? He had never been at court and did not even know proper titles of these powerful rulers, as he excused himself before the Parliament. Why did this important gathering want to hear Luther? The monk had written much and had done different things which had aroused enormous attention in the world. In 1517 Pope Leo X had announced an indulgence. There was certainly nothing unusual about that. The Popes had already often done that and thereby had financially robbed many countries, as had already been complained about for centuries. But something unusual had occurred, that Luther in 1517 had issued 95 theses against indulgences in which while he still yet mildly spoke about papal indulgences, yet nevertheless still said that the real treasure of the Christian Church is the Gospel of Christ, the Saviour of sinners, and everyone who believes this Gospel has forgiveness of sins even without papal indulgences. These theses of Luther's which had in 14 days spread over all Germany and in four weeks had spread all over Europe as if angels had been the messenger carriers struck like a bomb on the Roman camp. And this is easily explained. **If people are saved through the forgiveness which Christ has obtained for all sinners, then the indulgence of the pope is of no benefit and with it falls the entire papistical doctrines of salvation by works and by being able to pay money to purchase forgiveness of sins and thus the entire kingdom of the pope.**

⁵ Usurped means to take or seize a position of power illegally or by force.

⁶ A Danish student of Luther's who had been studying at Wittenberg and who was also a close friend of Luther's. He had accompanied Luther to the Leipzig Disputation (July 1519).

⁷ This order was responsible for founding many hospitals, nursing homes, hospices and other institutions. The Order today is a major provider of medical and rescue services in Germany. These services are similar to the [St. John Ambulance](#) in many [Commonwealth nations](#). During the time of the Reformation many in this Order accepted Lutheran theology.

Furthermore, in 1520 the Pope had placed Luther under the Bann as a heretic. Also the imposition of the Bann on the part of the Pope was nothing new. The popes had already for quite some time placed princes, individual people and whole countries under the Bann if they would not acknowledge the Pope's supremacy. But by this time the biggest sensation was caused by the fact that Luther had thrown the papal bull of excommunication into the fire on December 10, 1520.



A German prince had once done that before Luther, but unfortunately he soon went to Canossa and did penance, because the Pope had released all his subjects from their oaths of allegiance to this prince⁸. That's why he felt compelled to have to take back what he had done against the authority of the Pope.

However Luther retracted nothing, but he continued to maintain his public renunciation of the authority of the Pope as he had previously done. Thus the Pope and his supporters regarded the matter of Luther as closed. Luther was no longer even heard, but handed over to the secular authorities for punishment and his books were burnt. Charles V, who was King of Spain and who had been for a year elected Emperor of Germany, seemed to be quite willing to deal with the matter according to the wishes of the Pope. But the German princes who were assembled with Charles at Worms placed before the Spaniard that which had not yet been done in Germany. Luther already had significant a number of followers among the people. A revolution threatened if the Parliament would not hear Luther⁹. Charles V gave in and summoned Luther to appear before the Parliament to give an account for his stand. The letter from the Emperor was courteous and polite¹⁰. To the great annoyance of the Rome Catholic officials Luther is not addressed it as a heretic and as one who is under the Bann of excommunication, but with the titles which were given to university professors and doctors of theology at that time.

The letter reads thus:

"Honorable, Dear, and Pious Sir! As we and the Estates of the Holy Empire, here assembled, have purposed and decided to obtain information about the doctrine and books which have been issued by you some time ago, we have given, and hereby send you, our and the Empire's free and

⁸ This was **Henry IV** (1050 – 1106), King of the Romans and [Holy Roman Emperor](#). At Worms, on 24 January 1076, a [synod](#) of bishops and princes summoned by Henry declared Pope Gregory VII deposed. He replied by excommunicating the king and all the bishops named by him on 22 February 1076 and demanding of the king's subjects that they refuse him obedience. Henry decided to perform the penance required to lift his excommunication and to ensure his continued rule. He chose Canossa, an Italian location, for the act of penance. He did this to consolidate the Imperial power in an area partly hostile to the Pope and to strengthen his position of king. Henry stood in the snow outside the gates of the castle of Canossa for three days, from 25 January to 27 January 1077, begging the pope to rescind the sentence (popularly portrayed as without shoes, taking no food or shelter, and wearing a [hairshirt](#)). The Pope lifted the excommunication, imposing a vow to comply with certain conditions, which Henry soon violated.

⁹ In this regard **Dr. A. L.Graebner** states: "Soon there were rumours of a large war band being prepared to head toward Rome. The number supposedly included 35,000 Saxons together with an equal number of Bohemians. **Luther was not pleased with such efforts and reports, but increased his warnings against the use of force, asking that the matter be left to God and his Word.** He even wrote the same to Hutten. When he invited Caesar and the entire nation to stand with him for his appeal, he was not calling for the use of earthly force. He wrote, 'The world was overcome through the Word. The church was saved through the Word. It will be reformed through the Word. The antichrist, too, who began without power, will also be trampled under foot by the Word.'" (Biography of the Reformer, A L Graebner, p.222 Translated into English in 2012 - 2014 by W. O. Loescher).

¹⁰ **Dr. Graebner** states: " It was signed by Caesar and the Archbishop Albrecht of Mainz, the archchancellor of the empire. It made no mention of recanting, but justified summoning Luther with the phrasing decided on by Caesar and the authorities, 'on account of the teachings and the books,' that had been written by him for some time. They needed information from him. The amicable address, 'honorable, dear, devout' with which the summons began **was outrageous to the legate Aleander.**" (ibid, p. 228).

straight safe-conduct to come hither and return hence to your safe domicile. We desire that you start promptly, so as to be with us here without fail within the twenty-one days fixed in our safe-conduct;¹¹ and that you do not stay away from fear of any violence or wrong. For we shall strictly hold you to this our safe-conduct, and absolutely rely on your coming. By so doing you will act in accordance with our serious purpose.

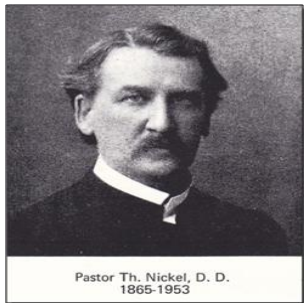
Given in our and the Empire's city of Worms, on the sixth day of the month of March, 1521.

Charles."¹²

In this way Luther had arrived at Worms and for the Imperial assembly.

(To Be Continued)

(Apart from the bolded texts all other emphasis is Dr. Pieper's. Headings have been added, paragraphs divided up and maps and pictures added.)



THE GOVERNMENT OF GOD - Part 2.

[From "Der Lutherische Kirchenbote" (The Lutheran Church Messenger) official church paper of our former ELSA in Australia, August 31, 1916, Vol. 43, Number 18, Pages 137-139; Conclusion of Series. By the late Dr. Th. Nickel¹³]

But also **every individual person** is the object of God's rulership. Psalm 33:13-15: "**The LORD¹⁴ looketh** (gazes intently) **from heaven¹⁵; He beholdeth** (sees) **all the sons of men** (mankind)¹⁶. **From the place of His habitation** (His dwelling place) **He looketh upon** (watches) **all the inhabitants of the earth¹⁷. He fashioneth** (forms) **their hearts alike¹⁸; He considereth** (discerns) **all their works¹⁹.**" Prov.20:24, "**Man's (Luther: everyone's) goings are of the LORD²⁰; how can a man then understand his own way²¹?**"

GOD'S WAYS OF DIRECTING OUR LIVES ARE FAR BETTER THAN THOSE OF OUR OWN CHOOSING.

¹¹ **Dr. W. H. T. Dau** comments: "This was reckoned from the day on which the herald handed Luther the summons, March 27." (**At the Tribunal of Caesar** by Dau, p.151).

¹² The translation of this was taken from **At the Tribunal of Caesar** by Dau, p.151

¹³ **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.

¹⁴ **The LORD, Jehovah, Jahweh**, who is the great Ruler of the universe.

¹⁵ **Kretzmann**: "With the eyes of His omniscience."

¹⁶ Not one person is hidden from His sight.

¹⁷ **Kretzmann**: "All their deeds being open to His gaze."

¹⁸ **Kretzmann**: "He is the Former of their hearts all at once, both in the creation of each soul and in forming the thoughts of the heart under His providence."

¹⁹ He understands "exactly how they put their plans into execution" (**Ketzmann**).

Keil and Delitzsch state on these verses: "For this very reason everything that exists, even to the most hidden thing, is encompassed by His omniscience and omnipotence. He exercises an omniscient control over all things, and makes all things subservient to the designs of His plan of the universe, which, so far as His people are concerned, is the plan of salvation. Without Him nothing comes to pass; but through Him everything takes place."

²⁰ **Kretzmann**: "He is dependent upon the Lord in all his actions, he is directed by the manner of God's disposal."

²¹ **Kretzmann**: "It is impossible for him to decipher the ways in which God directs him, he cannot uncover the secrets of God's government."

That **Noah** was saved in the great worldwide flood occurred because God had commanded him to build an Ark. God took the life of **Abraham** in His hand and led him along the way in which he was to go. Similarly, we also recognize the wonderful way in which the hand of God directed and guided the whole way of life of **Moses**. And what shall we say of **Joseph**, sold by his brothers into slavery in Egypt, thrown into prison, then released from prison, elevated by Pharaoh and was made prime minister of the country! That was not an accident but was due to the wonderful ruling and guiding of God.

God gazed intently from heaven and saw all mankind. He knows them all; no one is unknown to him. He knows them all by name. “**Before I formed thee in the belly (womb) I knew thee**²²,” the Lord said to the prophet Jeremiah, “**and before thou camest forth out of the womb (were born) I sanctified thee**” (Jer.1:5). Now whether anyone is poor or rich, distinguished in the eyes of the world or unimportant, a king or a beggar, large or small, God knows him *guides and rules* him. “**He fashioneth**²³ **their hearts alike**” (Psalm 33:15). At the time Joseph’s brothers had agreed to the idea to let their brother die in the pit. However Reuben intended to rescue him from the pit and to send him back again to his father. But God, who through Joseph wanted to rescue many people, who had already previously announced to Abraham that his descendants would be slaves in Egypt for many years, now directed all the circumstances so that His counsel and will would be carried out. He allowed Ishmaelite slave traders travel the road nearby and He directed the attention of Joseph’s brothers to them. The idea was aroused in Judah to sell Joseph in this way and so God’s counsel was carried out.

GOD CONTROLS THE THOUGHTS, CIRCUMSTANCES AND ACTIONS OF PEOPLE.

Thoughts depend on many different circumstances. The sight of the ointment with which Mary anointed the Lord and the fact that Jesus defended her against the reproach of being wasteful aroused in **Judas Iscariot** the determination to betray Jesus (John 12:1-8). When **Peter** saw the rich blessing which the Lord brought him in his catch of fish, he fell down at the knees of Jesus and said: “**Depart from me; for I am a sinful man, O Lord**” (Luke 5:8). The sight of the crucified Saviour even made a different impression on each of the **two thieves**. The one opposed the Lord and blasphemed, but the other one was converted to the Lord and was saved. Joy or suffering, a sudden accident, a miraculous escape, a song that you can hear, even a single word can exert such an influence on a person that will change his life for better or for worse.

Now it is God who often places us in such circumstances or allows it to happen so that we are placed in such circumstances whereby certain thoughts are brought about in us and He direct these thoughts and intentions according to His counsel. “**The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever He will**”²⁴ (Prov.21:1). “**O LORD,**” says the prophet, “**I know that the way of man is not in himself: it is not in man that walketh to direct his steps**”²⁵ (Jer.10:23). “**(Thou shalt) govern the nations upon earth**” (Ps.67:4), says the Psalmist.

Then **Saul** went to Damascus to arrest the Christians there and to hand them over to the Jewish High Council in Jerusalem. But from a persecutor of the Lord he became a chosen vessel of the Lord. The Lord appeared to him on the way and from Saul (the persecutor) he became a **Paul (the apostle of the Lord)**. That was the work of the Lord. Also still today we learn **how God directs our heart just as He wants to**. We read the Bible, a hymn, a good book; we hear a sermon, an emotionally moving Christian song and it produces within our heart a battle of the Spirit against the flesh (sinful nature). The voice of our conscience

²² The Hebrew here has the idea of taking an intimate personal loving interest in. Even before Jeremiah was conceived the Lord lovingly destined him to be His prophet.

²³ Gesenius gives its meaning as “to form, to fashion, as a potter, clay.” **Luther** has: “Er lenkt ihnen allen das Herz” which means: “He controls the heart of all of them.” **Kretzmann**: “He is the Former of their hearts all at once, both in the creation of each soul and in forming the thoughts of the heart under His providence.”

²⁴ God directs the thoughts and plans of the mightiest rulers of this earth in agreement with His will just like men lead water in canals wherever they desire.

²⁵ The heart of man plans his own way, but the Lord directs it.

is awakened and we let ourselves do something which we intended to do, something which we did not want to do.

HOW GOD PREVENTED A ROBBERY AND ITS CONSEQUENT PUNISHMENT.

Then there are two men who sat together and devised a plan how they could forcibly break into their neighbor's place to commit a burglary; they had even discussed the place, time and hour, where and when they wanted to meet on the following night to carry out their evil plan. When one of them came home his youngest child climbed onto his lap and lovingly stroked his father's cheeks and said, "Dear father, I am so very happy that you have come home." There was the father in a troubled state of mind and he wanted the child to take his seat at the table; but this young child wrapped his arm around his father's neck and said, "Dear father, I love you so much." Soon also two other adults came to the house and related that the father of M. had been arrested on account of theft. M. had cried aloud and not looked up; he was ashamed of his father. These words then entered through the heart of this man like a knife and he always kept them in his mind: "Ashamed of his father." "Must my children even once be ashamed of their father?" "No," he thought, "that must not be," and he did not go out to the place where the theft was to be carried out. His companion waited in vain for a long time for him and then performed the act alone. But his companion was caught in the act of stealing and when the other man went to work the next morning he heard the same story. Then with his hands folded he sighed with relief: "Thank God, children have rescued me. May God protect me from now on that my children may not be ashamed of me."

God rules everything. He rules all nations and every individual person. **By using even the most seemingly insignificant circumstances He often moves a person to stop doing something which is offensive before he intended to do it, and direct and guides us away from the path of sin to the path of Godliness.**

HOW GOD CHANGED THE LIFE OF JOHN WILLIAMS



John Williams (1796-1839), the missionary to the South Seas²⁶, was a God fearing child²⁷ from devout parents. They had given him training as a foundry worker and mechanic (ironmonger) with a man name Tonkin²⁸ who was also a pious Christian man. There he initially behaved himself very respectably. But soon he got into bad company and became fond of the sinful world. "I despised the day of the Lord²⁹ and His Word," he himself says, "for I loved the pleasures of the world more than God. I had often mocked the name of Jesus and I had thrown far away all the things in which eternal comfort alone is still to be found." On a Sunday evening -- it was January 30, 1814 -- he had arranged to meet with his worldly-minded friends to gather together at an inn. His companions were slow in coming and so he went up and down impatiently in front of the (Tonkin) house. Then Mrs. Tonkin left the house to go to church and asked

him what he intended to do. When he replied that he was waiting for his companions and that they wanted to spend a merry evening with each other drinking at the inn, she urged him yet once more to go with her to the evening church service. He did not dare refuse her request and went with her, yet he, in church, was like

²⁶ The Lord richly blessed his missionary work among the natives of Tahiti, the Cook Islands, Rarotonga and Samoa. However, in November 1839, while visiting a part of the New Hebrides where John Williams was unknown, he and fellow missionary James Harris were killed and eaten by cannibals on the island of Erromango during an attempt to bring them the Gospel.

²⁷ In childhood he even composed hymns and prayers for his own use. (Wikisource).

²⁸ On 27 March 1810 he was apprenticed for seven years to Enoch Tonkin, a furnishing ironmonger in the City Road, London. He ardently devoted himself to his trade, and showed so much ability that Tonkin usually entrusted him with work requiring delicacy and accuracy of execution. (Wikisource).

²⁹ Public worship.

sitting on hot coals and was longing to be with his friends. Now the pastor stepped into the pulpit and read the text: " **For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?**"³⁰ and spoke on this text in **demonstration of the Spirit and of power**³¹. And Williams became more attentive and the Word took hold of him more powerfully and he went away from the church a **new man. He never forgot that evening.** In the year 1838 he preached from the same pulpit and said: "It is now 24 years ago that a faithful friend led me, a straying young man, into this house of God. There is the door through which I entered; there is the place where I sat; I still remember everything as if it had been yesterday. It pleased God's great grace to touch my heart in that hour so powerfully that I separated from all my worldly friends. To the praise of the Lord I must confess that I have grown from then on in the grace and knowledge of my Lord and Saviour Jesus Christ." **Thus the Lord directs the actions of people.**

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

LECTURES ON THE EVANGELICAL LUTHERAN CHURCH THE TRUE VISIBLE CHURCH OF GOD ON EARTH by Dr. F. Pieper.³²

EIGHTH LECTURE: EXPOSITION OF SCRIPTURE MUST AGREE WITH THE ORIGINAL TEXT.

Everyone who claims to be a Christian appeals to *Holy Scripture* (for the basis of their teaching). There is no sect³³ which has not eventually appealed to Holy Scripture in support of their teachings, and in particular for their *distinctive* teachings (those which differ from other church bodies). Not only the papistic sect, but also the numerous Reformed sects promote the specific claim that their teachings are directly or indirectly contained in Holy Scripture. Also we are faced with the fact that many within the visible church (Christendom) appeal to one and the same Holy Scripture to support their *differing* teachings.

Isn't that an extremely *alarming* fact? Indeed, isn't that enough to cause one to despair? Aren't the Jesuits then after all in the right when they compare Holy Scripture with a **waxen nose** which they twist in every direction, that means, they let themselves interpret any doctrine of Scripture as they please? This alarming fact, this openly displayed disagreement (dissensus) within the Christian church bodies which involves making the same appeal to Holy Scripture to support their conflicting doctrines, has also already given **offence** to many. Many have been **completely misled** from the Christian faith because they said there can be nothing at all of value with the Bible and with Christendom when they themselves in Christendom are so disunited in doctrine. Still others have thrown themselves into the arms of the **papacy**³⁴, in order by this dangerous act with possible deadly consequences³⁵ to avoid the conflict of human opinions. They considered it more secure for themselves to join that Christian church body, the Papacy, which outwardly

³⁰ Mat.16:26.

³¹ 1 Cor.2:4.

³² **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.

³³ Pieper is not using the word "**sect**" to refer to antichristian groups or cults like the Jehovah's Witnesses. He is using it in the sense of our Lutheran fathers to refer to **any body of people in the visible church who agree on certain doctrines but who differ from the orthodox Lutheran Church**. Often in Lutheran books of doctrine it is used to refer to Reformed groups who differ with the orthodox Lutheran Church.

³⁴ It means to join the Papacy eagerly and wholeheartedly.

³⁵ Pieper uses the expression, "**salto mortale**," which means a dangerous, daring death-defying jump with possibly a lethal outcome.

stands there as the biggest and which appears to be united as the strongest. Also many in our own midst have themselves shown less trust in Holy Scripture, as a result of the outward strife-ridden condition of the church, namely, the trust that **Scripture is a bright light**, that it is such a Scripture in which **God has revealed every teaching of the Christian faith in a clear and unmistakable way**.

Yet, if for this reason we want to allow ourselves to be robbed of our trust in Holy Scripture, we would be **acting very foolishly** and **committing a great evil against Holy Scripture**. Truly it is not the fault of Holy Scripture, but solely and alone the fault of men when they deduce from one and the same Scripture different kinds of teachings. Clearly and unmistakably the Scriptures **reveal** all the Christian doctrines and it just as clearly and unmistakably **opposes** all false teaching in the church. True, God does not strike hard with thunder and lightning when a man comes forward with and professes false doctrine in the church. But God does not let that go unrebuked also in this present time. He opposes all false doctrine. He does this through His clear unmistakable Word. Indeed, God has so arranged Holy Scripture that one *can* not only draw from it the Truth, but that one *must* draw the Truth from Holy Scripture, **as long as one continues entirely in the Words of the Scriptures**.

But here you ask: How does it occur then that so many enter into error in their interpretation of Holy Scripture? Now, here is my answer to you, as well as that of our entire Lutheran Church: This occurs **because men interpret the Scriptures, instead of allowing Scripture to expound itself**, because men interpret the words of Scripture, **instead of letting the words of Scripture be interpreted by Scripture itself**. Wherever one allows the words of Scripture to interpret themselves, then there is no disagreement, but a complete agreement in all doctrines.

Therefore, the Lutheran Church warns so earnestly against every *private* interpretation of Scripture and so earnestly and insistently emphasizes this principle that Holy Scripture is to be understood and accepted only according to its own exposition. Now what this includes is: **Holy Scripture expounds itself** and that is the matter especially to be taken note of which we want to demonstrate still further.

Above all we adhere firmly to:

“The Evangelical Lutheran Church leaves the decision solely to the original text.” [A]

These words do not mean that the entire Christian doctrine cannot be obtained with certainty from a *translation* of Holy Scripture. They also do not mean that every Christian cannot be *divinely certain* of every doctrine from his translation (a reliable one, BLW). God has arranged Holy Scripture *wonderfully*. He has of course so arranged it that every doctrine dealing with our faith occurs in expressions containing such clear and simple words in the original text that every translation which at all still deserves the name of a translation must also bring all the doctrines expressed in the Scriptures. We find that confirmed when we examine the existing (reliable, BLW) translations on the strength of that. In the Vulgate, for example, the all the doctrines of Holy Scripture are expressed clearly just as they do in the (reliable, BLW) English translations. Therefore also every Christian, who is not conversant in the original text, can obtain with certainty the entire Christian faith from a (reliable, BLW) translation. Furthermore: Because the operation of the Holy Ghost and the testimony of the same are connected not only with the words of the original text, but also with the corresponding words of the translation which have the same meaning, then a Christian can also have the testimony of the Holy Spirit concerning the correctness of the doctrine from every (reliable, BLW) translation.

Why do we nevertheless adhere firmly to this principle: **“The Evangelical Lutheran Church leaves the decision solely to the original text?”** When *controversy* arises over the interpretation of a certain text, when it is, for example, therefore at issue whether certain words are to be emphasised or not, yes, when controversy arises over the point whether a translation reproduces the original sense, **then we must refer back to the original text**. That the papacy has decreed that one is not to be permitted to go back to the original text, but the Vulgate is to be absolutely canonical, that is **antichristian, that means the original**

inspired Words of God are created by the church and a human translation is made the *absolute standard*.

Let us listen to **Luther** in his “Letter to the Councilmen of All Cities in Germany That They establish and Maintain Christian Schools, of the Year 1524 (SL.X:547 ff.)”. In this letter Luther insists on the knowledge of the original languages of Scripture in order to be able to explain the Scriptures from the original languages, although he admits that one can learn the way of salvation from any (reliable, BLW) translation, yes, one can also be a good preacher and teacher in the church without a knowledge of the original languages of the Holy Scriptures. Indeed, also in our synod we have preachers and teachers who are not well-versed in the original languages of Holy Scripture and yet they are capable teachers and competent preachers. But for the public battle against false teachers who argue from Holy Scripture on the basis of the original text, they would not be able to cope.

Luther writes: “*Hence it is a far different matter to be a simple preacher of the faith than to be an Interpreter of Scripture* or, as Paul calls him, a prophet. **A simple preacher by [extant] interpretations has so many clear passages and texts that he can know Christ, lead a godly life, and preach to others.** But to interpret Scripture, and that independently, and to **fight against the erring interpreters of Scripture**, for that he is too weak. **That cannot be done without the languages.** But there *must* be in Christendom such prophets as study and *interpret* Scripture and are capable of *controversies*; to lead a holy life and teach rightly does not suffice. **Hence the languages are directly and by all means necessary in Christendom** just as are the prophets and the interpreters, though it is not necessary and need not be that every Christian or minister be such a prophet, as St. Paul declares 1 Cor. 12:8, 9; Eph. 4:11. *As the sun is in contrast to the shade, so the language is in contrast to all the glosses of the fathers....*

“Nor must it mislead us that some boast of having the *Spirit* and so despise Scripture; or also that some do not consider the languages to be useful, as do the Waldensian brethren. But, dear friend, what of the Spirit? I also have been in the Spirit and have seen the Spirit (if I should be permitted to boast of my flesh) perhaps more than those who will see Him this year, as they stoutly boast of themselves. In addition, my Spirit has proved something, whereas their Spirit sits quietly in the corner and does no more than project His glory. Indeed, I know very well how greatly the Spirit does all things by Himself.

“I could have remained far away from all thickets [difficult passages], had not the languages helped me and made me sure and certain of Scripture. I could have remained pious and quietly preached in my parish, but I would have had to leave the pope and the sophists with all their antichristian forces as they are. In Scripture the devil does not regard my Spirit as much as he does my language and pen; for my Spirit does not take anything away from him except me alone; but Holy Scripture and the languages make the world too narrow for him and harm him in his kingdom.”

(To the Councilmen of All Cities in Germany That They Establish and Maintain Christian Schools [1524], X, 547 if.; SL X, 470 if.) [Taken from Walther’s True Visible Church by Dr. J.T. Mueller.]

In addition, let us take note of the admonition that in order to obtain the doctrines of Scripture from the original languages requires **a good knowledge of the original languages**. Whoever only possesses a poor knowledge of the original languages, so that he cannot independently judge on the basis of this knowledge, he is woefully at the mercy of and relies on Commentaries which the interpreter of Holy Scripture wants to use by relying on their interpretation of the original text. When such an “exegete” --- in order to remain with the recent ones --- reads Philippi, then he agrees with Philippi; when he reads Hofmann, then he agrees with Hofmann; when he reads Meyer, then he agrees with this Commentary; when he reads Keil, then he agrees that he is also correct; because he himself is not fully conversant with the original languages. Therefore let us be **earnest in the study of the original languages of Holy Scripture**, also here at this institution.

The second point which is to be adhered to firmly if we want to let the Scriptures expound themselves is this, that we must adhere to the linguistic usage in our exposition of Holy Scripture. As Thesis [B] reads:

“The Evangelical Lutheran church, in its interpretation of words and sentences, adheres to the linguistic usage.” [B]

Whoever does not adhere to the usage of the original Biblical languages in the exposition of Scripture will of necessity err. Why? Why *must* the non-observance of the linguistic usage of Scripture itself lead into error? It is for this reason that God has not given His revelation to us in a *new* and *heavenly language*, which, we note by the way, also would not even understand, but He Has given it in the language which the people spoke at that time, in which (language) He entrusted the Holy Scriptures. **God made the language, as it was found to be used at that time, to be the bearer of His Revelation.** As a person spoke among the Israelites, in the home, in the lanes, at work, in their business, so God has also spoken to the Israelites in Holy Scripture, and now to the whole world.

Furthermore: **at the time of Christ, as a person then spoke in the street, in the family, in their business, so God speaks to us in the same language in the New Testament.** In expounding Holy Scripture a person must therefore observe this precise linguistic usage. **If a person does not observe this linguistic usage, then he errs, then he does not let Holy Scripture be expounded by Scripture itself,** but interprets it according to his own free will, then he decides the meaning of the words not from Holy Scripture, **but according to his own thoughts.** To put it concisely, **do not then permit anyone to be the master of Holy Scripture, but let Holy Scripture rule everyone.** Therefore it is also necessary that you learn to know with complete precision the *linguistic usage* of Holy Scripture. You cannot make the *usus loquendi*³⁶, the popular usage, which has been brought in from the outside, the standard. **In the exposition of Scripture you must apply a grammatical rule which has been taken from Holy Scripture itself.** Likewise, you must examine every Lexicon which you use to see whether it records the meaning of the individual words just as these words have been used in *Holy Scripture*.

The old teachers remind us that as the Son of God took unto Himself a true, real human nature, so God has taken unto Himself in Holy Scripture real human speech, as it was then in use, so that when we now want to understand and explain Holy Scripture we must be guided by the human linguistic usage. We here refer to a striking passage of the Old Testament which shows conclusive evidence for this. We read in Deut. 30:11-14: **“For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee³⁷ (*qaarob`eeleyikaa hadaabaar*), in thy mouth, and in thy heart, that thou mayest do it.”** So God here answers the Israelites who wanted perhaps to say: "God's commandments which He has given us are *heavenly* commandments! Is it possible then for us after all to *understand* and *comprehend* them so that we can also *obey* them?" God answers that the Israelites had not been given a Law which was clothed in a heavenly or foreign language, but had been placed before them **in the language which the people used at home and in business.**

³⁶ This is the Latin term meaning "popular usage," or the way in which a word is used in ordinary speech. The *usus loquendi* of words found in the Bible must be determined by the Bible itself. This is done by studies of how the word is used in the Bible itself.

³⁷ The Hebrew for "*very nigh unto thee*" is **בְּקִרְוֹ אֱלֹהֵי הַדְבָר**. Dr. Kretzmann comments on Deut.30:14 as follows: "The Word of the Law had not been written down in secret and hidden from the eyes of the people, but it had been brought to the attention of the entire congregation **in the spoken word, in public proclamation; it had become the subject of discussions in their midst; they had had time to meditate upon it.** All the greater, therefore, was their obligation to keep it. These words are by St. Paul, Rom. 10, 6-8, applied to the Word of the Gospel. **That also is not inaccessible to any man, for its sound has gone forth into all the lands, it is being preached throughout the world. It is but necessary to hear, to read, to accept, to confess.**"

Therefore our Church has said: The true Church, that is, **the orthodox Church is grammatical**, that is, **the true Church understands the Word of Holy Scripture according to the linguistic usage which is contained in the Scriptures**. When a church is **ungrammatical**, when it does not observe the usage of the languages of the Bible, **then it brings forth other teachings from Scripture** than those that have been revealed in that very place in Scripture, and **consequently it ceases to be an orthodox Church**. Thus the grammar is closely observed by the orthodox Church. Therefore **my strong proposal**³⁸ is: **Devote yourselves to the grammar**, or to speak with our Confessions: “to the natural meaning” of the language. Luther and our Dogmaticians stand in favour of this that the *linguistic usage* must be adhered to firmly in every exposition of Scripture.

The Apology [of the Augsburg Confession]: “It is silly to transfer here the saying of Solomon (Prov. 27:23), ‘Know well the condition of your flocks.’ . . . By a marvellous transformation our opponents make passages of Scripture mean whatever they want them to mean. According to their interpretation ‘know’ here means to hear confessions; ‘condition’ means the secrets of conscience and not outward conduct; and ‘flocks’ means men. The interpretation surely is a neat one, worthy of these men who despise grammar.’ (Art. XII, 106, p. 197; this quotation is from Tappert edition³⁹; See Triglotta, p.283.⁴⁰)

Again **The Apology** states: “It is surely amazing that our opponents are unmoved by the many passages in Scripture that clearly attribute justification to faith and specifically deny it to works. Do they suppose that these words fell from the Holy Spirit unawares?” (Art. IV, 107, 108, p. 122).⁴¹

Luther: “We must everywhere adhere to the simple, plain words of Scripture and its peculiar style and meaning, which the letter or the grammar (*grammatica et usus loquendi*, i. e., **the grammar and usage**)

³⁸ *ceterum censeo*: The advice received from the late Pastor Ken Miller on the meaning of this expression was: " Here it seems to be a technical term for: proposal or resolution." **Wikipedia**: "A common modern use in order to **emphasise to third parties the strength of one's opinion about a perceived necessary course of action** is to add either at the beginning or the end of a statement the two opening words "*Ceterum censeo*..." The phrase was most famously uttered frequently by the Roman senator [Cato the Elder](#) (234–149 BC), as a part of his speeches.

³⁹ The literal translation of Dr. Walther's quotation reads (**from the translation of Dr. J. T. Mueller**): “The opponents make out of Scripture black and white, when and how they desire, **contrary to every natural meaning of the clear words** in the passage: *Cognosce vultum pecoris* (‘Be careful concerning thy sheep, Prov. 27:23’). Here *cognoscere* must mean to hear confessions; cattle or sheep must mean men; *stabulum* (stable), we think, means the school in which such doctors and orators are. But it serves them right who despise Holy Scripture and all useful arts, that they **fail so grossly in the grammar**.”

⁴⁰ Compare this with the full section from the Triglotta, p.283: “And it is ridiculous to transfer hither the saying of Solomon, Prov. 27, 23: *Be thou diligent to know the state of thy flocks*. For Solomon says nothing of confession, but gives to the father of a family a domestic precept, that he should use what is his own, and abstain from what is another's; and he commands him to take care of his own property diligently, yet in such a way that, with his mind occupied with the increase of his resources, he should not cast away the fear of God, or faith or care in God's Word. But our adversaries, by a wonderful metamorphosis, transform passages of Scripture to whatever meaning they please. [They produce from the Scriptures black and white, as they please, **contrary to the natural meaning of the clear words**.] Here *to know* signifies with them to hear confessions, *the state*, not the outward life, but the secrets of conscience; and *the flocks* signify men. [*Stable*, we think, means a school within which there are such doctors and orators. But it has happened aright to those who thus despise the Holy Scriptures and all fine arts that they **make gross mistakes in grammar**.]”

⁴¹ Dr. Walther's quotation reads literally: “What do these poor people think anyway? Do they think that Scripture without cause sets forth the one thing so often with clear words? **Do they think that the Holy Spirit does not give His Word surely and deliberately or that He does not know what He is talking about?** The Latin text says: *Num arbitrantur, excidisse Spiritui Sancto non animadvertenti has voces?* That is: ‘Do they think that all this escaped the Holy Spirit because He did not carefully consider His words?’ That is, in haste or by mistake?”

Triglotta (p.153): “Truly, it is amazing that the adversaries are in no way moved by so many passages of Scripture, which clearly ascribe justification to faith, and, indeed, deny it to works. Do they think that the same is repeated so often for no purpose? **Do they think that these words fell inconsiderately from the Holy Ghost?** But they have also devised sophistry whereby they elude them.”

and the natural way of speaking convey, as God has created language among men.”(*Reply to Erasmus’ Tract On the Freedom of the Will [1525], XVIII, 2271 f.; SL XVIII, 1820*) [Taken from Walther’s True Visible Church by Dr. J.T. Mueller.]

C. G. Hofmann (1703-74): “Very rightly Melanchthon once drew attention to the fact *that Scripture cannot be understood theologically unless it is first understood grammatically*. Most seriously Martin Chemnitz declared *that the church dare only be grammatical*; that is, that it dare not invent anything new or produce new articles of faith, but that it must learn what the Holy Spirit has given from the true *grammatical* meaning of the words; for if the true grammar is lost, then also the light of the pure doctrine is at once extinguished, just as the *pure doctrine* was restored when at Luther’s time the true *grammar* was restored.” (*Irastitut. th. exe get.* [Vuittenb., 1754], pp. 298ff.) [Taken from Walther’s True Visible Church by Dr. J.T. Mueller.]⁴²

On the part of the fanatics one has objected: "How can the Revelation of God whose wisdom is infinite be judged according to the rules of human language?" This is nonsense! God has condescended to make use of the human language as a means for His Revelation and therefore we must also understand God’s Revelation according to the linguistic usage of human language.

Furthermore, we must adhere to this that only the *literal* sense of Holy Scripture is the true meaning.

[Delivered by F. Pieper on 17 Jan., 1890] (This lecture is to be Continued.)

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

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PRACTICAL

(The following is translated from the **Real Lexikon**, a series of 8 volumes summarising the sermons, essays, etc., of the old former Missouri Synod and the Synodical Conference drawn up by Pastor Eckhardt, pages **49- 53**)

The Lord’s Supper.

53. Unbelievers.

(a) Also unbelievers receive Christ’s true body and blood in the Lord’s Supper⁴³.

1 Cor.11:27⁴⁴: “**Guilty of the body and blood of the Lord.**”

⁴² To “extinguished” Walther adds the following footnote: “Erasmus relates how he was told by Colet, dean of St. Paul’s in London, that an old theologian in a council held under his (Colet’s) chairmanship answered the question how it could be proved from Scripture that heretics are to be put to death by saying: ‘It is written: *Haereticum hominem devita*’ (Titus 3:10). He thought that the verb *devitare* (to avoid) was derived from *de* and *vita* and meant as much as: to put out of life to death. In order that he might deny that Christ’s blood is in the sacramental cup, Beza, contrary to grammar, in Luke 22:20 referred the word *ekchynnomenon* to the dative *haimati*.” [The verb *ekchynnomenon* does not agree grammatically with *haimati* since it is not in the dative case.] [TVC,Walther, transl. Dr.J T Mueller, p. 72]

⁴³ **Triglotta** (p. 993): “For that not only the godly, pious, and believing Christians, but also **unworthy, godless hypocrites**, as Judas and his ilk, who **have no spiritual communion with Christ, and go to the Table of the Lord without true repentance and conversion to God, also receive orally in the Sacrament the true body and [true]blood of Christ, and by their unworthy eating and drinking grievously sin against the body and blood of Christ**, St. Paul teaches expressly. For he says, 1 Cor. 11, 27: *Whosoever shall eat this bread, and drink this cup of the Lord, unworthily*, sins not merely against the bread and wine, not merely against the signs or symbols and emblems of the body and blood, but **shall be guilty of the body and blood of the Lord Jesus Christ**, which, as there [in the Holy Supper] present, he dishonors, abuses, and disgraces, as the Jews, who in very deed violated the body of Christ and killed Him; just as the ancient Christian Fathers and church-teachers unanimously have understood and explained this passage.”

Triglotta (p.1151): “That the oral partaking of the body and blood of Christ is done not only by the worthy, **but also by the unworthy**, who approach without repentance and true faith; nevertheless, **with a different result**: by the worthy for salvation, **by the unworthy for judgment.**”

1 Cor. 11:29⁴⁵: “**Not discerning⁴⁶ the Lord's body.**”

Rom.3:3, “**For what if some did not believe? Shall their unbelief make the faith of God without effect?**”⁴⁷

2 Tim.2:13, “**If we believe not, yet He abideth faithful; He cannot deny Himself⁴⁸.**”

(1 Cor.10:3-5⁴⁹: “**(They) did all eat the same spiritual meat (food)⁵⁰.**”

Note (a): Example: Hence it is also with Baptism. ---- If we are blind, the sun still shines⁵¹.

Note (b): The eating in the Lord's Supper is not a spiritual one, but an oral one, an essential union of the elements with Christ's flesh and blood.

Note (c): If non-Christians do not receive Christ's true body and blood, then Christians do not receive His true body and blood also.

Antithesis (We reject as false): Many Pietists. In the moment when the godless want to receive Christ's body, the Sacramental Union disappears. Burk.

(b) The unbelievers do not receive the benefit of the Sacrament, the forgiveness of sins. **They depart from the Sacrament empty.**⁵²

Note: Abraham had partaken **of** the body of Christ⁵³, but not **the** body; Judas had partaken **the** body, but not **of** the body⁵⁴.

⁴⁴ 1 Cor.11:27, “**Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.**”

⁴⁵ 1 Cor. 11:29, “**For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body.**”

⁴⁶ **Kretzmann** explains this expression in an excellent manner: “**He makes no distinction between an ordinary meal and this heavenly meal; he does not realize that the true body and blood of his Savior are here present**, and that for this reason a thoughtless use of the Sacrament is **blasphemy and results in the final righteous punishment of God**. For he that approaches the table of the Lord in such a spirit of frivolousness will indeed also receive the body and blood of Christ in, with, and under the bread and wine, but not as that of his Redeemer, rather as that of his **Judge**, who will, on the last day, demand an account of him with sharp reckoning, since the outward behavior is only an indication and demonstration of the unbelief of the heart.”

⁴⁷ **Kretzmann**: “If some were unfaithful, surely their unfaithfulness will not render the faithfulness of God inefficient!.... **God will always be found faithful in keeping His part of the covenant**, and He must be seen and acknowledged as true. That will be the final result and consequence of the drift of matters: God will stand before the whole world as the Faithful One, that adhered strictly to His promises....”

⁴⁸ **Kretzmann**: “If we lose the faith of our hearts by neglecting the Word and the Sacraments, God will be faithful to His threat of punishment, for He cannot be untrue to His essence; He is the Eternal, Immutable.”

⁴⁹ 1 Cor.10:3-5: “**And did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of the spiritual Rock that followed them; and that Rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness.**”

⁵⁰ **Kretzmann**: “Both food and drink, however, were not intended merely for the maintenance of the physical life, but also for the sustenance of the spiritual life. In this respect the food and drink of the Eucharist are fitting, and likewise surpassing, antitypes of the miraculous food and drink of Israel in the wilderness. Now as then it is the Word of God which gives effectiveness to the meal, but with varying success in believers and unbelievers.”

⁵¹ What is meant is: Just as the sun is still shining during the daytime even if a blind person cannot see it, so a spiritually blind person, an unbeliever, receives Christ's true body and blood in the Sacrament without realizing it, but despises it, and eats and drinks to his condemnation, rejecting the seal of forgiveness attached to it.

⁵² **Der Lutheraner** Vol.4, p.162.

Walther Pastoral (German, p.145): “He who has no faith **receives** the real and whole Sacrament, not only bread and wine, but really and truly, by mouth, in, with, and under these elements, **the body and blood of Jesus Christ** as a precious pledge of grace and forgiveness. **But he leaves without the blessing that is there for the salvation of his soul**. How can even such a precious and valuable pledge help a person, how can it serve for his assurance in a matter, if he does not believe that it is such a precious and valuable pledge?” (**Drickamer** Translation, p.110).

⁵³ This is taught by: John 8:56, "Your father Abraham rejoiced to see My day, and he saw it and was glad."

James 2:21, “Was not Abraham our father (proven to be) **justified by works** (works of love flowing from faith) when he offered up Isaac his son on the altar?”

Heb.11:8, “**By faith Abraham**, when he was called, **obeyed** by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.”

Rom.4:3, “For what saith the scripture? **Abraham believed God, and it was counted unto him for righteousness.**”

(c) They receive

(1) the Lord's Supper **to their judgement**⁵⁵. 1 Cor. 11:29, "For he that eateth and drinketh unworthily, eateth and drinketh **damnation**⁵⁶ to himself, not discerning the Lord's body."⁵⁷

Gal.3:18, "For if the inheritance (of salvation) be of the law, it is no more of promise: **but God gave it to Abraham by promise.**"

Gal. 3:7,8: "Therefore, be sure that it is **those who are of faith who are sons of Abraham.** The Scripture, foreseeing that **God would justify the Gentiles by faith,** preached the Gospel beforehand to Abraham, saying, "**ALL THE NATIONS WILL BE BLESSED IN YOU (through the coming of Christ).**"

⁵⁴ *Was Judas present When the Lord's Supper was Instituted ?*

We believe **Dr. J Ylvisaker** in his book "**The Gospels**" (pages 654-656) makes an excellent Biblical and textual case that Judas was not present when the Lord's Supper was instituted, but had left just before towards the end of the Passover Meal. He states: "The question is this: 'At which point in the Passover did Jesus reveal the identity of His betrayer?' Jerome, Augustine, Chrysostom, Quenstedt, and others among the early Lutheran theologians, von Hofmann and Godet of a later period, believe that the disclosure was made after the institution of the Lord's Supper, and that Judas therefore had a part in the first Communion service. The Formula of Concord supports this opinion (Solida Declaratio VII: 9, 17). The expositors who accept this view base their contention chiefly upon the presentation in Luke. He refers to the identification of Judas after he has described the institution of the Holy Supper.... Matthew and Mark place the identification of the traitor before the Sacrament, and John says that Jesus pointed to Judas with the word: '**He it is to whom I shall give a sop when I have dipped it**' (13:26; cf. Mat.26:23). John does not dwell upon the institution of the Lord's Supper, but the words quoted show that Judas was made known as a traitor at the time the Paschal Lamb was eaten; **But in this event John also places the statement before the institution of the Lord's Supper....** The question is not without a certain solemn significance. If Judas took part in the Lord's Supper, then there was, even at the first Communion service, where Jesus was Himself present, an unworthy guest who ate and drank unworthily.....

"All (the texts in Matthew, Mark and John, Ed.) emphasize the circumstance that **the identification of Judas as the betrayer** took place **during the Supper in the narrow sense** (Mat.26:23; Mark 14:20; John 13:26), and Luke stresses the fact that the Sacrament was instituted 'after Supper' (22:20). We are impressed also with the statement that Judas, according to John, '**went immediately out,**' after having received the sop (John 13:30). But does not Luke force the belief upon us that Judas was present during the Sacrament? **By no means.** We are reminded again of the circumstance that **Luke oftentimes completes his account of logically related subjects, even though the chronology may be disturbed.** In the interest of this topical grouping, certain events may be placed earlier or later in this Gospel, as the case may be. An example of this is found in Chapter 1 which contains the account of John's Circumcision and the Benedictus of Zacharias (cf.VII); likewise in 4:31 ff., which antedates 4:16 ff., historically speaking; and in 5:1-11, which occurred prior to the events of 4:31 ff. Luke has also given the account of the disciples' controversy as to their comparative rank a place after the supper, although this incident belongs earlier in the evening. The connective '**but**' (Greek pleen) in 22:21 should not be duly stressed, as Lichtenstein and Ebrard have pointed out; **the word implies merely that the exposure was made during the eating of the Passover.** After due consideration, we must agree with Bugge (1838 - 96, Ed.) when he says: **According to the accounts of the three evangelists (Matthew, Mark, and John), Judas could not be present during the Sacrament, but must have left the circle of the disciples before the words of institution were spoken,** from which circumstance it follows necessarily that the words in Luke 22:21 ff., which would apparently imply the presence of the betrayer, have not been spoken after the close of the Supper, not even after the institution of the Sacrament, but earlier in the evening."

⁵⁵ **Triglotta** (p.813): "We teach, believe, and confess also that there is only one kind of unworthy guests, those namely who do not believe, concerning whom it is written, John 3, 18: 'He that believeth not is condemned already,' And this **judgment** becomes greater and more grievous, being aggravated by the unworthy use of the Holy Supper, 1 Cor. 11, 29."

Der Lutheraner Vol.4, p.162. See R. Pieper **Sermons** p. 117.

⁵⁶ Also Kretzmann and the Greek scholars Robertson and Wuest translate damnation as "judgement."

⁵⁷ **Walther's Hymnbook:**

"O Lord, let us not ill conceive

Thy precious Supper but believe

Its mighty consolation:

That we may by this Bread of Life

Still hold, despite all need and strife,

The Rock of our Salvation:

So we / Owe Thee,

Note (a): By this it is still not meant that such a one is finally eternally judged. They are not yet irretrievably lost.

Note (b): If a person is lost is not due to the greatness of their sins, but alone due to their unbelief.

Note (c): The greater the grace which is offered to them that they despise, the greater is the wrath of God which comes to them.

(2) They are **guilty** of the body of Christ⁵⁸. God has not even instituted this meal for them, yet they have seized it with violent hands.

(3) They do not **distinguish** partaking of Christ's body from an ordinary meal.

(d) All kinds of **bodily punishments** follow⁵⁹: 1 Cor.11:30⁶⁰, "**Many are weak and sickly among you.**" See Section 57(c).

Note (a): For this reason manifest unbelievers are to be refused admittance to the Lord's Supper.

Note (b): If anyone however in earlier years has partaken of the Lord's Supper unworthily than he should not lose heart (despair, discouraged). The first worthy partaking of the Lord's Supper compensates for all the earlier unworthy partaking of the Lord's Supper.

The Power

54. The Power Lies

*Lord ascended, / Praise unended,
Till Thy bidding
Draws us hence to heaven's wedding." Hymn 199v2*

*"3. Whoso to this Board repaireth
May take heed how he prepareth ;
For if he does not believe,
Then death for life he shall receive."*

*"6. To such grace and mercy turneth
Every soul that truly mourneth ;
Art thou well? avoid this Board,
Else wilt thou reap an ill reward." Hymn 205v3,6.*

⁵⁸ **Kretzmann** correctly explains this as follows: "Such a person will be **guilty**, not merely of a thoughtless eating and drinking, but of **desecration of the body and blood of the Lord**. He will show that he has neither a conception of his sinfulness nor a longing for the grace of God; and thus **his guilt will consist in his hindering the grace of God in the Sacrament, which is ready to bestow upon him forgiveness of sins, life, and salvation.**"

⁵⁹ In opposition to this we (of the ELCR) believe **Kretzmann's** explanation of this to be Biblically correct: "Practically all commentators agree in understanding v. 30 of physical inflictions and infirmities, of debility and ill health, many of them adding that these conditions were the result of the intemperance alluded to in v. 21. Others have suggested that such extraordinary and direct visitations and bodily punishments for spiritual shortcomings were a feature of the apostolic age. **But the text itself suggests nothing of the kind**, and the idea of believing some of the Corinthian Christians sleeping in physical death **agrees neither with the usage of the word nor with the doctrine of Scriptures on this point. The meaning of the apostle is plain: Many of the members in their own midst were weak, they were lacking in spiritual strength**, Matt. 26, 41; Rom. 14, 1, 2; 1 Cor. 1,27; 9, 22; **others were seriously ill in spirit, lacking the strength and vigor of the ideal Christian**, Matt. 9, 12; Luke 5, 31; and **still others were dozing in spiritual sleep**, Eph. 5, 14; 1 Thess. 5, 6, and therefore **lacked the watchfulness, the spiritual vigilance**, which should mark the Christian at all times, lest he fall into the snares of the devil, 1 Pet. 5, 8. In other words, many of the Corinthian Christians, though still nominally believers and looked upon as members of the congregation in good standing, were actually in a spiritual state, which showed that energetic measures were needed to bring them back to true faith and the active life in Christ. Then, as now, this condition was **the result of misusing the Sacrament**, of eating and drinking unworthily, of not making the proper discrimination between the Lord's Supper and all other eating and drinking."

⁶⁰ 1 Cor.11:30, "**For this cause many are weak and sickly among you and many sleep.**"

- a. not in the eating and drinking
- b. alone in the Word.

Note (a): God's Word must be added to the elements, otherwise it is not a Sacrament. See **Consecration**.

Note (b): The Word is the chief part of the Sacrament⁶¹.

Note (c): Also one does not obtain the benefit through the **mere outward reception** of Christ's body and blood --- then all communicants would obtain forgiveness (even unworthy ones, Ed.), but one obtains the benefit alone through the Word.

Use

55. One should regard the Lord's Supper very highly.⁶²

Note (a): That will show itself:

1. in the diligent use of the same.
2. in the right preparation. Like the people of the world prepare themselves when they go to a wedding.
3. in the entire manner in which the Lord's Supper is celebrated. Our attendance at the Lord's Supper will be solemn, dignified not frivolous.

Note (b): **Complaints** were made about the **contempt** for the Lord's Supper:

1. in Luther's time
2. in our time. Parish reports!

Note (c): Contempt for everything which has no grand outward show (appearance), lies by nature in all our hearts.

Reasons For Such Contempt.

56. The **Reasons** for such contempt are different: in the case of one, *this*, in the case of another, *that*.

(a) **Lack of knowledge.** Here the pastor must instruct.

⁶¹ **Triglotta** (p.755): In the Large Catechism **Luther** states:

" Now, what is the Sacrament of the Altar!

Answer: It is the true body and blood of our Lord Jesus Christ, in and under the bread and wine which we Christians are **commanded by the Word of Christ** to eat and to drink. And as we have said of Baptism that it is not simple water, so here also we say the Sacrament is bread and wine, but not mere bread and wine, such as are ordinarily served at the table, but bread and wine **comprehended in, and connected with, the Word of God.**

It is the Word (I say) which makes and distinguishes this Sacrament, so that it is not mere bread and wine, but is, and is called, the body and blood of Christ. For it is said: Accedat verbum ad elementum, et At sacramentum. **If the Word be joined to the element it becomes a Sacrament.** This saying of St. Augustine is so properly and so well put that he has scarcely said anything better. **The Word must make a Sacrament of the element**, else it remains a mere element. Now, it is not the word or ordinance of a prince or emperor, but of the **sublime Majesty**, at whose feet all creatures should fall, and affirm it is as He says, and accept it with all reverence fear, and humility.

With this Word you can strengthen your conscience and say: If a hundred thousand devils, together with all fanatics, should rush forward, crying, 'How can bread and wine be the body and blood of Christ? etc.', I know that all spirits and scholars together **are not as wise as is the Divine Majesty in His little finger.** Now here stands the Word of Christ: Take, eat; this is My body; Drink ye all of it; this is the New Testament in My blood, etc. Here we abide, and would like to see those who will constitute themselves His masters, and make it different from what He has spoken. **It is true, indeed, that if you take away the Word or regard it without the words, you have nothing but mere bread and wine. But if the words remain with them as they shall and must, then, in virtue of the same, it is truly the body and blood of Christ. For as the lips of Christ say and speak, so it is, as He can never lie or deceive."**

⁶² **Der Lutheraner** (Vol.2, p. 54): "He (Luther, Ed.) writes this to a friend regarding the holy LORD's Supper: 'God grant every Christian the sort of heart that, **when they hear the word Sacrament or LORD's Supper, races in pure joy**, yes, even with the kind of true spiritual joy that weeps sweetly. For I have such a **heartfelt ardor for the dear blessed Supper of my LORD JESUS Christ**, where He even gives His physical body and blood into my physical mouth to eat and to drink, with such thoroughly sweet and kind Words: Given for you, shed for you.'" (L.W. XIX, 1576.)

(b) **Spiritual Satiety**⁶³: they have no true hunger for grace, they do not feel their great need.

Note (a): Whoever has no hunger is sick.

Note (b): They are in a serious condition, grievously sick and are not aware of it.

Note (c): Even with Christians it occurs that their desire for the Lord's Supper is not as ardent as it should be, but whoever goes for years without any desire whatsoever for receiving forgiveness in the Lord's Supper is certainly **spiritually dead**.

Note (d): With such act as follows and say: "Take hold of yourself repent and see whether you are still made of flesh and blood."⁶⁴ Do you want to wait until the true hunger arises?"

(c) **Laziness**. When the day comes to go to Communion there is always an obstacle which arises to hinder them from coming. See Luther's example of the person who postpones his going to the Lord's Supper from one time to another.⁶⁵

(d) **Secret sins**: e.g. those who are irreconciled. Such sin twice.

Note: If a Christian fights against a grudge in the heart of which he nevertheless cannot entirely become free, then he casts aside such weaknesses in the Lord's Prayer.

⁶³ Here satiety means: the revulsion or disgust caused by overindulgence or excess.

⁶⁴ See Luther's Small Catechism: **Christian Questions With their Answers**, especially Question 20.

⁶⁵ **Luther** states:

" On the other hand, when a person **abstains from the sacrament and does not use it, then harm has to follow** and it cannot but happen that **his faith daily becomes increasingly weak and cold**; as a result, then, it must furthermore follow that **he becomes lazy and cold in his love for the neighbor**, sluggish and averse to doing good works, unfit and unwilling to resist evil. So with the passage of time **he finds less delight in the sacrament until he becomes completely tired of thinking about his dear Savior; he despises him and deteriorates from day to day**, inclining to and taking delight in all evil. For **the devil is present and he does not rest until he brings about his fall into sin and shame**.

In order that everyone may learn what a **tricky knave the devil is, I want to give an example out of my own experience** to all who are willing to let themselves be warned. It has happened to me several times that I resolved to go to the sacrament on this or that day. **When the day arrived, my devotion disappeared or some hindrance came up, or I regarded myself unfit**, saying: 'Very well, I will go in a week.' But the next week again found me as unfit and encumbered as on the former occasion: 'Very well, I will go next week.' Those weeks became so numerous that I almost got away from it entirely and **hardly ever went to the sacrament**. But when God granted me grace to become aware of the devil's knavery, I said: 'Do you want to make a wager, Satan, that I don't know what you are up to? A plague upon your cleverness!' So I broke out of the vicious circle and participated in the sacrament, even without making confession several times (which I do not ordinarily do) **to spite the devil**, particularly because I was not conscious of any gross sins.

And so I discovered this about myself: **If a person has no longing or reverence for the sacrament and yet earnestly makes the effort to participate in it, then such thoughts and the action itself bring forth sufficient reverence and longing and do a good job of driving away the lazy and morose thoughts which hinder a person and make him unfit**. For it is a gracious, efficacious sacrament; if one thinks about it only a little with earnestness and prepares oneself for it, then it kindles, arouses, and further attracts the heart to itself. Try it, and if you do not find it to be thus, you can accuse me of lying. I am willing to wager that you, too, will find that **the devil has artfully fooled you and has cleverly kept you from the sacrament so that he might in time make you lose faith entirely and make you forget about your dear Savior and all your need**.

If you had no other reason or need to participate in the sacrament, my dear fellow, would this not be a sufficient sin or need that **you find yourself cold and indifferent toward the sacrament**? What is this other than finding yourself cold and indifferent toward believing, thanking, and thinking about your dear Savior and all his benefits which he has shown you by his bitter suffering with which he redeemed you from sins, death, and the devil and made you righteous, alive, and blessed? **How will you kindle your interest in the face of such coldness and disinclination**? How will you awaken your faith? How will you be aroused to give thanks? Will you wait until the sacrament itself comes to you, or the devil gives you permission, or his mother urges you to do so? Nothing will ever come of this. **Here you must encourage yourself and hold fast to the sacrament; it is a fire which can kindle hearts. Here you must consider your need and poverty and listen to and believe in the benefits of your Savior**. Thus your heart will change and you will get other ideas." (SL X, 2198 ff.; Am. Ed. Vol. 38, pages 126-128).

(e) **Trials:** In trials the devil comes to us and says, "You are too unworthy to go to the Lord's Supper."

Our Reply to Such an Objection from the Devil.

1. Such thoughts come from the devil.
2. Should one wait until he is truly worthy? Should a person who is sick only then first take medicine when he is healthy?
3. One should look away from his unworthiness and fix his gaze on Christ.
4. Whoever really longs for help, therefore should not let himself be deterred by his unworthiness. Wherever there is only a small spark of faith, there is faith.

(f) Natural **shyness** to come forward, especially in large churches, and poor clothing

(g). The opinion that the Lord's Supper is too **important and holy**, therefore one ought not make attendance at the Lord's Supper a regular habit. --- Then one ought also not read the Bible every day.

(h) The opinion that to go to Communion is not necessary if you only hear the sermon.

(i) Many appeal to the tardiness of others or to the pastor in Germany.

(j) All kinds of scruples and doubts. The pastor must seek to free them of these.

(k) Also pastors fail to give the correct admonition.

(l) With the sects the reasons for contempt rest on this that merely bread and wine are distributed.

57. Such contempt is

a. a sin against God.

b. a sign of poor Christianity. One fears for him that he is not a Christian.⁶⁶

Note: The consequences of such acts of contempt are:

a. One robs himself of a great blessing.

b. One stands in danger of losing his faith completely.

⁶⁶ **Triglotta** (pages 761--763): In the Large Catechism **Luther** states:

"In conclusion, since we have now the true understanding and doctrine of the Sacrament, there is indeed need of some admonition and exhortation, that men may not let so great a treasure which is daily administered and distributed among Christians pass by unheeded, that is, that **those who would be Christians make ready to receive this venerable Sacrament often**. For we see that **men seem weary and lazy with respect to it**; and there is a great multitude of such as hear the Gospel, and, because the nonsense of the Pope has been abolished, and we are freed from his laws and coercion, go one, two, three years, or even longer without the Sacrament, as though they were such strong Christians that they have no need of it; and some allow themselves to be prevented and deterred by the pretense that we have taught that no one should approach it except those who feel hunger and thirst, which urge them to it. Some pretend that it is a matter of liberty and not necessary, and that it is sufficient to believe without it; and thus for the most part they go so far that they become quite brutish, and finally despise both the Sacrament and the Word of God.

Now, it is true, as we have said, that no one should by any means be coerced or compelled, lest we institute a new murdering of souls. Nevertheless, it must be known that **such people as deprive themselves of, and withdraw from, the Sacrament so long a time are not to be considered Christians**. For Christ has not instituted it to be treated as a show, but has commanded His Christians to eat and drink it, and thereby remember Him.

And, indeed, those who are true Christians and esteem the Sacrament precious and holy will urge and impel themselves unto it. Yet that the simple-minded and the weak who also would like to be Christians be the more incited to consider the cause and need which ought to impel them, we will treat somewhat of this point. For as in other matters pertaining to faith, love, and patience, it is not enough to teach and instruct only, but there is need also of daily exhortation, so here also there is need of continuing to preach that men may not become weary and disgusted, since we know and feel how the devil always opposes this and every Christian exercise, and drives and deters there from as much as he can."

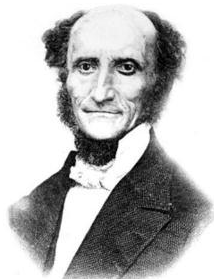
c. One does not remain unpunished: 1 Cor 11:30 bodily punishments --- God will finally also remove His grace from us

Note: Stories of this. (Der Lutheraner Vol. 99, p.36.)

[We would like to thank Pastor Baseley for his permission to quote from his translation work.(to be continued)]

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Walther⁶⁷ Pastoreale – The Conditions of a Call (Pastoreale, pages 48-52).



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

NOTE 1.

It is not right for the one called to let the calling congregation wait very long to learn that he has received the call document. The recipient should report its arrival to the congregation concerned right away, even if he cannot yet definitely decide about accepting the call. From time to time he should let the congregation know the status of the call matter if it is necessary for him to delay his decision.

NOTE 2.

It can happen, without harm to the conscience, that an orthodox pastor preach God’s Word to a congregation with a false confession or a mixed confession, but not that he become its pastor and administer the holy Supper to its members. For the orthodox pastor would thereby not only enter into the fellowship of those with a false confession but would also be approving of the false confession through the Sacrament (2 Cor. 6:14 ff.; 1 Cor. 1:10; Rom. 16:17; 2 John 10-11; Rom. 4:11).

That holds true not only for those congregations which as a whole have a false confession but also for those congregations which accept the orthodox name but in which those with a declared false confession have the right of membership. In his 1533 “Admonition to Frankfurt,” **Luther** writes about the case of a preacher who administers the Sacrament to those who state that they do not believe in its mystery: “And in sum, to have done with this matter, it is a **horror** for me to hear that in one and the same church, at one and the same altar, both parties take and receive one and the same Sacrament while **one part believes that it is receiving only bread and wine and the other part believes that it is receiving the true body and blood of Christ.** And I often doubt whether it is to be believed that a preacher and pastor [*Seelsorger*] could be so hardened and wicked as to be quiet about it and let both parties go, each with its own idea, that they receive one and the same Sacrament, each according to its faith, etc.

“But if there is one [such preacher], he must have a heart that is harder than stone, steel, and diamond. He must admittedly be an apostle of wrath. For Turks and Jews are much better, who deny

⁶⁷ 1811-1887.

our Sacrament and openly confess that. For we thereby remain undeceived by them and fall into no idolatry. But these fellows would have to be the real high arch-demons, who would give me only bread and wine and would let me consider it the body and blood of Christ and so would let me be miserably deceived. That would be too hot and too hard. God will let them have it in short order. **So whoever has such preachers, or perceives this of them, let him be warned against them as against the devil incarnate himself**" (Erlangen, XXVI, 304; Walch, XVII, 2446).

Here Luther certainly has only Zwinglian-minded preachers in view, for it seems impossible that anyone who really believed in the real presence of the body and blood of Christ in the holy Supper would enter into such a sacrilegious union. But if it happened that preachers with the correct confession of Christ's body and blood administered it and let a number of their communicants consider it to be mere bread and wine, the atrocity would be only that much greater.

NOTE 3.⁶⁸

The essence of an orthodox congregation is not in its **name** but in its confession of pure doctrine. After God has, at this late stage in world history, restored the pure doctrine of His Word to His church through His chosen instrument, **Luther**; and after the enemies of this doctrine have laid the name "**Lutherans**" upon those who confess it, and the name "**Lutheran Church**" upon their fellowship (Ed. church body), and so have made these the distinctive names of the orthodox, then the orthodox should not be ashamed of the **Lutheran name** any more than believing Jews should have been ashamed of the Israelite name (John 1:47), or orthodox Christians of the Athanasian name, although Israel and Athanasius are names of human beings just as is the name Luther. *)

[**Walther**: *) Footnote: That is an awful mistake when a person from 1 Cor.1:10 wants to prove it is not right when the orthodox call themselves Lutherans, Friedrich Balduin thoroughly and in detail shows in his Commentary on Paul's letter on this text.]

It is perverse to appeal to Luther's well known protest against the use of his name ("Faithful Admonition to All Christians to Guard Against Uproar and Uprising," 1522; Walch, X, 420f.; Erlangen, XXII, 55. Am. Ed. 45, pp.70-71. "In the first place, I ask that men make no reference to my name; let them call themselves Christians, not Lutherans.³⁶ What is Luther? After all, the teaching is not mine [John 7:16]. Neither was I crucified for anyone [1 Cor. 1:13]. St. Paul, in 1 Corinthians 3,³⁷ would not allow the Christians to call themselves Pauline or Petrine, but Christian. How then should I—poor stinking maggot-fodder³⁸ that I am—come to have men call the children of Christ by my wretched name? Not so, my dear friends; let us abolish all party names and call ourselves Christians, after him whose teaching we hold. The papists deservedly have a party name, because they are not content with the teaching and name of Christ, but want to be papist as well. Let them be papist then, since the pope is their master. I neither am nor want to be anyone's master. I hold, together with the universal Church, the one universal teaching of Christ, who is our only Master [Matt.23:8]."

[**Walther Footnotes**:

36 Just a few months later in his *Receiving Both Kinds in the Sacrament* (1522) **Luther** reiterated this position but with the important qualification that disavowal of the name Lutheran is tantamount to a disavowal of Christ "if you are convinced that Luther's teaching is in accord with the gospel." LW 36, 265, and n. 29 there.

37 1 Cor. 3:22; cf.1:12 and 3:4.

38 Madensack, literally, "bag of worms," was a favorite term of Luther for designating the perishable body, the mortal man.]

Which Lutheran would not subscribe, from his heart, to this protest if the name were to indicate that one believed in Luther instead of believing in Christ and so adhered to a sectarian doctrine? **)

⁶⁸ **Dr. Fritz** in His Pastoral Theology (pages 42-44), using Walther as a basis, discusses these truths as found in "Note 2 and Note 3."

[Walther: **)Footnote: In “Against the Blind Condemnation of the Seventeen Articles,” 1524, **Luther** writes: “So we have such a disgraceful and shameful name before the world as admittedly no one has had in a thousand years. Whoever they can call Lutheran or Evangelical, they believe they have called him more than ten times devilish, and he must then also deserve more than one hell” (Erlangen, XXIX, 77f.; Walch, XXI, 130).]

But if we are **therefore** called Lutheran because we believe what Luther taught according to God’s Word, and if we can clearly and fully confess our faith **only then** by calling ourselves Lutherans, then we would be ashamed of the truth we have learned if we were ashamed of the Lutheran name. As Luther protested against the enemies’ calling Christians by his name, he warns in another place, with reference to 2 Tim. 1:8⁶⁹, that **rejecting his name would be denying the divine truth if the question: Are you a Lutheran? means nothing other than: Do you believe what Luther taught?**⁷⁰ (“Of Both Kinds in the

⁶⁹ See Walther’s excellent sermon on this text where he deals with the theme and parts: *Why Should We Not Be Ashamed of Luther’s Name, Which We Bear?* To answer this question I will show you:

1. why this is our duty, and
2. in what manner we must carry out this duty of ours. (Brosamen, Translated by Pastor *Baseley* in *From Our Master’s Table* pages 119-123.)

⁷⁰ In this excellent sermon on 2 Tim 1 :8 among many other wonderful truth **Dr Walther** states:

"Yet, my friends, if we want, as God demands of us, to **not be ashamed of Luther**, as a true, defamed witness of the truth, it is not enough that we only faithfully hold fast to the Gospel that he preached, to his doctrine, for **we also are not allowed to deny that it was just Luther through whom God has, once again, given us this pure doctrine of his Word**. As once Onesiphorus was not only unashamed of Paul’s doctrine but also of his chains, and had visited him in prison and acknowledged him before friend and foe alike, **so we are not allowed to avoid the shame of the name 'Lutheran,' which we bear from Luther**, to take it as our own and to acknowledge him as a true servant of the pure Gospel.

"We certainly should **not call ourselves 'Lutherans' because we believe in Luther instead of Christ, nor should we receive any doctrine just because Luther taught it**. We could find no better way of bringing shame to Luther in his grave than to hold his doctrine to be true **for the sake of his person**. For Luther himself is exactly the one who, with the exception of the apostles and the prophets, **had battled until his death, as no one had before or after him**, against all human authority in matters of faith as horrible idolatry. But, if we have been convinced that Luther’s doctrine is not his doctrine, but that it is, rather, the doctrine of the great God drawn out of his written Word, then God’s Word itself cries out to us: “Do not be ashamed of the witness of our LORD,” nor of Luther, who is his prisoner, that is, the disgraced and defamed witness of his pure Gospel.

"If you are asked: '**Are you also an old Lutheran?**' Then do not think and speak this way: 'What has Luther to do with it? I believe in Christ and his Word.' **By that you might avoid a lot of disgrace before man, but before God you are then a denier**. For when you are asked: 'Are you an old Lutheran?', you are really being asked: '**Are you still so unenlightened that you retain that old Bible teaching so strictly as did Luther, as the single right truth?**' So then, if you say: 'No, what have I to do with Luther?', you thus, along with Luther and his doctrine, are also denying Christ himself and his Gospel, which Luther had confessed and preached.

"From the time of the origin of the name 'Lutheran' there may always have been opponents who charge us as servants of man and our church as some new sect. – A Lutheran is a person who remains with Luther, by the power of God, **at every point with the clear Words of God**: Therefore, let us bear this honorable name with joy, as also the name 'a true Israelite,' which Christ gave to Nathanael (John 1:47), was a **high name of honor** even though this was a man’s name. Let us therefore also have a fondness in our hearts for our church named ‘evangelical Lutheran.’ She may well also bear a human name, but this name is as the chains of Paul. Our evangelical Lutheran church is still no sect, but the orthodox, true visible church of God on earth, for she is the **church of the pure Word and the unfalsified Sacraments**. If we are ashamed of her, then we are also ashamed of the little flock of which Christ says that it is the Father’s will to give it the kingdom. **But if we remain in the true faith with her, then we also remain with the church, which Christ has build upon the rock of his Word, that even the gates of hell shall not overwhelm**.

"So then write deeply in your hearts and let this be your guiding star in this age of apostasy, of defection, and waning faith, my precious Lutheran brothers and sisters, this Word of the apostle: '**Do not be ashamed of the witness of our LORD, nor of me, His prisoner but rather share my suffering in the Gospel according to the power of God.**'" (Brosamen, p.123, Translated by pastor Baseley.)

Sacrament, etc.” 1522; Erlangen, XXVIII, 316f.; Walch, XX, 136f. Am.Ed.36, pp.265-266. ***) [Luther says here: “Let the person go; but you must confess the doctrine”)].

[Walther: ***) Footnote:

Luther: “Finally, I see that I must add a good word of admonition to those whom Satan has now begun to persecute. For there are some among them who think that when they are attacked they can escape the danger by saying: I do not hold with Luther or with anyone else, but only with the holy gospel [*Ed. Luther regarded the self-styled ‘Evangelicals’ as cowards, the self-styled ‘Lutherans’ as rowdies.*] and the holy church, or with the Roman church. For saying so they think they will be left in peace. Yet in their hearts they regard my teaching as the teaching of the gospel and stand by it. In reality this kind of statement does not help them, and it is in effect a denial of Christ. Therefore, I beg such people to be very careful.

“True, by any consideration of body or soul you should never say: I am Lutheran [*Ed. By this time, 1522, the name Lutheran was used first and most particularly by Luther’s enemies, but also by his friends (despite his repudiation of it) and by the population generally.*], or Papist. For neither of them died for you, or is your master. Christ alone died for you, he alone is your master, and you should confess yourself a Christian. But if you are convinced that Luther’s teaching is in accord with the gospel and that the pope’s is not, then you should not discard Luther so completely, lest with him you discard also his teaching, which you nevertheless recognize as Christ’s teaching. You should rather say: Whether Luther is a rascal or a saint I do not care; his teaching is not his, but Christ’s.

“For you will observe that the tyrants are not out merely to destroy Luther, but to wipe out the teaching. It is on account of the teaching that they attack you and ask you whether you are Lutheran. Here you must be sure not to speak with slippery or evasive words but frankly to confess Christ, no matter who did the preaching—Luther, or Tom, Dick, or Harry. The person you can forget; but the teaching you must confess. Paul also writes thus to Timothy in II Tim. 1 [:8]: **‘Do not be ashamed then of testifying to our Lord, nor of me, a prisoner for his sake.’** If it had been enough here for Timothy to confess the gospel, Paul would not have commanded him not to be ashamed also of Paul—not of Paul as a person but of Paul as a prisoner for the sake of the gospel. Now if Timothy had said, I do not hold with Paul or with Peter, but with Christ, when he knew that Peter and Paul were teaching Christ, then he would actually thereby have denied Christ himself. For Christ says in Matt. 10 [*Ed. Luther here combines quotations from Matt.10:40 and Luke 10:16.*] concerning those who preach him: **“He who receives you receives me, and he who rejects you rejects me.”** Why this? Because holding thus with his messengers, those who bring his word, is the same as holding with Christ himself and with his word.” Am.Ed.36, pp. 265-266.]

So already in 1524, **Luther** prophesied: “Although I do not like it that the doctrine and the people are called Lutheran, and must suffer it that they so abuse God’s Word with my name, **they will still have to let Luther, the Lutheran doctrine, and the Lutheran people come to honor.** And they and their doctrine will succumb and perish even though it would offend all the world and anger all devils. . . . For we know Whose Word it is that we preach” (“A Christian Letter of Comfort to the Miltenbergers.” Erlangen, XLI, 127f.; Walch, V, 1858f. Am.Ed.43, p.112.).

(Thanks to the late Pastor K. K. Miller for his help. Bolded emphasis is editor’s. All other emphasis is Dr. Walther’s.
Point 3 is to be continued.)

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

- (1) **MINUTES of the Discussion of the Free Pastoral Conference:** pastors of ELSA and Immanuel Synod: 29-30 June, 1887.
- (2) **Psalm 1** (Johann George Starke): Psalm1:3 (a).
- (3) **Essential Features of Luther’s Principles of Hermeneutics Collected from Luther’s Writings.**