

**What to say to
the pirate in the pew,
and to his harlot too.**

In modern times citizens of the world are troubled with terrorists who (T1) act independent of the state or government that they attack. They lash out in directed and (T2) deliberate acts of violence against a randomly chosen set of citizen-victims. (T3) They consider their murder and suicide to be godly retribution against those who deserve to die, because (T4) their victims are citizens of a sinful state. They believe that (T5) if they just push against their conscience to commit their horrible deed, even if they die, (T6) their god will reward them with an epicurean paradise—a pleasure island, where they have all that they lack and desire in this earth, including (T7) some freedom to sin.

Many citizens of the world, threatened with the prospect of such destruction, driven by fear, in what many call Stockholm syndrome, (C1) think that by befriending the terrorist, (C2) securing citizen rights for the terrorist, (C3) compromising with the terrorist and (C4) creating an opportunity for dialogue, we can turn away the threat of attack. While the word “terrorist” doesn’t really fit this latter group, the term “friend of terrorism” certainly does. These are not directly terrorists, but in many ways they may become (C5) accessories to the acts of terror that are perpetrated by those whom they support and seek to protect. They are, mentally at least, captives to the terrorists who, unwilling to resist their captors, they have effectively joined their bloody band (C6) by not resisting the evil that they know and (C7) by aiding and supporting it.

This problem in civic government is not new, but has even been addressed in the Constitution of the United States, which defines these two kinds of crimes

against humanity together with their proper proof, conviction, and sentencing, and these are the only crimes defined there. In the civic realm, these have been called "treason." A terrorist has committed an "overt act" of "levying war." [Constitution] A cowardly captive is also guilty of treason for "giving aid and comfort" [Constitution] to those who have committed such acts. In this civic crime, there is a distinction especially in the state of mind of the one who attacks. He commits a "crime against humanity", in that he breaks not merely one law, but attacks the institution that upholds the law, and so he attacks God who gives us our civic rulers. Such a criminal strives to bring about anarchy (the destruction of all authority) and so to bring about the rule of the devil in the civic realm (2Pe 2:10). As a political question there is a broad spectrum of those who advocate such crimes in theory. On the left there are the liberals who consistently argue for the liberty of the perpetrator of harm, and for the bondage of the victims. On the right there are the libertarians, many of whom have anarchy as a political ideal, advocating personal revenge rather than an organized system of justice. There are also rebellious thinkers of many stripes who refuse to regard the offices or duties of government as divine, or measured by conscience, and by divine law.

There are so many beasts with so many heads in the political realm that are advocating either tyranny or anarchy, that this merits consideration as a separate paper, to consider the many theses and antitheses which are helpful, and so they will not be considered in depth here, since that would take us too far afield. Suffice it to say, that on the political question the true doctrine is stated directly and thoroughly by the Large Catechism on the fourth commandment.

The biblical answer to the problem of terrorism, and of the friend of terrorism is simple and direct. Those who take up the sword against the estate of worldly government are perpetrating an evil deed which is well within the authority of the state to fairly punish. **They should perish with the sword.** When Peter tried to take the sword and to attack those who unjustly sought to kill Christ, Jesus said: No. *All they that take the sword shall perish with the sword.* (Mat 26:52) The state is justified in killing terrorists. And God does this by the secular state which is an ordinance of God (Rom 13:2). Jesus acknowledged Pilate's state-power, even over the body of Jesus, as God-given. (Joh 18:36, 19:11) We have nothing to fear from secular government, because it is God's servant that punishes evil-doers and rewards good citizens who labor for the common welfare (Rom 13:1-7, 1Ti 2:2).

As for the friend-of-terrorism, the Bible clearly teaches that those who aid and approve of evil deeds should also be punished as if they had committed those evil deeds. The punishment in the old testament civil law for bearing false witness in an accusation, was that the false witness would be punished as if he had committed the crime, (Deu 19:18-21). Those who sought to deliver Daniel to the lions den are an example of this. (Dan 6:20-24). The destruction of Jezebel is also an example of this, who by false witness had Naboth stoned, (1Ki 21:19). The Bible calls those who throw in their lot with evildoers: partakers of the evil deed (2Jo 1:10-11), partners with civic crimes who hate their own soul, because they do not report the evil to the proper authorities (e.g., Pro 29:24, where: Bewrayeth=tells). Those who do not sound the alarm against crimes against the nation should be executed with the terrorists. Eze 33:1-6. Yet there are many who defend the

terrorists and stand together with them so firmly (through liberalism) that it appears to be religious zeal. This should not surprise us, because the Bible also gives prominent examples of those who do this. This is what becomes of erring religion (Joh 16:2, Mat 23:25-36). Those who crucified Jesus Christ believed in false religion, which defended terrorism. It was not the doctrine of Christ Jesus or of those who are His sincere disciples (or students). The disciples of Christ are against terrorism even when it attacks an erring state. It was the bloodthirsty mob that crucified Christ who also argued to set that terrorist Barabbas free (He had committed insurrection and murder, Mar 15:6-15). Even when the government is decidedly wicked, and even persecuting Christians for their faith, it is not a godly thing to attack the government, but it is demonic. For God, through the state government is still a minister of God that accomplishes much good, even though it does not decide every case correctly. This is clearly taught by the example of David, who fled from Saul rather than attack him (1Sa 24:8-19), and also convinced Saul by his sincere love for the king to bless him. This sincere love for the secular government is also taught by Jesus, who taught His doctrine to Peter, and to Pilate even on the solemn occasion of His own condemnation and crucifixion (see above). This example was also given by Paul, who, rather than grasping the sword, fled from Damascus in a basket. (Act 9:23-25, cf. 2Pe 2:10).

The purpose here is to address the question of treason in a different realm, namely in the kingdom of grace, or in the churches. For the purpose of discussion, in keeping with the terms suggested by the biblical prophecies of these days (2Ti 3:1-9, Rev 19:2, Rev 17, esp. v5), a terrorist that outwardly joins himself to the kingdom of grace will be called a pirate,

and his cowardly captive who outwardly remains in the kingdom of grace will be called a harlot. Not that all spiritual terrorists are men, nor that all cowardly captives in the kingdom of grace are women, but rather that the Pirate usurps the rule of our LORD Jesus Christ, and the harlot is not a pure bride for Christ as each believer should be (1Jo 4:3, 2Pe 2:1-22, 2Co 11:2). Nor do we imply by this that the spiritual harlot has been physically intimate with a pirate, but all this takes place on a spiritual plane. The image of a harlot pertains to her violation of the third commandment in what she allows to be heard, namely that she sins by unfaithfully equating the voice of the pirate to the voice of Christ, so far as her ears are concerned (Joh 10:1-5, Rev 17:1, 5, Isa 54:5, 2Co 11:2-4). This terminology gives us freedom to address these horrific crimes very gently with the admonition against the pirate, that his behavior is a little creepy, and against the harlot, that she is carrying the sins for the pirate. Her compromise with filth has soiled her too. We may suggest to her that it might not be entirely pure for Christ, for her to tolerate someone contradicting Him, even though she did still believe in Christ. We can't see that she is Christian when she will not act like it. But even if faith in Christ remains in her, some pirate filth clings to her particularly since she has profited by her silence, or defense of the pirate's filthy words. She is effectively taking a bribe.

The blindness of modern times is such that people in cowardice do not stand up for the common good of all citizens of the state. In their ignorance of true religion, which even savages have written in their consciences, modern man, for the sake of freedom of religion is indifferent to the destruction of that state government which establishes and defends freedom of religion.

Such ignorance is very chilling. It leads people to ask where this all comes from? No doubt, there are many causes, but in my view, the biggest cause is the modern indifference to the same kind of piracy and harlotry that is found in the spiritual government of the churches. The soul is much more vital and important than the body, for a single soul outweighs the importance of all the blessings in the world (Mat 16:26). If the souls are allowed to be attacked without remorse or defense, then it is a very small thing that the bodies should be attacked in a similar fashion. Those who attempt to establish justice against civic terrorists when they permit spiritual terrorists are truly straining out a gnat and swallowing a camel. (Mat 23:23-28).

Scripture tells us that at the time of the passion of Christ, the blindness against insurrection grew from impenitence. They did not seek inward cleanness through repentance of the individual who was in the church, and because of this they counted Jesus and His disciples to be the worst enemies of the church and sought to, and actually did kill their bodies. The ignorant blindness to treason against civic government is the child of the ignorance and blindness to the treason against spiritual government or the church. Luther also had this prophecy and diagnosis, which he received from ancient times:

"I say this as a warning to anyone who will accept it. **For almost everything and everyone wants to be free, and God's Word is despised. Among the pictures of the Antichrist there is an old prophecy which says that at the end of the world, when the deception of the Antichrist is uncovered, people will become wild and fierce, falling away from all faith and saying there is no longer a God and living in all sorts of wantonness**

according to their own lusts. Such old pictures move me very much indeed and also hit the nail squarely on the head. To have no God means to believe neither this nor that but to be free from all the teaching and preaching that is done in God's name. One cannot have God except through the Word and faith. Therefore St. Paul says (Eph. 2:12) that previously the heathen had been without God, even though the world was filled with gods; but they had no Word or faith from God. He also says (2 Thess. 2:4) that the Antichrist will exalt himself, not above God—for that is impossible—but “above God's Word and worship.”

Such **Epicureans** and scorners of God are now spreading publicly in Germany, too, as they spread previously in Italy. Unfortunately this may lead to Italian domination both in temporal and in spiritual affairs. This was brought in by the courtesans and mercenaries, as they saw and learned it in Rome and in the Latin land. With such Italian domination the Italian plagues and misfortune will also come. And that will be the end of Germany; it will be called 'done for.' ...

Such fellows will help to undermine the dear Gospel very soon and very thoroughly, and will help to speed the final darkness, of which Christ says (Luke 18:8): “Do you think that when the Son of Man comes He will find faith?” Both He Himself (Matt. 24:29) and St. Paul (1 Thess. 5:2) say that the Last Day will come in the night when it is darkest. In their perpetual freedom and pride, the dear noblemen, bishops, cardinals, and canons are working in full swing and helping with all their might to bring this to pass. They neglect things; they even leave many parishes vacant and desolate, so that the masses may quickly become rude and wild and heathen and may hear and learn nothing at all about God and the salvation of

souls. Thus it is evident what very pious **Epicureans they are themselves and how they want to make the entire world as epicurean as they are.** Very well. It is their job. Let them do it. That is all they are worth. The wrath of God is impelling them so that they must help to bring this business to a conclusion and yet give the impression that they will not tolerate any Lutherans. As though they were serious about keeping their papal doctrine and letting it be taught, which would be ten times more insufferable to them than Luther's! But let them go the way they are going, since they are going the way they want to go.

This terrible and thoroughly papal, that is, epicurean and Italian, way of life is on the increase. Therefore let anyone help who is able to help. And pity the poor youth, those dear descendants of ours, as well as all the elect children of God still to be added, some of them yet unborn. They must also come to Baptism and to Christ through our ministry and administration. For them we have been called; and it is for their sakes that we go on living, since our faith would be sufficient for our own persons, no matter at what hour we should die. **And woe upon all woes, if we cast such a ministry and calling to the winds!** God will require of us and hold us accountable for the souls of all the descendants we neglect. Therefore I say again: Whoever is able, let him be a David and follow his example as far as he can, especially the princes and lords who have received sufficient power and wealth for this from God; and He will give back much more, even a hundredfold, and in addition eternal life, as He so generously promises (Matt. 19:29). And if no more can be done, then at least let the schools and the pulpits remain—there may not be very many of these anyway—because there is such an

abundance of charitable institutions, monasteries, and endowments. **The prophecy I have cited will certainly be fulfilled. God grant that before it is fulfilled, we may prove to be men who have acted and taught against it, and that together with all those who are dear to us we may depart in a good hour and be rescued with Lot from condemned Sodom and Gomorrah (Gen. 19:16). Amen.** [LW, V13, p. 191](Psa 101:4)

Christ Jesus has three different kingdoms: the kingdom of glory (heaven), the kingdom of grace (His church), and the kingdom of power (All things, especially all civic governments). We have had freedom of religion in our country for a long time, and people have begun to teach whatever they want to be taught, without recognizing pirates or harlots in their own churches. Therefore they have permitted pirates to remain members of their churches, and they have begun to think that it is a virtue to be the harlot of a pirate, to help or to wish success upon his spiritual terrorism. The pirate attacks the soul (T2), and believes that he is doing good for the church when he believes and repeats devilish lies that destroy the souls of those who believe the lies (T3). The harlot defends the license of the pirate to continue attacking souls (C5), and advocates the recognition of the spiritual pirate as a citizen of a church (C3).

There is an analogy between the civic terrorist described above, and the spiritual terrorist which attacks God's kingdom of the church. This analogy is appropriate because God teaches us that those who believe in Jesus Christ for the remission of their sins are members of the spiritual kingdom of the church. (Eph 1:22, Eph 5:23-27, 1Co 3:16, Heb 12:23, Mat 16:15-16, Joh 11:51-52, 1Pe 2:9, Joh 20:22-23, Mat 18:18, 1Co 3:21, Gal 4:26). All who

are in this kingdom of faith are equal brethren of Christ. (Mat 23:8, Mat 20:25-26). Even the most powerful members, those who bear the Word do not have higher rank than other Christians, but they are servants (or ministers) of the other believers (Mat 20:26, 1Pe 5:3).

When Scripture refers to the followers of Jesus behaving like soldiers, it does this by way of analogy. A believer is similar to a soldier. For the church too is a kingdom, and a believer has an office from God to fight for the church. However God forbids us to use physical weapons to advance His kingdom of faith, (2Co 10:4).

Scripture refers to the believers, who have an office to be a kind of soldier (Eph 6:10-17). But this text speaks of **brethren who believe in the LORD**. Only believers have strength to fight in the battle he describes. Before a person believes in Christ Jesus for salvation, he is without any weapons, entirely held captive and imprisoned as a slave to evil, and to the devil. Man, as he is constituted after the fall into sin, is thoroughly and completely evil, from the root to the fruits. No matter how sweet the "good" works of an unbeliever seem to be, they are infused with the poison of unbelief and hatred toward God. As it is written: *whatsoever is not of faith is sin. Rom 14:23*. Even those who believe are not entirely free from sin, for they too struggle with the unbelieving nature, and often fail in what they do and also in what they attempt to do rightly. So that all mankind must plead guilty before God and lament the miserable failure of our sinful works continually, as we do in the liturgy saying: *I a poor, miserable sinner, confess unto Thee, [oh God] all my sins and iniquities with which I have ever offended Thee [oh God] and justly deserved Thy temporal and eternal punishment*. Whatever we suffer in this world is far less than we deserve, for we

even deserve the eternal suffering of hell for each sin. We should say, as we do in church: *I beg Thee [Oh God] of Thy boundless mercy and for the sake of the holy, innocent, bitter sufferings and death of Thy beloved Son, Jesus Christ, to be gracious and merciful to me, a poor, sinful being.* God promises that Jesus has earned your righteousness. All who believe in the forgiveness of sins for Jesus' sake alone have God's grace. It is the duty of the believer and his minister to assure the confessor that the triune God truly forgives you for Jesus' sake, and that you who believe it are become a living soul, one who is born again with a spiritual, godly nature.

Those who are raised to faith in Christ are members of God's holy kingdom of believers. We have a field general who has already purchased and won us from our captivity to the devil. This He did by running ahead of us in battle since we are helpless victims. He fought the devil all by Himself when He became man, and fulfilled the whole law on the behalf of all mankind, and so pleased God for us by His Works. He also suffered on the cross for all mankind, and so endured the whole eternal debt of hell for us all. He arose victorious over our obligations before God, declaring our victory in His resurrection from the dead. He therefore sends forth all who believe as soldiers in the sense that we are witnesses of His salvation. When other men become awakened to their own sins they are invisibly and spiritually wounded in their hearts, and when they believe in the salvation of Christ, they arise to new life within, and have been translated from the devil's side to God's side. All this occurs by the Gospel alone, and by faith alone: (Gal 2:16, Col 2:12, 1Jo 5:1, Joh 3:18). REPENT! Calls for remorse over all sin (Psa 51:17), and for faith in Christ alone for the remission of all sins (Acts

16:31). This is amply illustrated in the Pharisee and the Publican: (Luk 18:8-14, Luk 15:11-24).

It is true, that faith is all you need to be translated from one side to the other, yet believers are not idle. New obedience is a fruit of repentance, though it is not part of repentance (Mat 3:8, Luk 6:43-45, Gal 5:6, Mat 12:33, Mat 3:10). Even the works of a believer do not merit justification: (Rom 8:12, Luk 17:10, 1Co 4:7, Phi 2:13). Believers are given, for the first time, after they believe, the works of a soldier to do in this battle for the advance of God's kingdom of believers (Eph 6:10-17). After we have come to faith, we are not left to lie on the couch, and to snore away our time during the battle, but we are told to arise in a strong way, according to the believing nature, as St. Paul urges us in Ephesians 6, and to take up arms in this battle, for we are enlisted as soldiers in the advance of the kingdom of faith. There is no more important battle in earth than this, for it is a battle for life, and such life that never ends, but is eternal. We need to put on the whole armour of God, because, if there is a weak point where we are unarmed, that is where the devil will attack. We must count as vital every important weapon that God gives. We are playing for keeps. The devil is a murderer. He is the most ferocious lion, who is looking to devour both you and all other men on this earth, so that they become eternal captives of misery and suffering. The devil accomplishes this by his lies; all kinds of different contradictory falsehood, which he promotes in an effort to silence the Word of God, and especially the good news of Christ's victory.

For this reason, there is only one offensive weapon mentioned anywhere in Scripture (Eph 6:17, Heb 4:12), it is the Word of God. This is our only sword. By this alone is the devil wounded and put to

flight. Scripture tells us that we do not fight the devil as we fight against flesh and blood. We do not use a physical sword of any kind. In fact, the devil would like us to do that in an attempt to defeat him, because it is forbidden by Jesus (Joh 18:36) and it fails (2Co 10:4, Jam 1:18-20). Taking the physical sword and attempting to bring about the justice in the kingdom of faith is a violation of God's Word, and so it actually supports the devil by promoting one of the lies by which the kingdom of Christ is really attacked. Oh, it doesn't appear that way on the surface, but that is what it is.

We need to conform our own sinful flesh to everything God says, or we are aiding the devil, and attacking God's kingdom. After a soul has come to faith, he needs to practice at using God's Word to defeat the lies of the devil. This is Christian sword-play. A Christian becomes skillful at understanding and applying what God says, and in this way uses the sword of the spirit. But an amateur who hears the word wrongly, or quotes it falsely is like a novice who cuts off some of his own fingers or limbs instead of striking the devil. Some amateurs even fall on the sword themselves, and wound themselves most deeply, (2Co 4:2, 2Pe 2:15-18).

Let no Christian think that he is done with his holy exercises in God's Word. If our Lord Christ exercised Himself in God's Word, though He knows all things, then it will always be necessary for us also to practice using God's Word. When Jesus was 12 years old He gave us the example of practicing the sword-play of using Scripture. In fact, he did this so intently that all else faded into the background in importance, so that his family had to search for him, and found him among the learned doctors of God's Holy Word asking questions, listening carefully to

what they said and answering questions that were put to Him. Honing your skills at applying the Word of God to the troubles of this life is an exercise that will never be over until you are in heaven.

I. A spiritual pirate in church is like a terrorist.

When you trace through the characteristics of a spiritual pirate, it is clear that all of these same attributes that are troublesome in the carnal kingdom apply just as well to someone who outwardly continues to be a member of the church, and yet who does not repent. (Either lacks sorrow over sin, or faith in Christ, or both).

Repentance is the one thing necessary for a person to cease being a pirate, and to begin to fight against the urge to be a harlot. When a preacher calls for repentance, as John the Baptist did, (Mat 3:1-12) he is calling for the hearer to be sorry for all his sins, to believe in the Savior Jesus Christ alone for the remission of sins because He earned forgiveness for your sins, and he who repents should show by new behavior that he wants to glorify God.

Thus we are to preach, as Paul instructs, to those who are dissolute, and who live in a way that pleases themselves, that we all should repent, and bear the fruits of repentance. (Rom 13:11-14) This text is written to the Christians in Rome who believed in the promise that God gave of His Son Jesus Christ our Lord, who was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. Rom 1:3-4. The hearers were living in the city of Rome, which was very depraved, as our modern world is also very depraved. The greatest need in those days,

was the same as the greatest need of our present days, that we should have a preacher of repentance, like John The Baptist. Paul was eventually mistreated by the perverse citizens of Rome, imprisoned and martyred there. Just as John the Baptist was also mistreated by the people of Jerusalem before Christ appeared. John did not have an easy time, but he served in the wilderness, eating locusts and wild honey. These are signs of the coldness of people's hearts that such great preachers as Paul who authored more books of the Bible than anyone else, and who shouted the Gospel from heaven so clearly and loudly, as revelations describes him (Rev 14:6-7) should be martyred by these unworthy people. John, was despised and martyred too, the greatest preacher besides Christ (Mat 11:9-15).

But coarse and unthankful times need a preacher like John the Baptist who preaches Repentance, who reminds us that the kingdom of heaven is at hand. We need to know that we have a chance now to receive the king of the universe. He is here to become your Lord and Savior, your personal Redeemer. *Prepare ye the way of the Lord, make his paths straight Mat 3:3.* Remove all obstacles that might prevent this Lord Christ from coming to you, and being your Savior. We desperately need to be born again because we are depraved and sinful in nature. We need the Baptism of repentance for the remission of sins. This preaching is always opposed, because the preacher identifies the sins in the hearers, and asks the hearer to acknowledge, or confess that he has sinned. But people are proud. We don't like to admit the wrongs that we have done. For this reason, the beginning of knowledge of God's kingdom is the Ten Commandments.

Those who needed to hear this from John the Baptist included the Pharisees and the Sadducees; i.e., the most careful

religious people, and those who were outwardly the most successful. Nobody is excluded from the need to repent. Even these outwardly great people need to be reminded of the wicked sinful nature, as John said: *O generation of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance:* A viper is a kind of a snake which is poisonous. Deceitful crooked snakes like us deserve the wrath of God, because of the poison in our deceitful mouths that leads people to hell. Therefore we ought to begin to behave like people who are sorry for what we have done that is wrong. We shouldn't think that we are better than others because of our behavior, or because of our parentage. What we need is to be reborn. *The Axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.* The preaching of repentance holds forth God in a picture of a lumberjack who is about to fell a tree. Before the first swing, he aligns the cutting edge with the root, and seconds later the tree is harvested and dead. What good is that tree after it is dead? It can't bear any fruits then. So also, after you have died, it is too late to repent, and bear fruits of repentance. We are only alive in this earth for a very short time. You are about to die.

A preacher of repentance tells us to turn away from our wicked and unworthy works. Do not trust in them. Do not defend them. Do not deny the eternal weight of the guilt of your sins. This will only bring you down to hell. Instead, believe in Jesus Christ. He is the true and only Savior of your soul. He purchased your entrance into heaven when He shed His own blood on the cross and freed you from all your guilt and sin. God has been telling mankind of His work of salvation from the time of the fall in the garden of

Eden. He continued adding more and more promises describing our Savior for thousands of years, until Jesus finally came and fulfilled all these promises and rescued us from hell by His perfect life, and by His innocent sufferings and death on the cross.

Now in the knowledge of this, person Jesus Christ, we have deep understanding of God. It is crystal clear that God loves us, because He became man and died on the cross to redeem us. Those many prophecies in the Old Testament all point to one person Christ Jesus, and so it is irrefutable that Jesus is whom He claimed to be: the true God in the flesh as was foretold of Him. None of us are even worthy to carry the shoes of Him who emptied Himself of His divine glory to save us [Small Catechism, Q134-Q147]. Therefore we ought to consider it a great honor to take part in bearing witness to Him, and turning souls away from the captivity of the devil's lies. Only those who believe in Jesus Christ are saved from the unquenchable fires of hell. When the preacher tells you: Repent! He is calling for two things: (1) That you feel badly because of all your sins, and (2) that you believe in Jesus Christ as your Savior who has saved you from the guilt and punishment of all your sin. But those who really do repent should also bear the fruits of repentance as God teaches. You should be ready to receive Christ, to restrain whatever is unlike Christ in yourself, and to grow in everything that is like unto Christ (Rom 13:11-14).

The complete response to the pirate and his harlot is to carry Repentance through the instruction of the catechism. Insist that the truth in each part be grasped by one who truly repents and you will rescue that soul from the eternal reward of his piracy and harlotry. As you will see below, we are calling the spiritual Pirate out of his state of terrorism when we call upon

him to repent. And we are showing the harlot who refuses to preach repentance or who blinds herself to impenitence, that she does not help the kingdom of God by those things, but betrays it. The harlot fights against the only weapon God has given us against the devil, i.e., she sacrifices and denies the truth which God has spoken.

A pirate's heart is hardened, he refuses to repent. A harlot agrees to omit repentance from the preaching of the kingdom of heaven, so that the impenitent may also be welcomed outwardly into membership in the harlot's church. This is a violation of the express command of Christ for His believers (Luk 24:47, All but the 2nd and 6th angel need to be reminded to preach repentance. Rev 2:1-7(5), 2:12-17(16), 2:18-29(21,22), 3:1-6(3), 3:14-22(19), 9:20-21, 16:5-11). This truth has also been amply illustrated above.

A word of caution is in order here. There are differences between a pirate or harlot on the one hand, and on the other hand a sinner who may be guilty of some of the same sins as a pirate or harlot, but who genuinely repents, and wants to have repentance preached. The penitent sinner, e.g. one who has not yet been admonished, or who shows some fruits of repentance, is much easier to deal with, and has been the subject of another, and a previous essay [TFW] The subject here is what do I say to a stubborn soul. (1) What to say to a spiritual pirate whom I would like to convert, and to bring into the spiritual fellowship of my church, for he is impenitent. (2) What to say to the stubborn harlot who may perhaps be a believer, but who has such miserable fruits, that I cannot in good conscience admit her fellowship or continue in fellowship since she so horribly and stubbornly confuses law and Gospel. It is difficult to judge from the fruits whether the person is a pirate or harlot, because the fruits may be

identical. A believer might be helped by Walther's theses on Law and Gospel, especially theses 6, 10, and 18. [Walther, p. 1ff]

As we endeavor to preach repentance in this difficult situation, we must particularly beware of violating Walther's theses 5, 8, 16, and 23, and so they are reproduced below, lest any gather the false impression that any of these are contradicted here.

"Thesis 5: The first manner of confounding Law and Gospel is the one most easily recognized — and the grossest. It is adopted, for instance, by Papists, Socinians, and Rationalists, and consists in this, that Christ is represented as a new Moses, or Lawgiver, and the Gospel turned into a doctrine of meritorious works, while at the same time those who teach that the Gospel is the message of the free grace of God in Christ are condemned and anathematized, as is done by the papists...

Thesis 8: In the fourth place, the Word of God is not rightly divided when the Law is preached to those who are already in terror on account of their sins, or the Gospel to those who live securely in their sins...

Thesis 16: In twelfth place, the Word of God is not rightly divided when the preacher tries to make people believe that they are truly converted as soon as they have become rid of certain vices and engage in certain works of piety and virtuous practices...

Thesis 23: In the nineteenth place, the Word of God is not rightly divided when an attempt is made by means of the demands or the threats or the promises of the Law to induce the unregenerate to put away their sins and engage in good works and thus become godly; on the other hand, when an endeavor is made, by means of the commands of the Law rather than by the admonitions of the Gospel, to urge the regenerate to do good." [Walther, p. 1-4]

The remainder of this discussion is intended to give guidance through simple questions and answers to the sort of preaching that will awaken those who are hardened through the preaching of repentance, and to open the eyes of those who are blinded to the virtues of teaching repentance, and that they might see how much is sacrificed in the first two chief parts of Christian doctrine when the teacher admits the impenitent into membership in the church. A companion paper could also be written concerning the other four chief parts in Christian doctrine.

II.A. The ten commandments.

A. The church is faced with the problem of what to do with those who (T1) act independently, that is, outside of the rule of God's Word. Some teach human doctrine God has not spoken, or they are indifferent to the true doctrine as if they can take it or leave it, discarding the truth of Scripture, and trampling God's doctrine. (Deu 4:2, Deu 12:32, Rev. 22:18-19). This independent thinking and acting is rebellion against God's standard of rule which is His Word. Therefore, we must recognize that a person who does this is not a citizen, but an outlaw from the kingdom of God, (Joh 8:47, Joh 10:27, 1Co 2:14). We cannot treat such wild lawless souls as if they are members of the church because we need also to protect the true citizens, the believers from offense, (Mat 18:6, Tit 3:10, 1Co 5:1-5) from falling victim to these souls who are engaging in unfettered spiritual warfare against God.

The core problem with the spiritual pirate is that he has not come to genuine faith in Christ Jesus, but is a mere hypocrite, who only makes the first use of God's Law. A hypocrite outwardly mimics to a certain extent, the outward

deeds of true Christians, so that the soul pretends to be Christian, but there is no sorrow in the heart for some sin, nor genuine faith. Therefore there is also no fleshly heart which naturally delights in Scripture and in obedience to God's Word according to the nature which is renewed and born again by faith in the Gospel. The second use of the law has not been brought home to a spiritual pirate. That is, he does not look into God's holy law as into a mirror (2nd use) which shows us our own blemishes, imperfections, unsoundness, etc., --our ugliness before the throne of God's eternal judgment condemning our thoughts, desires, words and deeds. We need to remain with the law and put it to use until the soul can see himself as in a mirror. (Rev 3:17)

Since we can only judge by the confession or by the fruits, it is possible that someone who was a spiritual pirate begins to repent. But the poor soul is still so blind or weak as to be ignorant of the wickedness of the sinful nature that remains in believers. Such a soul casts away God's law (3rd use) by which a Christian learns how to improve in a godly direction after he has come to faith. According to the 3rd use, it is the will of God that we who believe study His divine law to see clearly what is a true expression of the power of the new man, and what is somewhat wrong and shameful to the grace of God which was given us in Christ Jesus.

Both of these defects are helped by first strictly interpreting what God requires of us in His Holy Law. We need to treat of the commandments according to two tables in simple and direct fashion, (Mat 22:36). It is helpful to simply recite the individual decrees of the commandments (Mat 19:16-19). Even more, to take up an individual commandment, and continue to harp upon it until the heart of the hearer is broken with sorrow because he comes to the

knowledge that he has not fulfilled it as God requires of him (Mat 19:20-22)

When we are confronted with one who does not repent, as a spiritual pirate, the answer is not to avoid God's Law, but to continue with it until sorrow is wrought in the heart of the pirate. In these last times men are exceedingly wicked, as God has forewarned, (Mat 24:12, 2Ti 3:13, Mat 24:21-27). Nevertheless, we have abundant help in the Scriptures, for the darkness of these last times is like unto that which was present among the people of Judah who despised and even crucified the Son of God in the flesh. (Joh 15:20, Luk 21:25-36, esp. v32). Jesus performed this method of law-preaching from his first sermon recorded (Mat 5-7) to His last (Mat 23:23-39).

Those who do not repent are outside of the kingdom of God. Though you cannot judge hearts, you are given the commandment from Jesus to judge the fruits, and to exclude those trees that are wild and fruitless. That is, we follow the plain meaning of the works which they continue to defend, and take this as a confession. Those who despise God's law do not live conscientious lives. They live in manifest sin and shame. They are enemies of the faith, fighting against the preaching of God's kingdom and the knowledge of God. They do not desire to hear about God or His revelation, but they despise Scripture, as well as the preaching of God's truth. The world also observes other vices, shame, blasphemy, revenge, drunkenness, anger, unchastity, adultery, deceit, false promises, lies, etc. Their hatred for the true God whom they ought to love is most coarsely shouted forth, as Pharaoh, who said: *Exo 5:2 Who is the LORD, that I should obey his voice.* "I'm not going to do what God says," they say. They are like those whom Isaiah observed. They deserve to be physically carried away

from God's temple and prevented from polluting it with their shame. *Isa 3:9 they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.*

Those who live in manifest and impenitent sins are outside of the kingdom of God, even though they may claim to have faith, they are lying. There is no faith in a heart who continues without resistance or remorse in manifest sins. They cannot cover up their unbelief with the fraudulent claim that they believe in God's grace. That is not true. Those who cling to their gambling, to their drunkenness, to their fraud, to their adulterous lusts, to their hatred, gouging, gossip, vengefulness, etc. They need to read that God also says: *Now the works of the flesh are manifest... of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Gal 5:19-21. Heb 10:26f For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.* It is our duty to use mostly law with them, for their own sake, and also for the sake of the souls of believers, including ourselves (Mat 7:6, Isa 28:23, Jer 23:29-34).

By studying the ten commandments we are able to help both the spiritual pirate and his harlot. After any portion of studying the law, the teacher may ask the following questions to teach these truths in a simple way:

1Q1. (T1) Is _____ a sin? (Hatred, lust, disobedience, dishonor, covetousness, greed)

1A1. Do you make a terrorist into a good citizen by redefining murder, saying it is praiseworthy, or at least innocent? Certainly not, nor do you make a spiritual

pirate into a good Christian by deciding a sin is not a sin. (Jer 15:1-3, Luk 16:31, Isa 5:20). If the knowledge of your sins hurts you, do not silence the law but hear of Christ Jesus who saved you when He suffered the punishment of hell for you on the cross. (Isa 53:5, Rom 6:23, 1Co 15:55-57, 1Ti 1:15, Mat 11:28)

1Q2. (C1)(C6) Is it better not to say _____ is a sin?

1A2. Do you make a terrorist into a good citizen by not bringing up his murder? Certainly not, nor do you make a spiritual pirate into a good Christian by avoiding speaking of his transgression of God's commandments. (Eze 33:8, Pro 13:24, Heb 12:6, Rev 3:16-17). Avoiding the law prevents the terrorist from fleeing from a crooked standard that will condemn him if he dies in that delusion (Rev 3:18, Eze 18:20, Eze 18:24, Eze 33:4-6, Mat 3:10, Jud 1:6-8), and it prevents him from learning of the only real Savior who didn't save innocent men but sinners. (Eze 18:23, Rev 3:19-22, Mat 9:12-13, Gal 3:24, Mat 23:15) It seems (C6) friendly not to mention God's commandment, but it leads the soul to destruction in this life and the next (Exo 20:5-6, Deu 8:5, Pro 13:24, Heb 3:12-17)

1Q3. (T2) Am I glorifying God by giving myself permission to have _____? (Hatred, lust, disobedience, dishonor, covetousness, greed, etc.)

1A3. Are you honoring a person who saved your life, if you dedicate your life to being a terrorist? Certainly not! Even so a Christian does not make Christ look very good when he gives himself permission to break any application of those commandments that Christ fulfilled perfectly for us (Phi 1:9-11, Jud 1:10-13). Likewise, it is not very thankful for you to shame the suffering that Christ endured for you on His cross if you return to those things that incur again the debt that He

paid by suffering there (Jud 1:16-19). That makes it look like you don't believe. (Heb 6:4-8, Jam 2:15-17, Jam 3:11-18, Jam 4:4-8, Jam 5:1-6). It makes Christ Jesus look like an accessory to your sin rather than a Savior (Jud 1:4, Heb 10:29, 2Co 6:1-5) so that believers become polluted (Heb 12:15, Jam 5:16, Mat 24:12). Doing such things, even if you sincerely repent of them gives opportunity for the enemies of the cross to blaspheme (2Sa 12:7-14, Jam 1:20-27,). If this is love for Christ, what is hatred? (1Jo 3:17, Jer 7:3-11, Heb 10:25-31, Mat 24:45-51).

1Q4. (C2) By silence, am I helping that soul who seems to have given himself permission to sin? (Hatred, lust, disobedience, dishonor, covetousness, greed)

1A4. Are you helping a terrorist when you do not try to convince him not to break the law? ANS: certainly not, for the civil law will still jail and even punish him with the sword according to God's Will. Even so, you do not help the spiritual pirate with silence about God's spiritual laws which are found in the ten commandments. (Eze 33:5-6, Ecc 4:9-11, Jud 1:20-25). To really help him, you would need to lead him to the promise that Jesus saved him from death and hell when He died on the cross for us. The promise of His salvation takes away his sins, though they be as scarlet and gives in their place innocence that is as white as snow. (Isa 1:18)

1Q5. (T3) Can trust for God be present in an effort to break God's law?

1A5. Can trust for the government be present in an act of terror? Certainly not, if there were trust, the terrorist would make accusation before the regular judges. Likewise, we should trust God who has promised to carry out vengeance for all that is wrong. (Heb 10:30, Deu 18:19)

1Q6. (C3) Is it possible to use God's name in a full and proper way when you deny

the application of one of His commandments?

1A6. Surely a terrorist coarsely reveals that he has a false god since he attacks the innocent. He shames his god, or at least turns people away toward the devil. Even so, all who deny the application of God's commandment take His name in vain. (Isa 1:10-25, Heb 10:28-29, Joh 15:20-21, Joh 15:17-25).

1Q7. (C4) Is it altogether pure worship when you are knowingly silent and worship with those who have manifestly given themselves permission to sin?

1A7. Surely a worship house is tainted by the acceptance of even a single terrorist, and has become worthy of destruction. Even so, God will destroy a renegade congregation that is tainted by impenitent sin through fellowship with a spiritual pirate. (Jos 7:15-26, Job 15:34, Jer 15:19)

1Q8. (T6) (C5) What is missing in those who act as spiritual pirates or harlots?

1A8. Sorrow. For if the pirate and harlot truly felt sorry for their own sins they would not enjoy the profit of having killed the innocent, having attacked the widow and the orphan, etc. (Pro 31:9, Isa 1:23).

1Q9. (T7) (C7) How can you help someone who lacks sorrow?

1A9. Reveal the truth about God's law. (Luk 3:5, Rev 3:17f, Luk 18:22)

II.B The Creed

The spiritual pirate, though impenitent, may to some extent bear at least a superficial confession, claiming that he has and worships the true God. The harlot is very eager to believe such confessions, and on the basis of them to defend the spiritual pirate as if he were a true, sincere child of God. Thus the church which engages in harlotry becomes crowded with every manner of impenitent wild beast, all

claiming to believe in the true God: impenitent thieves, murderers, adulterers, etc. all claiming to honor the triune God and to aid the Gospel while they continue in their dissolute life without sorrow.

Can they have true faith without sorrow? The harlot thinks so. She is proud of the great number of people who flock to such a church and who show such a confession. The harlot insists upon it that those souls do believe who maintain a contradictory confession. Therefore, the harlot also insists that this is the proper way to lead souls to the true God, and to preserve them in the faith, to avoid all use of God's law. The harlot thinks that those poor preachers are backward who try to lead souls to a knowledge of God, and to a proper confession of the true God by continuing to preach God's law.

Therefore, we consider here the question whether or not that manifestly impenitent soul, the pirate, truly believes God, and truly confesses Him. Is it the true God who is revealed without and against the preaching of His law? Is it the true God who is glorified by a dissolute life? We shall show that it is impossible to understand, to receive, or to confess the true God without receiving and confessing His true Law. The harlot does not retain the true God once she has eliminated law-preaching, but she has made unto herself a different, a strange god.

The question may be considered in detail by considering whether the Pirate and harlot both believe, teach, and confess the triune God, the Father, the Son, and the Holy Ghost.

II.B.i The denial of God the Father.

Does the pirate believe in God the Father Almighty, maker of heaven and earth? The one who believes this applies this truth to himself, and has taken it to

heart that God the Father has made me. That is He has *given me my body and soul*, and all that is a blessing to them. He still preserves them, giving me all that I need to support this body and life, *purely out of fatherly divine goodness and mercy, without any merit or worthiness in me.* Thus our catechism states, and thus, in part of his confession, the pirate may say. The question here is whether or not such words are credible. Is it entirely wise to believe this from someone who also has a stubborn, godless attitude, that shows: a fearlessness toward God's wrath; that he does not hope in the mercy of God, but in the wages of unrighteousness; and who has no love for the truth about the true will of God the Father in at least one of His commandments?

The pirate makes the clumsy claim that he serves the true God by perpetrating evil. The harlot falls for the lie, and defends the pirate, saying that in the interest of the glory of the true God, we will call evil-good and good-evil, and by this compromise, gain a worshipper for the true God (Isa 5:20). The clumsy lie is refuted by the observation that God hates evil (Lev 19:2) and He is not evil (Jam 1:13), but He is good. (Psa 145:9, Mat 19:17, Jonah 4:11, Psa 36:6). They are certainly not honoring the true God by denying one of His attributes (His goodness), rather they are shaming Him in a most coarse manner. There are no parts to God. (Isa 43:10, Isa 45:5, 1Co 8:4) If you deny one of the attributes of God, you deny the whole God, and have made for yourself a different god. (Psa 90:2-4, Psa 102:26f, Jer 2:11-13) This is but a clumsy transgression against the second commandment, to treat God's name as if it were nothing, so that you could call the devil "god", and expect that to be all the same to God. But He says emphatically

that it is not the same. He is different. God is good.

The pirate is so deluded with his lie that he looks upon breaking God's commandment as a favorable and blessed thing, while he looks upon obeying God's commandment as an accursed and hateful thing (Rev 2, 2Ti 3:1-9). But God says rather the opposite, and nature and reason even join the chorus. For if you use God's mere name, and with it say something false about God, such as this: "that He is indifferent to the sin of stealing," as the pirate is wont to do, then the more loudly God's name is shouted and promoted with this lie, the greater is the sin and the guilt in him who says so. This is not calling on the name of God to His glory, but it is calling God names, shaming that name. For shame and honor are different from one another and opposite to one another. God pronounces a curse upon all who will mix up His praise with His shame in this way (Isa 5:20).

Our small catechism has an entire page (p. 8) dedicated to insisting upon the true application of God's commandments, that the soul might not only acknowledge what is truly obedience, and what is truly transgression, but also that God's blessing is and always will be pronounced on obedience, while His curse is and always will be pronounced upon all manner of transgression. This explanation is woven into the discussion of each commandment as well, for we say in the explanation of each "*we should fear... God.*" But the harlot gives the pirate permission to transgress without fear. Even if the pirate acknowledges with lip-service the bare, official meaning of each commandment, he has contradicted the spirit of it, as well as the proper application of the blessing on obedience and curse on disobedience.

The harlot is not revealing or promoting the name of God the Father, but

teaching the pirate to be fearless in transgression. The fraud of the harlot is revealed in the appendix to the first commandment which runs through the explanation of each commandment. The true God and Father is good, and He does not change His law for disobedient children. Even though He gives them space, and abundant time to repent, and to escape punishment, the children and grandchildren will find that God has not changed too. Even after three or four generations of despising God's law, God has not changed. He still punishes iniquity, even though he waits a long time for the day of the visitation of His wrath.

The harlot in fact turns the soul of a pirate away from learning the most important lesson about God the Father, that He is merciful. Mercy is undeserved kindness. We are justly condemned eternally because of one sin, but *Joh 3:16 God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* It is not really teaching the generosity of God the Father if you deny the debt of obedience that is owed to Him in the law. There is a great difference between mercy and rewarding wickedness. We might illustrate this with a story. The father sees his son steal something. That father is merciful who scolds the boy but uses his lunch money to pay the store for what was stolen, and so the father goes hungry. But that father is a partner in the crime, even if he does scold the boy, so long as he does not pay the store. He would be crooked if that were so, profiting from the boy's wickedness. The boy cannot believe that his father is merciful in this case. He can only believe that his father is crooked and weak: crooked because the father benefits from the theft; and weak because the father does not have strength to oppose the boy's

wickedness with words that are evidently sincere. In fact, that father does not love the boy if he is not willing to suffer for him, or even scold him. Even so, without the message of condemnation, mercy is not mercy, but a reward for wickedness that encourages the sins of naughty children.

2Q1. (T3) (T5) Does it praise God the Father for someone to say “I am a Christian” who is living in flagrant, impenitent sin?

ANS: No, just as we also know that it does not help any nation for a terrorist to say “I am a citizen.” It is more difficult for the police to protect citizens from enemies when they are permitted freedom and access to their victims. A terrorist is truly an enemy, attacking a nation, murdering and trampling all efforts of justice. This is a great shame to authority, and it breeds lawlessness if the nation does not stop the terrorist’s mouth by bringing him to justice. Much more is this true in the kingdom of faith in Christ Jesus. God specifically tells us that disobedient children do not praise Him, but shame Him. (Isa 65:11-16) And those who do not adorn themselves with a fitting life, and who have no expression of sorrow will be cast into hell. (Mat 22:11-14) What is needed is that the pirate should be changed into a person who is different than he was formerly. Before this fundamental change takes place in the individual, he is not even able to see God’s kingdom. (Joh 3:3) God the Holy Spirit is able to create us anew through the Gospel promise which is present in Baptism. (Joh 3:7f) God’s Word is not rotten or useless, and never shall be. This has the power to create anew by the merits of Jesus Christ, the true Savior. Those who are thus born again, begin to restrain the sinful flesh so that spiritual pirates do not proceed unrestrained, (1Pe 1:22-24).

2Q2. (C6) (C7) Is that person promoting praise for God the Father who remains silent about the curse that God pronounces upon disobedience to His commandments?

ANS: No, just as that citizen does not promote praise for his nation when he is silent about the punishment that the nation has placed against terrorism. Absent the punishment, the nation looks guilty of shame. If he truly loves his nation, then he will also speak of the nation’s laws that condemn and punish terrorism. For it is these threats and curses against terrorism that reveal the nation to be fair, and thus defend the victims of terror, and resist the terrorists by advocating punishment of the guilty. That person who is silent interchanges praise and shame in his own mind. You should save such “praise” for the devil, that is, quit repeating and supporting the devil’s lies. Do not aid his lies and his murder by silence. You should open your mouth to magnify God the Father (Deu 25:1). This means that you have to warn people that God threatens the punishment of death upon sin. Those who do not warn fall under the wrath of God. (Eze 33:2, 6-11) True love warns sinners, so that the soul, being led to repentance might be saved, (Jud 1:23-25).

2Q3. (C4) Isn’t it an improvement for God’s glory to call a truce with the impenitent and thus to give the pirate opportunity for dialogue with God through church membership?

ANS: No, just as it does not help a terrorist to behave a little like a citizen, that is merely helping the terrorist commit fraud. If you make a pirate outwardly a citizen while he has not renounced his piracy, even though 99% of his beliefs are good, that last 1% still lead him to murder souls and to shame God. That is not a truce, but treason. Your duty to a pirate is to testify to the laws that convict him, and if you fail to do so, you give him the

impression that you approve of murder. This directly silences the counsel of God. (1Ti 1:9) Even calling this a truce is a lie. It is surrender to the murderer, treating him as if he were god, letting him speak his murder and carry it out, while God must be silent about His law. To find a real truce, the pirate must surrender his murder or there is no peace with God, but only an angry God who will bring about vengeance, as the Scriptures abundantly show. (Isa 48:22, Isa 57:19-21, Isa 59:1-9, Jer 6:14-19, Jer 8:11-15) Moreover, grace is not aided through silence about God's law. Such silence rather brings down God's wrath upon those who continue to be pirates. (Jer 6:10-13, Jer 8:7-10) When God creates saving faith in Christ Jesus in the heart, He leads us to sorrow over all sin, (Isa 64:6). If only one sin is held back and retained, there is pride in that sin, and shame. A Christian asks forgiveness for all sins, as in the Lord's prayer, and God grants it freely. Could we really expect to be heard if we were to say: "forgive us (some of) our trespasses?" Would you want God to hear such a prayer? That would leave you with the guilt and the condemnation of the sins that you don't want to ask forgiveness for.

2Q4. (C2) Doesn't it glorify God to treat a pirate as if he were a true member of God's kingdom?

ANS: Every ruler is shamed by those transgressions of his subjects that the ruler refuses to scold and punish. For such wild subjects are widely recognized to be spoiled by a lack of love from their ruler. Thus parents of wild children are called ostrich parents, and sea monster parents, who treat gold like trash and who attack the glory of the church. (Lam 4:1-6) In this fashion, the glories of our salvation in the cross of Christ are treated as if they should be trampled (Heb 10:23-31). By treating a spiritual pirate as a true

Christian, the church is accused of being unholy and unfaithful, and Christ accused of being one of those who charge rent for whoredom. God is greatly shamed by such charges (Jer 7:5-30). The unfaithful church is called a whore (Rev 17:1-7). God is praised in heaven not for making such whores, but for leading them to true repentance, or absent that, punishing them eternally (Rev 19:1-4). God desires hearts that are pure through true faith in Christ Jesus, the Savior of sinners. Such hearts reveal themselves by sorrowing over all sin, (Jam 1:25-27). Thus God calls His believers pure because of their faith. They pray against piracy: (2Ki 19:20-25). When the children of God are not reminded of their sins they are led to desolation and destruction. (Lam 2:10-14).

2Q5. (C2) Does the admission of a pirate into the outward church give sound faith that can trust in the blessings of heaven?

ANS: No, the pirate knows that he is being taught falsehood because of the witness of his conscience which tells him that his deed is evil (Rom 2:14-15, Rom 13:3-5). Therefore, any promise of paradise for a pirate is a deceitful description of heaven that the pirate really knows to be wrong because of the witness of his conscience. He knows that he is being deceived by the hope of a place after this life where he can commit sin. Similarly, terrorists become convinced that they will have all eternity to commit adultery with 72 virgins if they murder innocent citizens. Such a coarse lie is refuted not only by Scripture (Isa 3:8-11), but even by the conscience as heathen tales like Pinocchio show.

2Q6. (C1) Can a spiritual pirate know that God is merciful concerning those sins that he is aware of, but refuses to acknowledge to be sins?

ANS: No, because he cannot learn the lesson that such kindness is undeserved.

This is mistaking wicked indulgence for mercy. (Heb 12:7-9)

2Q7. (C6) Does the harlot teach the mercy of God by teaching redemption alone, without treating repentance for some sins?

ANS: No, if he does that, then he teaches that God is crooked, thus endangering even himself. (Mat 7:6) The preaching of the new testament includes a teaching of repentance (Luk 24:47). From the time that the Apostles began carrying out the duty of their mission they preached repentance (Act 2:38-40). They led their hearers to repentance, by the explicit reminder of their sins (Act 2:36). Therefore they were not silent about the sin that they had observed in the hearers, but they sharpened it up and pierced the hearts of the hearers (Act 2:37), thus successfully leading them to the remission of sins and to absolution in Baptism (Act 2:41-43).

II.B.ii The denial of God the Son.

Does the pirate *believe in Jesus Christ, true God,... and also true man,... my Lord, who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy precious blood, and with His innocent suffering and death, that I may... serve Him in everlasting righteousness, innocence, and blessedness?* Nothing would make the Christian happier than to know that this is indeed true, but we should not believe the bare claim to be true when the confession is persistently at odds with the true Christ whom we know. When something is called "service to God" but portrays fake faith, it is not innocent. It displays the guilt of concupiscence, and it should not be blessed, but is more fittingly cursed.

Our Lord Christ Himself warned us that on judgment day He will cast away many who claim falsely to know Him, Mat 7:15-27. And He demanded of us that we should beware those who are wolves in sheeps clothing. He gave us these signs: *Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.* Jesus Himself had to contend with such people who hated and opposed Him, and yet also claimed to be God's children and His disciples. He told them to their faces that they were liars (Joh 8:55). He told us that they appear religious outwardly, but they are full of rottenness and filthy things, like white-washed coffins. They only pretend to believe in Him, but they are really hypocrites who are full of iniquity. They are at war with Christ, His believers, and His scholars and His prophets. It is the judgment of our Lord that they should not be allowed to use His name, and thus fraudulently to pretend to worship Him while they fight against and murder His dear believers and servants. (Mat 23:27-39).

2Q8. Does a spiritual pirate, who refuses to repent of sin believe in the same Christ?

2A8. No, for this single error cuts through the five main, essential things that we say we believe concerning God the Son (2A8a-e below). Therefore the impenitent soul teaches a different Christ and denies the true Christ. Compare this to true repentance which confesses the true Christ in each of these 5 points.

a) The pirate denies the goodness of God, and therefore denies the divine nature that is in Christ Jesus, and so teaches a different christ. (Psa 145:9, Joh 5:23)

True Repentance says: Though I am a sinner, who does not deserve to be saved, I see that God came in the flesh to do all the works that are truly good, as God's true and good nature naturally does and also requires of me. I learn from Jesus Christ that God really cares deeply and loves me deeply. He really died, really shed His divine blood, really suffered in His divine nature on the cross and so paid the eternal suffering that I owe. I don't want to pretend as if His good works are not good. (Isa 5:20, Psa 44:8, Psa 48:10, Psa 75:1, Psa 86:12)

b) The spiritual pirate is lying when he says that he has Jesus as his Lord. In reality he wants to have Jesus as a stooge who must approve of his sin, therefore he has a different christ. (Mat 10:24, Mat 23:8, Luk 12:45-46)

True Repentance says: I know that my own obedience or new strivings after I have come to faith in Christ are very meager (Isa 64:6), but I do not ask that they become more shameful and more meager (Mar 9:24, Psa 19:12). I hope and pray that they may increase because it is my dear Savior Jesus Christ who asks me to follow Him (Joh 14:15). His request is not a burden to me, but it is easy and inviting (Mat 11:28-30). I want to follow His voice, even though I do so very weakly. He has died for me and paid all that I owe. Therefore I do not want to boss Him around or resist and turn away His kind request. I truly want to show my thanks for His salvation, and to imitate His great work by a meager work that improves in the right direction (Mat 26:41).

c) The spiritual pirate denies the blood of Christ by denying his sin. He is saying, in effect, that he doesn't need the suffering or death of Christ for his sin, therefore he has a different christ. (Rom 2:3-4, Heb 10:26-31)

True Repentance says: The blood of Christ is precious to me. I know that I cannot be saved without it. I want to share this treasure with others, that they might know that God in the flesh has redeemed them too. Therefore I strive to show the same kindness toward my neighbor that Christ showed to me on the cross. I endeavor to forgive them and to enlighten them with the knowledge of the true love and kindness of God. It would be a great shame if I squandered God's kindness and appeared as a hateful tyrant against those who sin against me. That is not what God did for me. He has revealed Himself to be a kind Lord who died for me and forgives me, and also seeks that I forgive and improve. (Mat 18:23-35)

d) When the spiritual pirate falsely and knowingly declares sin to be "innocent" he denies the innocence and righteousness of Christ. He denies the obedience that Jesus carried out for us to fulfill the law in our place. When Jesus obeyed God, He paid what we owe to God the Father. Therefore the pirate has a different christ. (Rom 5:19, Gal 4:4-5)

True Repentance says: I want everyone to know that the obedience Christ rendered for me is infinitely far above any works or any righteousness that any man may obtain in this earth. Therefore, no matter how good my works might appear to be in the eyes of men, I will admit that they are very small, and that I ought to do far more. I will be true to the righteousness that Jesus showed for me when He fulfilled God's holy law. Thus I always want to remember that I fall short of the law, and that I am condemned by it. Nevertheless I want always to strive mightily according to the believing nature so that the righteousness of Christ might be praised and exalted because of my deeds, rather than being shamed by them.

e) The spiritual pirate denies the righteousness of Christ's rule, since he still is marked by the stain of sin. He thinks he has a better life, where he not only has Christ's righteousness, but also gets to commit some sin. In this way he mocks God with a filthy life. But the joke is on him, played by the devil when he is denied eternal life. (1Co 6:8-11, Gal 5:19-21, Gal 6:6-8) Thus he also denies the blessedness of Christ's rule, having chosen cursing rather than blessing. He is therefore under a different christ.

True Repentance says: I don't want to shame my Savior. I don't want to lead people to think that He has redeemed me at the cost of His divine blood, so that I am now free now to shame Him and to harm my fellow man. I would rather raise the question in the mind of those who observe my conversation: "Who could have taught that one to be so kind, so loving?" For His rule is easy and pleasant. He gives me eternal life, and His eternal inheritance though I deserve none of it. He only asks me to bear this yoke thankfully that I know a kind and forgiving God.

2Q9 (T7) (C5) Are we allowed to believe the claim from the spiritual pirate that he is Christian?

2A9 No, for then we become one of those who preach another christ, and we have only secured condemnation and hell for the pirate. Though a pirate may agree with many statements about the true Christ, the persistent teaching of only one of the five things listed above means that a pirate has a different christ, and the teacher accepts and teaches the counterfeit rather than the true Christ. A spiritual pirate is an adherent of an antichrist who wants to make his sinful flesh lord rather than the holy Christ. (2Pe 2:12-18, 2Th 2:3-5, 8-12, 1Jo 2:16-19, 1Ti 4:1, Rom 1:25-31)

2Q10 (C4) (C7) What about those who are fooled, and who don't accept 2A9 (harlots). Should we remain in fellowship with the harlot thinking that we have fellowship with a Christian, since the harlot is at least not making the same coarse error that the pirate is making?

2A10 No, for then you have admitted into the fellowship of your church the lies that are taught by the antichrist who permits many others to become antichrists under his permission and rule. Those duped are being led to destruction, and so you should withdraw fellowship to warn them, and hopefully spare them from the bondage of captivity, foolishness and sin. One who brings a pirate outwardly into the fellowship of the kingdom of Christ is not for Christ, but against Him in the same way that a gift of a Trojan horse is not a blessing for a city, but rather brings down the city. (2Pe 2:19-21, 1Ti 4:1-3, Rom 1:32)

II.B.iii The denial of God the Holy Ghost.

Does the spiritual pirate *believe in the Holy Ghost; the Holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting?* In other words, does he believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him, but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the one true faith, even as He calls, gathers, enlightens and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith

The Holy Spirit is the person of the Trinity that is so often ignored, or misunderstood. This is particularly true and acute in modern times. Very few know the meaning of the word "holy" any

more. We need to be taught in all simplicity that this word means pure, undefiled, clean, dedicated for the praise and glory of God. There are so many filthy minds running loose in modern times, that we have lost the meaning of “pure” because of the many filthy examples which put themselves forward as purity when they are the exact opposite.

This is the reason that the Holy Spirit is ignored or misunderstood. For the great work of the Holy Spirit in modern times is to make us holy, or to clean us up in God’s sight. This is why He is called the “holy” spirit, rather than the “filthy” spirit. He makes us pure and holy in two different ways. In the first place He reveals and preaches the true Christ to us, and by this Word enlightens us with faith: causes our hearts to repent and to believe in the true Christ. In this way, He makes us holy through faith. Secondly, among those who believe in Christ, He abides with them and causes them, by the power of the godly nature through the knowledge of Christ’s redemption, to be sanctified. He helps believers through the knowledge of Christ’s redemption to behave according to the true, believing nature, and to overcome sin and to do truly good works *Philippians 2:13 For it is God which worketh in you both to will and to do of his good pleasure.*

The various things listed in the third article of the creed give the means that the Holy Spirit employs to remind us of the merits of Christ and so to clean us up, or to make us holy: the holy Christian church which is a communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting.

2Q11. (T6) (C4) Does the spiritual pirate who does not hear the Word have the Holy Ghost?

ANS: The Holy Spirit works through the Word, especially through Law and Gospel

to bring about conversion. Where Gospel is refused the Holy Spirit’s call is refused, and the company of the Holy Spirit is refused, Mat (23:37, Act 7:51). Where the Holy Spirit’s law is despised and rejected, the Holy Spirit is not present. The believing nature does not and cannot sin. Anyone who claims so is a liar. 1Jo 3:9, 1Jo 1:8, (comp. SA, III, para. 43-44). The situation is amply illustrated by the dinner guest who gave excuses for himself and refused the invitation. Luk 14:15-24. God cares deeply for those who are lost in sin. He reminds us of sin so that we do not trust in something else besides His salvation. He wants us to receive the sacrifice that He prepared for us at great expense. He wants us to know that He has sent His dear and only-begotten Son into the bitter death of the cross to save us from the punishment of our sins. He wants this promise to be received and believed in true faith.

2Q12. (C4) (C6) (C7) Does the harlot show that shee believes in the Holy Ghost when she abandons the Word and allows the pirate to remain in fellowship with her? 2A12: No, for he refuses to let the Holy Ghost work through the Word, Joh 16:7-13-14. The harlot refuses especially the very Word that is needed for those who believe not, namely the law, Joh 16:8-9. These cannot properly be called servants of the Holy Spirit when they agree with the spiritual pirate’s excuse and so do not do what the Holy Spirit instructs, namely, to bring the call and invitation to dinner, Luk 4:17, 21, 23. Much less can those be called servants who even fight against the true servants; Mat 21:35-39, Mat 22:6-7. who oppose and frustrate the true prophets that truly labor to extend the invitation and to bring forth the fruits of the vineyard (Mat 21:33-46). Even the unbelieving pirate is able to explain that God will destroy them (Mat 21:40-41, 45-46). The

harlot has become worse than a pirate, and abandoned God's purpose and begun to fight against it. God wants those who are lost to truly reverence His Son, to believe that He has purchased and won us from our sins to be true heirs of heaven. God wants Christ to be truly preached and believed, as opposed to murdering Him, or the servants who testify of His salvation.

2Q13. (C4) Doesn't the Holy Spirit approve of this "more favorable" wisdom which brings the filthy, impenitent soul into the outward membership of the church.

2A13 No, because even if that soul did believe, the Holy Spirit does not want the confession to remain filthy, but the Holy Spirit strives to carry out sanctification: to help that believing soul to overcome sin and to do truly good works 1Th 4:3, Eph 2:10, Joh 16:7-8, 10-11. This is illustrated by the guest who did not have on a proper wedding garment Mat 22:11-14. The Holy Spirit testifies that we ought to have a suitable confession for such a grand banquet, and testifies of our unsuitability. If there is no desire to clean up the filth, this is a sign for the servants of God that the Holy Spirit has departed. We can, in good conscience, testify that the filthy soul is refused, having despised the Holy Spirit, and chased Him away. Sin is not the glorious behavior that God has chosen for His children. Isa 58:3-7 Those who refuse the corrective and improving Word of law have dead and former faith. They are the seeds that are choked with the cares and riches and pleasures of this life, and so are barren, and bring no fruit to perfection. (Luk 8:14) That is, they no longer bear the promise that Jesus Christ has died for us, and made us holy in God's sight by His sacrifice on the cross for us. This they have choked out in favor of the cares, riches and pleasures of this life. Their

fruits are different with dead seeds that are different from the promise of salvation in Christ.

It is a lie and a fraud to say that Christ is truly preached where a barren tree is counted as a great success. That tree which does not yield fruits is not a healthy tree. If the true seed had germinated and grown there, then it would not be sterile, and it would not be content with sterility or with choking the true plants. If this is a fruitful vine, then what is a weed? Such a soul is not a tree in God's garden, but a waste. It is God's mercy, and His patience for His Gospel to change hearts that prevents such a soul from being immediately cast into hell. The servants of God are those who feed the soul with the Word that it needs. But those who refuse to give the Word of God that is needed are saying in effect that the tree should be destroyed now. Luk 13:5-9.

2Q14 (T4) (T6) (T7) (C6) But believers have sins too. Therefore, aren't we doing what the Holy Spirit wants when we ignore sin, and don't say anything about it?

2A14 No! The new man, the believing nature, delights in God's Law (Rom 7:22). The believing nature is also marked by his admission that I have violated God's holy law, and fallen far short of it. 1Jo 1:8. Those who are employed by the Holy Spirit to effect our sanctification are not indifferent to sin. They all work together, according to the will of the Holy Spirit to mortify the sinful nature, and to encourage the believing nature to believe and also to confess the true Holy will of God in the battle which a Christian wages in this life. Thus the holy Christian church is the gathering of those who acknowledge their guilt and sin, rather than denying it, (Psa 32:5, Pro 28:13, 1Jo 1:8). Likewise, those who believe in the forgiveness of sins do not find safety in the defence that my sins

are no sins (Rom 10:4), but rather we believe in Jesus Christ who has saved us from our sins, (1Jo 1:9, 1Ti 1:15). Similarly, those who believe in the resurrection of the body do not expect a pirate's paradise, but the manifestation of a true holy nature on judgment day, (1Jo 3:2, Rom 8:19-21). Further, the believer looks at that as truly living when the fruits of the spirit are present which tend toward holiness rather than filth (Rom 6:1-2, Rom 8:12-15).

2Q15 (T1) (T2) (T3) (T4) (T5) (T6) T7 (C1) (C2) (C3) (C4) (C5) (C6) C7 But you are saying, in effect that you can see faith, whereas Christ says that faith is invisible. Are you saying that you can see faith?

2A15. No. Faith is indeed invisible, we cannot see faith itself, but we do see the fruits, and we judge whether or not these fruits are harmonious with faith (1Co 14:32-33). Thus we judge the confession which God has commanded us to judge (Mat 7:15-20). Not all prophets who say that they proclaim Christ have faith, and we have to beware of false prophets. There are two fruits or proofs that we can observe: the false doctrine itself (the poisonous lies, which cannot be proven from Scripture, and even contradict the voice of Christ) (Rom 16:17), and also the poisonous life which reveals that correct doctrine is mere lip-service to Christ's sayings that white-washes hypocrisy in the heart, thus denying His sayings with contradictory and stubborn practices (Mat 5:19, Isa 30:10, Mat 7:21-23, 1Co 4:13).

It is true, however, that our judgment about the confession of another person may err. In that case, we admit mistaken judgment. But we still have a duty to scold with the law someone who is a true believer, and who doesn't seem to be bringing forth the fruits of faith, whose

behavior seems creepy like a pirate or unfaithful, like a harlot. In such cases, we are not scolding their faith, but the fruits that appear to us to be from the old man, not from the new man. If the new man is in charge, he should acknowledge the need to be thus scolded. Further when we do this properly, we do not say that we see faith itself, but rather the fruits of faith. And we long for the fruits of faith, that they may grow and improve. Thus Christ himself also prunes the living vine, with the cutting law (Joh 15:1-27, esp. 1-6).

In conclusion, though I hope this meditation to be helpful, it is not a cure-all. If anyone should determine to cast this approach aside, and to think it a poor and base approach to evangelization in a particular situation, he is at liberty to do so. I also invite anyone so inclined to improve on these meager efforts at the arduous task before us in these last hardened days when faith is so rare. I myself am disappointed with it, because the grace of God has not shined as brightly as I had hoped that it would in these pages. Generally, evangelization gets stuck because a true pirate needs law, and a true believer who has been acting like a harlot needs to be convinced to use the law, but powerful forces prevent even a word of law. Ultimately the Gospel is the only thing capable of changing the nature of a pirate, and it is the only thing capable of strengthening and motivating a believer to behave like a holy bride for Christ, by applying Law and Gospel in season. I have attempted to underline the Gospel portions so that the reader might not pass lightly over them, but rather dwell on them and emphasize them. Please supply additional Gospel as appropriate, especially when the study is too brief to get to one of those rare Gospel sections. The reader is asked to have the grace of God,

and many bible passages of the Gospel shining in his heart and on his lips as he endeavors to help the pirate or his harlot.

The type of approach outlined here is not necessarily the only one or the best one in a particular situation. It is my conviction that both piracy and harlotry are often a problem, especially with those who are lax and yet are, outwardly at least, members of a church somewhere. The root cause of spiritual stagnation in the person you are trying to help spiritually may be that you are talking to a pirate or harlot. It might also be that you are acting like a pirate or a harlot in your effort to help them. We talk frankly here about the elephant in the room, addressing questions that are often implied but not directly stated. Hopefully this will help you keep your bearings. When the bride of Christ has the conviction that she is doing the right thing, there are many simple ways to lead souls toward repentance. One of my favorite ways is mild understatement; to ask simple questions, e.g. to the pirate: "Do you know what God says about this subject?" To the harlot: "Which one is the godly soul in Luke 18, was it the Pharisee or the Publican? It sounds to me like you are delighted with the Pharisee confession." If we belong to Christ, we ought to strive to be fishers of men as He teaches, rather than wolves who eat sheep as the devil teaches (Mat 4:19, 7:15). *Jude 1:21-23 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.*

I am quite positive that I have been bitten with the madness of Ezekiel, whose preaching was strange because the people were strangers to God, though they outwardly appeared to be very familiar to

God. I know also that I have tried to flee to Tarshish, but I have found myself in the end here on the banks on the road to Nineveh. May God grant that He may spare this great world a while longer and that at least some may be converted who cannot discern between their right hand and their left, and that He also might grant His mercy also upon our darkened and deluded governments and families sparing even our cattle as well. (Jonah 4:11)

I believe that I have solved a few of my own historical puzzles related to this study, and I hope that this information might also be edifying for you. I hope that these solutions will encourage you to diligence in the use of Law and Gospel in evangelism and also perhaps of this study on the pirate in the pew. Hopefully one of these additional questions and answers might spur you to give an answer also to the pirate or his harlot when you have opportunity. I realize that I attempt here to provide an approach for dealing with the most coarse forms of sin and of hypocrisy, many of which might be safely abandoned once those who commit them have been told that they are coarse blasphemers [LW, V38, p. 290f]. My advice is to take one or a few of these questions and to keep harping on them until the heart is broken, and to stand ready with Romans 6:23 or some other clear Gospel passage that aids those with a broken heart. This should accompany regular catechism instruction, particularly when you are teaching a pirate or a harlot.

The first puzzle was what to call this problem which I was attempting to address. "Antinomian" is at times too broad, and at times too narrow. Finally I found the word "Epicurean" in an excellent Luther quote reproduced above. The Epicureans were philosophers, followers of Epicurus who lived a few hundred years before Christ. Epicureans didn't believe

that divine power punished or rewarded men based on a moral standard, and they also believed that after death there was nothing. Thus they lived only for today, and only to serve their own pleasure and to avoid their own pain, like pirates in the pew. I found that Luther later in life brought up this problem more frequently and addressed it in his writings more directly (e.g. [LW, V4, p. 277, p. 317]). I've looked up all of the references in the index of the Luther's Works to "Epicurean" [LW, V55, p. 91]. I found there 52 total references, only one of which was made before 1523, and 6 of which were made between 1523 and 1530. A whopping 45 of these were made during the last 16 years of Luther's life. Here is an exemplary quote from late in Luther's life:

"But this faith—both that of the fathers and our own—is one and the same, namely, that there remains another and better life after this one. It would be most shameful indeed for Christians to have any doubt concerning it when they have such great light. Let us, therefore, receive and with firm assent of the heart preserve this doctrine which has been revealed to us through God's boundless favor by means of many clear evidences. **For a most pestilential age is now arising, and the Epicureans are increasing in number. This is most certain proof of the confusion of everything and of the approaching judgment.** For if I do not believe in a future life and a resurrection, why do I have need of God and a knowledge of Christ? Or how can I maintain that there is a God who punishes the wicked and does good to the pious? **The denial of a future life completely does away with God, and thus we shall be altogether like horses and mules (Ps. 32:9), which do not trouble themselves at all either about death or about life. And this can surely be observed in the**

case of the Epicureans. Whatever they hear about God, either when He is promising or when He is threatening, is now ridiculous to them and an empty tale. But let us Christians shun that horrible smugness, and let us firmly hold fast to the evidences of eternal life and of the resurrection that have been handed down from the beginning of the world." [LW, V4, p. 317]

There is much that can be gleaned from Luther about how to deal with an Epicurean or pirate and his harlot the unfaithful teachers who permit piracy. The most prominent Epicureans (pirates) that Luther contended with were those in the court of the Pope [LW, V38, p. 310; V3 p. 268] (both generally [LW, V2, 346] and specifically, e.g. Erasmus of Rotterdam: e.g. [LW, V13; p. 107, V33, p. 44]). The Pope himself is sometimes admonished for being a pirate, at other times for being a harlot, depending on context. Perhaps the best use of this essay would be neither for the pirate, nor for the harlot, directly, but for those who are sincere Christians in a church that tolerates pirates and harlots, who have not yet seen that there are either pirates or harlots in their church, though they should have. May God grant that they might finally hear the voice from heaven saying: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev 18:4

You often hear the complaint from Luther scholars that Luther in his later life was embittered and severe, and not a very good reformer any more. I now recognize this complaint as coming from the harlots who do not like hearing their beloved pirate scolded. Luther's saying was true: "I have thrown a club among the dogs, and by the yelp I know which one I have hit." [LW, V. 37, p.198] Early in Luther's reform efforts the problem was primarily ignorance, not hypocrisy. But Luther was

well aware, particularly during the last years of his life that piracy and harlotry were growing. He responded by taking a page from the great preachers of repentance, and emphasizing more law particularly with those who were pirates or harlots [LW, V38, p. 310; V41, p. 219-221, p. 287]. In the eyes of a harlot the writings of Luther were more vicious against the public life of the Pope. But in the eyes of the holy bride Luther began to show love also to those pirates who were hardened and coarse in their sins, and for the harlots who mocked the blood of Christ from a so-called "holy chair" but with indifference and even profiteering from tolerated coarse sins. Furthermore, Luther's preaching of repentance in the context of piracy and harlotry is the consummate "reform" because this word means that you say what is really needed for people truly to do better. Those who silence the true reformers, are in reality members of a counter-reformation, who speak to avoid anyone doing better--real scoundrels.

In this way the Roman Catholic church during the reformation and all Luther's criticism of its harlotry can be applied to the modern churches which are now born in the image of Rome even more than they were in Luther's day (Rev 17:5). Many of those even called "Lutheran" need the rebuke of Luther against harlotry that tolerates Epicureanism, or piracy. We could apply these words to them too:

"The pope has the thunderbolt of excommunication, but against whom does he employ it? Does he not use it against us, who are not smug but are contrite and humble? But men of his own kind—Epicureans, smug canons, cardinals, bishops, and tyrants—he declares blessed and elevates to heaven. In this way he lives up to his title by

comforting the poor of the church and condemning the recalcitrant.

But this is nothing new, for consider Ezek. 13:19: 'You have profaned Me among My people for handfuls of barley;' that is, for the sake of acquiring temporal possessions you have corrupted the doctrine and have condemned the pious. But you have emboldened the wicked. This is the meaning of what follows: 'For pieces of bread you have killed souls that should not have died, and you have kept alive souls which should not have lived, when you lied to My people, who listen to lies.' And in another passage (Ezek. 13:22): 'You have made sad the heart of the righteous whom I have not made sad.' Thus the entire papacy lacks that wisdom of rightly dividing the Word. Therefore it cannot build. On the contrary, it destroys and overthrows everything by its doctrine.

But the Holy Spirit presents these accounts of God's wrath and judgment also in such a manner that at the same time He points out the solid comfort that God will deliver from certain destruction those who fear Him, as He delivered Lot. Hence not only do the people of Sodom perish, but Lot gives thanks to God after he has been saved. You who are fearful and have been humbled, think of Lot, who was saved, and hope that God will do the same thing for you. On the other hand, you who live smugly in whoredom, that is, heap up riches, sumptuously take care of your own skin, and are a sow from the herd of Epicurus, turn your eyes toward the people of Sodom! See what severe punishment followed their disgraceful crimes! Consider that suddenly five cities were consumed by fire from heaven, that the earth sank down, and that an awful lake of bitumen

took its place, as in one single moment the sinners were destroyed and perished eternally!" [LW, V3, p. 242]

Zwingli and his Anabaptist and Calvinist followers evidently consciously accepted the Epicureans as brethren in faith [LW, V38, p. 290f]. It was this fact that caused Luther for a long time not to respond to Zwingli's final writings. Someone who was so coarse as to overtly accept an Epicurean, was in his judgment not worthy of a response. Such a group is overtly devilish. We might take this as a warning in certain cases, where there is a crass pirate in a congregation, and there are shameful harlots who speak to keep fellowship with them (Tit 3:10, 1Ti 6:20). Their shame is open even to the world and to unbelievers that they should be avoided. Nevertheless, it is so common today to tolerate spiritual pirates, that we should not assume that this is done consciously, especially for the following reasons: (1) spiritual ignorance abounds also, many know very little about what God says, though they may believe. (2) Ignorance of the commandments abounds so that the false excuses are more commonly heard in the churches than commandments. (3) Even where people are neither ignorant nor antinomian they aren't necessarily aware that sin is being tolerated, because it is often hidden by deceptive statements. (For example: Many large church bodies have a statement like this: "Practicing homosexuals are forbidden from serving as pastors." That fools many people. Yet the statement provides a loophole, for a homosexual minister to claim that he currently doesn't have a mate. Further non-clergy are permitted to sin.)

Luther also equated the piracy and harlotry of the last days to that which Christ experienced in the Sadducees [LW, V13, p. 62, V34, p. 211]; and to that which the apostles experienced in the

Epicureans (1Co 15:32-34). I take the harlotry problem to also be the general spirit of antichrist (1Jo 4:3) against which the apostle John struggled, and which all pastors must resist.

The terms chosen for this study have been intentionally chosen to avoid bare name-calling. If we just call people "terrorists," we shall likely appear to be like false teachers who speak evil of dignities. But such names are not forbidden where there is truly the case of piracy and harlotry. A harlot might also be called a steward or servant of pirates, a cabin boy, stooge, buffoon, toady, beta-male, scullywag, bilge-rat, coward, weathervane, (Mat 12:30, Luke 11:23). From Mat 12:30 Christ-accusers, blasphemers, advocates of devil-possession, demon-lovers, lovers and helpers of pirates, accomplices. From Luk 11:23ff Devil-host, vomit-drinker; from 2Pe 2:22, blindness lover, deafness lover; from proverbs 26:11 fool; from Mat 11:19-27 we learn that calling them sodomites is actually being too kind; from 2Ti 3:1, perilous souls; from 2Ti 3:5 Christ-killers, sanctity-fakers; from Mat 23:27 white-washed corpses.

We live in those days which were known and prophesied before Luther, and which he also warned us of [LW, V13, p. 191], which are foretold in the Scripture, after the antichrist has been unmasked when the whole world is filled with pirates and harlots, many of them also outwardly in most churches, and faith is very rare. Another way to look at this is that there are in effect many popes today. Each person believes himself to have the liberties that only the pope was bold enough to claim for himself in the days of Luther. Now we find one in nearly every home, business, meeting place, and even pulpit. God's Word is not bound. It is still able to change wolves and harlots into sheep. I

myself have seen a pirate transformed into a deacon, and the eyes of the harlot opened to her unfaithfulness. To this end, this study has been offered. May God continue to set loose His Word, and grant this more and more as we see the day approaching. AMEN.

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C1: 1Q2, 2Q6, 2Q15

C2: 1Q4, 2Q4, 2Q5, 2Q8, 2Q15

C3: 1Q6, 2Q15

C4: 1Q7, 2Q3, 2Q11, 2Q12, 2Q13, 2Q15

C5: 1Q8, 2Q9, 2Q15

C6: 1Q2, 2Q2, 2Q7, 2Q12, 2Q14, 2Q15

C7: 1Q9, 2Q2, 2Q10, 2Q12, 2Q14, 2Q15