

MORSELS FROM THE SAVIOUR

Precious Biblical Food Translated from our Old orthodox Lutheran Fathers.

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

CONTENTS

- Page 1: What do we learn from Luther at Worms?** by Dr. F Pieper - Part 6.
Page 4: Are You Doing This? by Dr. Th. Nickel.
Page 10: Studies in Luther's Small Catechism: 10 Commandments by Dr. A L Graebner.
Page 13: Homiletic Magazine (Jan. 1877, Vol. No 1 Pages 25,26) Edited by Prof. Guenther.
Page 15: Evangelical Lutheran Church: Lecture 10: Everything in the Bible is Necessary. Dr. Pieper.
Page 19: Real Lexikon: Sermon Texts and Outlines dealing with the Lord's Supper - Pastor Eckhardt.
Page 21: Pastoral Theology from "Lehre und Wehre": Private Pastoral Care of Souls.
Page 23: MINUTES of the Free Pastoral Conference: ELSA and Immanuel Synod 1889.
Page 26: Psalm 1 (Johann George Starke).
Page 28: Sermon Study on Eph.6:10-17 - Part 1

*What do we learn from Luther at Worms?*¹ by Dr. F. Pieper
Part 6.



OUR APPRECIATION OF THE VALUE OF THE GOSPEL OF GRACE

By the grace of God we have the Gospel just as pure and clear as it is revealed in the Holy Scriptures and after the darkness of the papacy it has again been brought to light by the work of Luther. **Luther was prepared to die for the Gospel.** We have not as yet had to give our lives for it, at least not for the time being. But by the grace of God we are now to be **so enthusiastically interested in the possession of the Gospel from a deep heartfelt gratitude** (to the Lord) that the **proclamation and spread of the Gospel** is to be for us the **most important business here on earth.**

The present situation is such that **the Gospel has again become scarce in the world**². Let us not deceive ourselves about this! As for the **papacy** it has indeed lost the universal world rulership which it

¹ Taken from "District Report, North Dakota-Montana, 1921, pages 9-47" which contained the original German Essay. This portion covers pages 25-27 of the original.

² We are reminded of Amos 8:11: "**Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD."**

The Lutheran Hebrew scholars, **Keil and Delitzsch**, state: "**The bitterness of the time of punishment is increased by the fact that the Lord will then withdrawn His Word from them, i.e., the light of His revelation. They who will**

exercised before the Reformation. But it persists in the denial of the Gospel. In their Confession of Faith, the Council of Trent³, by which the papacy has officially concluded any further Reformation, the **Gospel is cursed** in every direction. Rome also still outwardly firmly rules over a large area. But the saddest thing is that modern Protestantism has for the greatest part fallen away from the Gospel, even right now among us in the United States. The Protestant sects⁴ have been devoured by Unitarianism, that is, most of them in general have **denied the Godhead of Christ and His vicarious satisfaction**⁵. That God has forgiven the sins of all mankind and wants to take us to heaven because Christ has reconciled us with God by the shedding of His blood to which His Godhead was connected, this teaching one (in liberal circles, Ed.) has declared as an outdated, medieval view which in our enlightened and advanced age no longer can be maintained. Christianity is again reduced to the pagan teaching of salvation by works. "*Trying to Keep the Commandments,*" is declared to be the most important content of the Christian religion. In recent times the so-called "social gospel" has been forcefully pushed into the foreground. According to this (false teaching, Ed.) the Christian Church does not have the task of calming the alarmed conscience before God and to save mankind from this sinful world for heaven, but its purpose is to see to it that that their civic, earthly life is improved. According to them the Church is not to proclaim repentance and remission of sins in the name of Christ⁶, but creeds are to be put aside, say nothing of heaven and hell and teach so-called "Practical Christianity". By this they understand a mere moral teaching to the exclusion of faith in Christ as the Redeemer from the debt of sin and death. Truly, the only saving Gospel of Christ is again rarely heard in this world.

not now hear His word, as proclaimed by the prophets, **will then cherish the greatest longing for it**. Such **hunger and thirst will be awakened by the distress and affliction** that will come upon them. The intensity of this desire is depicted in Amos 8:12."

³ It consisted of a series of Catholic synods (meetings) from 1545 until 1563 in which the Catholic Church in response to the Reformation officially adopted their errors as their teachings: indulgences, absolute power of pope, purgatory, prayers and worship of saints, abomination of the Mass, etc. What most protestants don't know is that here they **cursed** the Gospel of Christ. The last act of this Council was to place a **double curse** upon all heretics, particularly upon all those who proclaimed the pure Gospel of Christ, namely, that the penitent sinner is saved solely and alone by grace, for Christ's sake through faith, without any works on his part, Rom.3:23, 28; Eph.2:8,9.

This double curse is brought out very plainly and very definitely in Canons (Rules and Guidelines) 11 and 12:

Canon11: "If anyone says that men are justified, either by the sole imputation of the righteousness of Christ or by the remission of sins to the exclusion of the grace and the charity which is poured forth into their hearts by the Holy Ghost (gratia infusa) and is indwelling in them, or even that the grace whereby we are justified is only the favour of God:

LET HIM BE ACCURSED."

Canon12: "If anyone says that justifying faith is nothing else but confidence in the Divine Mercy which remits sins for Christ's sake, or that this confidence alone is that whereby we are justified:

LET HIM BE ACCURSED."

These curses have never been removed. As a matter of fact the Council of Trent has repeatedly been affirmed as the official doctrinal position of the Catholic Church.

⁴ Pieper is not using the word "sect" to refer to antichristian groups or cults like the Jehovah's Witnesses. He is using it in the sense of our Lutheran fathers to refer to **any body of people in the visible church who agree on certain doctrines but who differ from the orthodox Lutheran Church**. Often in Lutheran books of doctrine it is used to refer to Reformed groups who differ with the orthodox Lutheran Church.

⁵ **Christ's vicarious satisfaction** refers to His **substitutionary** act whereby **in the place of the whole world He perfectly kept the entire Law of God and bore the terrible punishment for the sins of the whole world by His suffering death** so that the Father who has accepted this payment as perfect and complete has declared the whole world pardoned for Christ's sake. The only way we poor lost sinners can miss out on this Redemption is to reject it in unbelief. Those who by God's grace alone through faith in Christ are pardoned by God and receive heaven free without any works of their own.

⁶ Luke 24:47, "**And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem.**"

Under these circumstances God expects **one thing** of us to whom He has given and left the Gospel of grace, namely, that we bear testimony of the Gospel of Christ in word and writing to the world. This is to be **our thank offering** for the grace that God has bestowed upon us and still continues to show us. When the Presidents our Synodical districts who were gathered this year in St Louis in order to allot to pastors and teachers the calls which had come to hand for them, it turned out that 179 pastors and 108 congregational teachers were sought. However, there were only 103 candidates for the pastoral ministry and 38 candidates for school teachers available. Thus, we lack 76 candidates for the Office of the Ministry and 70 candidates for the Office of School Teacher. That should not be so, and this need not be so. There are no lack of pious and talented boys whom we can train to be pastors and teachers. Also there is no lack of earthly resources. Without doubt the Lutheran Church has never been richer than in the United States. We ought to increase our thank offerings for the gift of the Gospel. That is certainly our dear Savior's will for us. By the power of the Holy Spirit let us say: "**We want to work while it is day; the night comes, when no man can work.**"⁷

We need not be discouraged. Even among us there are no doubt people who speak loudly like this: "After all the opposition is overpowering. In comparison with it we only have but a little strength. We are opposed by the papal church, by the greatest part of the so-called Protestants, by the numerous lodges and by the entire unbelieving world. How can we count on success with this immensely superior power against us? Will we not be easily crushed (defeated)?" But we say from God's Word: **1. The success is not our business, but it is God's.** We know that the Gospel is the only means for the salvation of our souls and for the souls of the world, and that we have the command of our Savior: "**Preach the Gospel! Preach the Gospel to every creature!**" (Mark 16). You are to **proclaim the praises of Him "who hath called you out of darkness into His marvellous light"** (1 Pet.2:9). Furthermore, By God's grace we say: **(2) The preaching of the Gospel has a divine promise.** Wherever the Gospel of the forgiveness of sins on account of the blood of Christ is proclaimed, there the Holy Spirit **is effective to make the Word powerful to convert the heart.** It is indeed the business of the Holy Spirit in the world until the Last Day to glorify Christ in the heart by His redemptive work, wherever it is proclaimed, as Christ by the Holy Spirit (John 16:14) says: "**He shall glorify Me.**"



Not everyone will be converted who hears us. That did not happen even with the preaching of Christ and the apostles. **But the preaching will also never be left without any fruit** (Is.55:11). This is indeed proven also by the history of the Reformation. At Worms, in 1521, Luther still stood there alone in front of the representatives of countries, princes and cities. Nine years later, in 1530 at Augsburg, there were already a number of princes and cities standing beside him (as far as what he taught). When Luther in 1530 offered to the Elector of Saxony that they, the theologians alone, were willing to confess and to take responsibility for the (proclamation of the) Gospel in order not to place the prince in danger, the **Elector John the Steadfast** replied: "May God defend me! I will also confess Christ and let Him rule."

Elector John the Steadfast
(1468-1532)



And when Charles V at Augsburg demanded of the Lutheran princes that they cease Lutheran preaching and participate in the Catholic Corpus Christi procession, the old **Margrave George of Brandenburg** declared that he would rather have his head cut off than deny the Gospel. Even the history of our own Synod proves that God can give the Gospel success and give it room to spread against the strongest opposition. When the fathers of the Missouri Synod came to this country, they were told by many people from different parts of the visible church that they would soon become extinct (no longer exist), specifically not

Margrave George of Brandenburg (1484 - 1543)

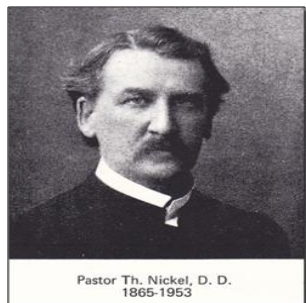
only on the part of Rome, of the sects, but also on the part of (doctrinally) watered down (diluted) American Lutheranism. But our fathers did not let themselves be confused. **They had recognized that the Gospel**

⁷ John 9:4.

which had again been placed into the Light by Luther was the only saving divine Truth and they allowed God to rule (through it). And it ruled then just as it still does this day. God has caused it to flourish and grow so that it is marvelous in our own eyes⁸ and in the eyes of our opponents.

(to be continued)

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



"ARE YOU DOING THIS?"

[From "Der Lutherische Kirchenbote" (The Lutheran Church Messenger) official church paper of our former ELSA in Australia, November 9, 1916, Vol. 43, Number 23, Pages 177 - 179; by the late Dr. Th. Nickel⁹]

Are you doing this, dear Reader? Are you following the banner of the cross of Christ, your Saviour? Are you a combatant of Jesus Christ? Are you fighting the good fight of faith¹⁰? Are you fighting for the Heavenly King and His Kingdom? The Lord calls us to take up weapons for the defense of His Kingdom. **It is vitally important for His Kingdom.** Are you doing this?

"To fight for Christ and His Kingdom," that is the battle cry which applies to all Christians. *The Lord* requires of us to follow His banner of the cross; **it is vitally important for His Kingdom.** There are only two kingdoms here on earth: the **Kingdom of Christ**, His Kingdom of Grace, His Christian Church, and the **Kingdom of Satan**. To the Kingdom of the Lord belong all true believers, all children of God; to the Kingdom of Darkness belong all the children of the world, all unbelievers. Both kingdoms are opposed to each other. For this reason the Son of God appeared that **He might destroy the works of Satan**¹¹. He who is the Champion from David's Branch¹² has defeated the prince of darkness; He has taken away his power, "One little Word can fell him."¹³ But today Satan is still the prince of this world, and not only are most people still found in his power, but also he seeks to snatch away from the Lord Christians who again become his prey and to destroy His Kingdom. The prince of this world is the **bitterest enemy** of Christ and His Church; he is a powerful enemy.

"His power and cunning are great,
And armed with cruel hate,
On earth is not his equal."¹⁴
He prowls about as a roaring lion, seeking whom he may devour¹⁵.

⁸ Ps.118:23; Mark 12:11.

⁹ **Dr Nickel** (1865- 1953) graduated from Concordia Seminary, St Louis in 1888. From 1901 to 1923 he served in our former ELSA, being its president from 1903-1922. From 1924-1930 he was President of the Free Church of Saxony. He returned to Australia in 1935. He was an outstanding orthodox theologian of the Old Missouri type.

¹⁰ 1Tim.6:12.

¹¹ 1 John 3:8, "**He that committeth** (Greek: present tense: commits sin as a way of life, constantly, lets sin dominate him so that he is not a Christian, Ed.) **sin is of the devil; for the devil sinneth** (Greek: present tense: commits sin as a way of life, constantly) **from the beginning. For this purpose the Son of God was manifested** (came into this world, Ed.), **that He might destroy the works of the devil.**"

¹² Stem or seed. Jer.23:5, "'Behold, the days come,' saith the LORD, 'that I will raise unto David a **righteous Branch** (Christ, Ed.), and a **King shall reign and prosper, and shall execute judgment and justice in the earth.**'"

¹³ ALHB 174v3, taken from "A Mighty Fortress is our God" verse 3.

¹⁴ "A Mighty Fortress is our God" verse 1 from the German. ALHB: "Deep guile and great might,
Are his dread arms in fight,
On earth is not his equal."



Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.
1 Peter 5:8

For as long as the world has stood Satan has sought to destroy the Lord's Kingdom. He was the one who led Adam and Eve into sin and caused Cain to murder his brother. He was the one who ruined all of mankind so that the Lord destroyed them by the (worldwide) Flood (with the exception of Noah and his family). He blinded the nations of the earth so that they turned away from the true God and served idols made from the work of their hands. At all times he persecuted the people of God and sought to destroy them through fire and sword or through error and

deception. He is the one who established the papacy and through it has destroyed the faith and salvation of thousands. And still today he is **determined to destroy** the Kingdom of Christ. That the Church of the Lord is so torn apart, that thousands have denied and fallen away from the faith, that unbelief has spread in such an alarming manner, that true believers in Christ have become fewer in numbers on the earth, **that is the work of Satan**. He knows that **he still has only a short time** so he then seeks with all the power of hell to destroy Christendom.

Against this enemy the Lord calls us to engage in battle.

"Come, follow Me, Christ our Champion speaks,
Come, follow Me, all you Christians,
Deny yourselves, the world forsake,
Obey My call and guiding."¹⁶

Yes, "Rise! To arms! With pray'r employ you,
O Christians, lest the foe destroy you,
For Satan has designed your fall."¹⁷

It is vitally important for the Kingdom of the Lord. It is vital to protect the Church of Christ against the Satanic attacks of its enemies. In Eph.6:12 we read, "**For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**"¹⁸

One speaks of the war¹⁹ currently raging in Europe as the **greatest war** which has ever been engaged in. In fact the world has never seen such a terrible struggle, such bloodshed as this war has brought with it. And the sacrifice of human life and earthly goods which this war is inflicting cannot even be conceived. And yet, dear Christian, this war is only a **pure child's play** compared with the fight which now already for almost 6000 years has been fought and will be fought until the last day. This battle is not concerned about earthly, temporal goods, but it is battle for immortal souls, for the honour of our God and Saviour. **It is**

¹⁵ 1 Pet 5:8.

¹⁶ Translated literally from the German. Walther Hymnal 280; ALHB 387v1.

¹⁷ Walther Hymnal 282v1.

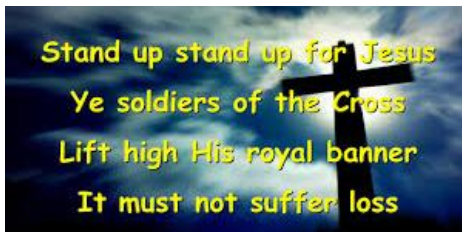
¹⁸ **Kretzmann** states on these words: "We Christians have no mere men to battle with, whom we might be able to overcome with external, physical weapons. But our wrestling, our hand-to-hand encounter, is with **forces of evil that are present in all the enemies of the Word and the Church, powers of spirits**. There are rulers, chiefs, and heads of the battalions of evil spirits; **there are demonic authorities; there are the world-ruling powers of the evil angels with Satan, the prince of this world, at their head**; there are entire hosts, large forces, bands, armies of spirits, all spirits of wickedness and malice. The devils are world rulers of darkness, they rule through the darkness of sin. In sin Satan has established his kingdom in this world, he has succeeded in leading men away from God, the Father of Light, into the rule of darkness and sin, where the knowledge of God cannot enlighten them. St. Paul calls all the enemies **spirits of wickedness in high places**, for they belong to the supranatural, transcendental world. For that very reason, **because the evil spirits as spirits cannot be attacked with physical weapons, they are stronger and more dangerous than the visible creatures.**"

¹⁹ World War 1.

vitaly important for His Kingdom. For this reason we are carefully to guard against Satan's deceit and cunning. We are to rescue souls whom Satan has endeavored to destroy. That is our Christian calling; that is the task which you and I and all Christians have. We are to repulse with the Sword of the Spirit those of Satan's army who attack us. *It is vitaly important for His Kingdom,* to defend Christ's Kingdom.

Yet this battle is not only a defensive one, but also, above all, an **offensive battle**. Christ has saved all mankind from Satan's power and has obtained eternal freedom for them, but the devil does not want us to be free. Through the chains of unbelief and sin he binds unbelievers to himself and to his kingdom. Therefore it is **vitaly important** to destroy the Kingdom of Satan and to rescue souls from him whom he has held captive. The Lord has commanded His Church to make disciples of all nations²⁰. With the Sword of the Spirit, with the preaching of the Gospel they (the members of the Christian Church, Ed.) are to break the chains of darkness into pieces and overcome the prince of darkness. Through the Word (message, Ed.) of the Cross the Kingdom of Satan is destroyed and Christ's Church is to be built up.

When we work out our salvation with fear and trembling²¹, when we bring our children to Baptism and give them a Christian upbringing, when we occupy ourselves with God's Word so that it dwells richly among us²², when we send out missionaries to the heathen or to those who have turned their backs on the Lord, then we are building His Kingdom, then souls are being rescued, then we are destroying Satan's work. And it is the Lord who calls upon us to do this. "Obtain for Me people who are willing to endure suffering as their payment," in the battle for our King and His Kingdom, in the battle for freedom----- that is the call of the Lord which concerns us all. Christ, the Crucified One, calls us (to be faithful) to the Banner (of the Cross). He wants to have volunteers. In the Church there is no conscription²³; the Lord wants to know nothing about forcing people to fight (for His cause). Are you following Christ? *It is vitaly important for His Kingdom. Are you doing this?*



Are you doing this? This question is directed to the **disciples of Christ**. Only they can follow the Lord. But the Lord also expects them to follow Him **under the Banner of the Cross**. Are you doing this? Are you a soldier of Jesus Christ? In Mat. 16:24 the Lord calls to His disciples, "**If any man will come after Me, let him deny himself, and take up his cross, and follow Me.**" Whoever wants to be a soldier of Christ must deny himself, his own power, his own wealth and he wants to know nothing about what he himself is, can and has,

²⁰ Mat.28:19, 20: "Go ye therefore, and teach (Greek: make disciples of) **all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you.**"

²¹This is from **Phil. 2:12** which is **addressed to true Christians**. Paul is not teaching salvation by works, **nor is he in these words dealing with justification by faith**, but he is dealing with **sanctification**. He is saying that all those who truly believe in Jesus as their Saviour will not want to lose their faith. So by God's grace they will with the help of the Holy Spirit seek **with great earnestness and care** to watch over their faith so that they do not lose it by **GODLESS LIVING AND BY BELIEVING FALSE DOCTRINE**.

Kretzmann correctly comments: "It is true, of course, that salvation is not earned by obedience, it is complete and perfect in Christ. But **it may so easily be lost through disobedience**, and therefore striving after it with fear and trembling, with the consciousness of inherent weakness and of the dreadful power of temptation, **is essential in sanctification**. There is here no contradiction of chap. 1:6, where Paul states that he was sure that God would continue the good work to the end. A Christian must be sure that God will give him firmness and confidence and faithfulness, keep him from falling from grace, and he must still be in fear, lest he lose his salvation by his own foolishness. **If a Christian looks upon his own flesh, he may well tremble, because it is weak and a willing ally of all enemies; but if a Christian looks to God, he is sure that he will remain in the faith, that he will overcome all the dangers which threaten his faith, that he will finally be victorious over world, flesh, and Satan.** This admonition in itself is a means and instrument in the hands of God to keep the Christian in the way of sanctification."

²² Col.3:16.

²³ Compulsory enlistment into the armed forces.

and he is prepared to give up everything for the sake of His Lord. In Luke 14:26 Jesus states: "**If any man come to Me, and hate not (Greek: also means to love less²⁴: we are to love everyone and everything else less than Christ, Ed.) his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.**" The Lord cannot and will not have such a one in His army. Christ instructs His followers to deny themselves, to take upon themselves His cross and willingly and patiently endure insult, disgrace, persecution, affliction, loss of earthly goods and death for the Lord's sake. *Are you doing this?*

Are you prepared for Christ's sake, for the honor of His Name, for the salvation of His Church to abandon and sacrifice everything on which your heart depends? Christ call His followers to engage in the battle; the battle is hard; it is a fight until death. No-one overcomes the enemy by sleeping. Whoever does not fight and does not want to make every possible effort in the battle, will never be victorious, but will fall or become a captive. What must our soldiers now be enduring in the War²⁵, what effort and self-denial must they be taking upon themselves and what terrible dangers must they be constantly exposed to, which cannot even be described here! But it cannot be otherwise; war brings that with it. Whoever wants to be victorious must be prepared to endure everything. Hence in the war against Satan and the power of hell also the Christian must make every possible effort **in the strength of the Lord**, so that he is not overcome, but that he remains the master of the field²⁶. It is necessary to crucify our own flesh (Gal.5:24) and blood and to die to self in order (Gal.2:20) (by grace through faith in Jesus) to live only for Christ.

Christ calls us to battle. Whoever wants to fight and to be victorious must have **weapons** and also know how to use them. Whoever goes into war without any ammunition or does not know how to use his weapon, will certainly be killed. Hence in the Lord's battle you must also have the **right armament**²⁷, the armour of God, the Sword of the Spirit, the Shield of Faith (Eph.6:13-17), and you **must know how to use these weapons** if you want to be victorious in the fight against the enemies of Christ. Are you doing this? Have you armed yourselves? Do you understand how to use the Sword of the Spirit, the Word of God, to repulse all the attacks of the evil villain with the Word of Truth? Are you doing this?

A soldier follows the banner of his king to whom he has sworn faithfulness. Whoever is a **deserter** receives the severest punishment. Also **you have sworn faithfulness to the Banner of the Cross of your Saviour**. In Holy Baptism and at your Confirmation you have renounced the devil and all his works and all his ways, and for time and for eternity, according to body and soul, you have dedicated yourself to be God's possession. You have sworn that you will follow the Banner of your Heavenly King; follow wherever the Lord leads you, go wherever the Lord sends you. Are you doing this? Are you following the Banner of the Cross of your Saviour? "A coward he who will not heed

When the chief Captain takes the lead."

(ALHB 387v5; Synodical Conference Hymnal 421 verse is missing).

Not all citizens of a country go into battle when a war breaks out. There are some who must remain at home and ensure the supplies for the troops. Also for these people there is work, various kinds of work. No-one is allowed to put his hands in his pockets²⁸. **With the resources that he has everyone must support the cause of his king**. Whoever does not want to do that is not a faithful citizen. A war costs

²⁴ Thayer **Greek-English Lexicon of the New Testament**, page 415. **Kretzmann**: "If any one comes to Him, with a view to close and permanent discipleship, sacrifices are necessary from the standpoint of this world. First of all, the **love of Christ must precede all other love**, even that of the nearest friends and relatives, Matt. 10:37. **Absolute devotion to Him and to His cause requires that natural love to one's relatives be relegated to the background**, that life itself be denied, that the heart be torn away from temporal possessions, that the cross of Christ be willingly shouldered, though it sink in deeply and bruise unmercifully. All rival masters and interests must be put away that the love of the great Master may be supreme."

²⁵ World War 1.

²⁶ The conqueror in battle.

²⁷ Military weapons and equipment for war.

²⁸ An idiom for being lazy.

money, much money. What an enormous expense the present war is incurring! More than 15 million pounds²⁹ **every day** is being consumed. Every citizen is obligated to (help) cover this cost. Also the war that we are engaged in for the Lord costs money, much money. Churches and schools must be built and maintained. Teachers and pastors must be trained and sent out. Missionaries in heathen countries and in the mission fields must be supported. To fill the war chest of the Lord with all that one is and has and to place it in the service of the Lord is everyone's Christian duty which he, as a Christian, gladly and willingly carries out. ***Are you doing this?***

When you deny your flesh and blood, that also refers to all your possessions³⁰. **What are you doing for His Kingdom?** How much are you contributing in order to support the Lord in the war that is waging against Him? What are you sacrificing every year of your possessions and how much are you giving to the Lord of your poverty³¹ so that souls will be saved? What have you done up till now? What will you do in the future? The salvation of lost souls is our life's calling. Whoever loses sight of this task has missed his life's calling. How many lost souls have you already brought to the Lord, dear Christian?

Christ calls us to equip ourselves with our weapons in order to do battle with the enemy. We are to engage in the Lord's battle. **Whoever is not with Him is against Him; whoever does not fight with Him is a traitor.** Traitors deserve death. Whoever betrays Christ and His cause to the enemies of the Lord comes under (God's) judgment. On whose side are you standing? On the side of the Lord or on the side of the (sinful) world? Whom are you following? Are you standing with Christ, your Saviour, in the battle against Satan, the (sinful) world and the (corrupt) flesh or are you standing with the prince of this world³² in the service of sin, of the lusts of the flesh³³ and of the (godless) world³⁴?

Are you doing this? Christ leads us into battle. His Kingdom cannot perish (Mat.16:18). Even if the fight is severe, even if the enemy is powerful and strong, **"The right hand of the LORD doeth valiantly³⁵"** (Ps.118:16). The gates of hell shall not overcome His Kingdom. Christ will come again in the clouds of heaven and all the holy angels will be with Him. Then all the dead will rise³⁶ and all those who have fought in the army of Christ, all those who have fought the good fight of faith³⁷ and have endured faithfully to the end³⁸, who were faithful unto death³⁹, who put Jesus ahead of all things even disregarding the interests of their earthly life, who together with Christ and all the heavenly hosts (armies) will hold their victory and triumphal procession in the Heavenly Jerusalem. There the Lord will crown them with eternal righteousness⁴⁰. There all fighting has ended; there will be eternal peace. And all those who have been

²⁹ This refers to the old Australian pound in 1916. To get some equivalent of value a pastor was paid about 200 pounds a year in the 1930's. If in Australia we average today's pastor's income for the year at about \$50 000 then a pound was equivalent in value today of \$2 500. So 15 million Australian pounds in 1916 had the equivalent value (taking into account inflation) today of \$37,500,000,000.

³⁰ When a true believer in Christ exercises **Christian self-denial** he not only resists everything that opposes Christ's will no matter how much he must suffer, but also he may have to sacrifice much in this world's goods gladly for the sake of His Saviour.

³¹ In Mark 12:44 we read of the poor widow, **"She of her want (Luther uses "Armut," the same German word used here by Nickel) did cast in all she had, even all her living."** An excellent translation faithful to the Greek text reads: **"She, from her poverty, put in all she had, all she had to live on."** Kretzmann correctly comments on this as follows: "She had, **out of the depth of her want, in her destitute state**, given all that she possessed, her whole means of living; she had **sacrificed the last necessities of life to the Lord**, and apparently out of a heart filled with free love for the God of Israel."

³² John 14:30; Eph.2:2.

³³ Eph.2:3.

³⁴ 1 John 2:15-17.

³⁵ **doeth valiantly:** means is "in possession of victory."

³⁶ Dan. 12:2; John 5:28-29; Acts 24:15.

³⁷ 1 Tim.6:12; 2 Tim.4:7.

³⁸ Mat.24:13.

³⁹ Rev.2:10.

⁴⁰ 2 Tim.4:8.

rescued from Satan's Kingdom and power by God using us as His servants, they will with us praise and glorify God's compassionate mercy and enjoy eternal happiness and eternal salvation. *Are you doing this?*

Do you want to partake of the glory of eternal life? Oh Christian, **follow the Lord, follow the Banner of the Cross of your Saviour!** Even if the fight is not easy, yet it is of vital importance to deny yourself and to bear the cross. Follow only the Lord for He leads you to salvation and to victory. If it is very difficult for you, yet He goes ahead of you. He stands by you on your side. He Himself fights for you⁴¹. He has paved the way for you⁴². He does everything for you in the conflict⁴³. He gives power and strength to the weary⁴⁴ sufficient for the powerless (weak). Whoever here grows weary in the fight, let him look at the end goal -- there is joy. *Are you doing this?*

(Italicised emphasis is Nickel's. Headings and illustrative pictures have been added.)

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CLASSIC STATEMENTS ON PASTORAL THEOLOGY FOUND IN LUTHER'S WORKS

The Two Tasks of a Preacher

Rom.12:7,8: "⁷ **Or ministry, let us wait on our ministering: or he that teacheth, on teaching;**
⁸ **Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."**

" 2. The office of a preacher has two tasks: Teaching and admonition. SL XII,79."

Note: Teaching [teaching doctrine, Ed.] is for those who do not know [the truths of God's Word, Ed]; admonition is for those who know [God's Word, Ed.] so that they do not fall away, become lazy or give in [to temptation, Ed.], but persevere in every tribulation. (l.c.)

For St Paul divides the office of a preacher into two parts, Rom. 12:7,8: *doctrinam, exhortationem*, doctrine and admonition. Doctrine exists for this reason to be preached to whoever is uninformed and [so that, Ed] the people obtain knowledge and understanding. Admonition exists for this reason to arouse and urge everyone who already knows [doctrine, Ed]. Both parts are necessary for a preacher, therefore St. Paul also uses them both. SL XII, 1.

On Romans 12: 1 Luther says:

"Paul does not say, 'I command you,' for he is preaching to persons who are already Christians and pious through faith, new men, and who are not to be driven by commands, but admonished to do willingly the works they have to do through the sinful old man. For whoever does not do these works willingly, as a result of friendly admonition alone, is no Christian. And whoever exacts them from the unwilling, by means of the Law, is no Christian preacher or ruler, but a worldly slave-driver." (Translation taken from *Pastoral Theology - Fritz*, p. 79, SL XII,203, §11).

(From *Classic Statements of Pastoral Theology*, found in Luther's Works, Homiletic Magazine 1903, pp. 286-287. Translation BLW, except where indicated.) [Steadfast, July-August 1997, p.31].

⁴¹ Deut.3:22; Ex.14:14.

⁴² Nickel is speaking figuratively. By **paving the way** Christ through His work of redemption and by His almighty power makes it easier in the conflict to be victorious and inherit eternal life.

⁴³ 2 Chron. 20:17.

⁴⁴ Isaiah 40:29.

STUDIES IN LUTHER'S SMALL CATECHISM

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BENTE: "Ministers, according to Luther, were to study the Catechism *for their own instruction and edification as well as in the interest of their office*. Hence he concludes his Preface, saying: "Therefore I again implore all Christians, **especially pastors and preachers**, not to be doctors too soon, and imagine that they know everything (for imagination and cloth unshrunk fall far short of the measure), but that **they daily exercise themselves well in these studies and constantly treat them; moreover, that they guard with all care and diligence against the poisonous infection of such security and vain imagination, but steadily keep on reading, teaching, learning, pondering, and meditating, and do not cease until they have made a test and are sure that they have taught the devil to death, and have become more learned than God Himself and all His saints.**" (Triglotta, H. I.



81, Section 103.).

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A. L. Graebner

THE HOLY 10 COMMANDMENTS

Explained and expounded by Dr. A. L. Graebner⁴⁵.

1.

Introduction

Second Chapter⁴⁶.

Of the Catechism in General, What the Nature and Characteristics of the Catechism Are.

Because the Christian Catechism contains the form of sound doctrine, the foundation and the basis of our faith, those doctrines which we are to believe, whose instruction and practice we are in need of grasping and of thoroughly understanding, the Apostle calls the rudiments of doctrine, the first principles⁴⁷. The Catechism is compared to **milk**: (1) because milk is **our first and natural food** whereby human beings for a while, until they become more stronger, are in the habit of being fed and preserved. Hence the Catechism is now also the **healthiest food** first for the newcomers (in the faith) or the new-born Children of God as Peter also explains in 1 Pet.2:2, "As newborn babes, desire the sincere (pure) **milk of the Word, that ye may grow thereby.**"⁴⁸

⁴⁵ Dr. Graebner was born in 1849 and died in 1904. A brilliant scholar and faithful Lutheran teacher and pastor he had graduated from St. Louis Seminary around 1872. From 1875 until 1887 he was a professor at the Wisconsin Synod's Seminary. From 1887 until 1904 he was a professor at the St. Louis Seminary of the old Missouri Synod. In 1902 he visited Australia and New Zealand especially to assist in the resolution of a number of problems. This book was published in 1888.

⁴⁶ Pages 12-15

⁴⁷ Heb.5:12

⁴⁸ **Kretzmann** states on this verse: "For just as a healthy baby at that age is **eager for its nourishment**, practically hungry all the time, so the Christians should have an **insatiable longing for the milk of the Word**, for the nourishment which is the proper food for all believers from their conversion to their death. This Word of the Gospel is a **spiritual milk**, which, as Luther writes, **the soul must draw and the heart seek; and it is a pure, unadulterated milk**, it should be used just as it is found in Scriptures, without the slightest addition of man's wisdom. Through this mental and spiritual food, the Word of the Gospel, **the growth of the Christian takes place, the growth in grace, the growth in faith, the growth in sanctification, unto salvation**. The Word works in us pure, holy, wholesome thoughts, wishes, and works, it gives us the strength both to will and to do according to the good pleasure of our heavenly Father."

Greek Notes: **Desire:** an intense yearning; **Sincere:** pure, unadulterated with human reason or false doctrine.

The Catechism is compared to **milk**: (2) because milk has been the **oldest and most simple** and up till now the **most customary food** for children, of which the first human beings who were born, Cain and Abel, immediately made use of, by which also the holy patriarchs before and after the world wide Flood were especially refreshed, before a person knew something about roasting meat, boiling food, and preparing all kinds of elegant, dainty portions of food. Thus the Catechismal doctrine is also the **oldest teaching**, older than the newly arrived fanatics⁴⁹ and heretics, no matter how attractive these false teachings may appear to many.

The first Catechist⁵⁰ was the Son of God Himself. Both in Paradise (after Adam and Eve had fallen into sin) He summarized the entire Gospel in the short Paradisical Catechismal teaching in the words: "**I will put enmity between thee and the woman and between thy seed and her Seed (Christ); He (Christ) shall crush thy head (defeat Satan's power by His death on the cross), and thou (Satan) shalt bruise His heel (in defeating Satan Christ would die but rise again)**" (Gen.3:15), as well as afterwards He orally instructed the patriarchs of the Old Testament. With Moses He spoke face to face⁵¹. In the same way as a faithful master teacher at first instructs his boys orally until they have learnt to read and write, then he gives them a certain portion of writing and lets them **learn by doing the writing itself**, so also with us heavenly wisdom is to be taught to children of men. The Catechism, that is, the oral teaching, in this way then occurs by oral questions and answers, has always preceded the teaching of writing. That Catechising occurred in the house school of the patriarchs as a prelude before the Word of God was drawn up in writing. The entire Levitical worship of God⁵² was an **outline of Christian doctrine** which the great Prophet reserved to explain extensively until the time of the New Testament. Next to the Son of God the holy patriarchs employed the beloved Catechism. Before the world wide Flood Moses praised **Seth** that even though many at his time had fallen from the faith through the wickedness of Cain, Seth had reformed the worship of God and had again started to preach the Name of the Lord, that is, to hold a Catechismal school (Gen. 4:26⁵³).

God Himself rejoiced, as it were, about the house school of Abraham when He said: "**I know that He (Abraham) will command his children and his household after him and they shall keep the way of the Lord and do what is right and good**" (Gen.18:19) [Luther's Translation]. Joseph, even though he was a great prince in Egypt, was still not ashamed to publicly recite the Catechism, of which the Scriptures praise in Ps. 105:22⁵⁴, when he had the Egyptian princes taught in his own way and taught the elders wisdom. Moses here clearly places the serious, divine command before the eyes of the children of Israel and says: "**And these words, which I command thee this day, shall be in thine heart⁵⁵: And thou shalt teach them diligently unto thy children⁵⁶, and shalt talk of them when thou sittest in thine house, and when**

⁴⁹ German: Schwärmerei.

⁵⁰ A teacher of the basic principles of the Christian Faith.

⁵¹ Ex.33:11; Num. 12:8.

⁵² as found in the Church Law of the Old Testament.

⁵³ Gen.4:26, "**And to Seth, to him also there was born a son; and he called his name Enos. Then began men to call upon the Name of the Lord.**" **Kretzmann:** "The family of Seth was the family of believers, and it was during the lifetime of his son Enos that men began **formally to proclaim the name of Jehovah, to institute public services for the purpose of worshiping Him in prayer, praise, and the giving of thanks.** So the name of the Man, Jehovah, in whom Eve had trusted, was now preached openly; the coming of the Messiah was openly declared. Thus today, in the midst of a world steeped in sin, the glorious Gospel of the Savior is proclaimed, and we have comfort in the assurance of our salvation through His power."

⁵⁴ Ps.105:21,22: "**21. He made him lord of his house**, after Joseph had interpreted his dreams, Gen. 41:40, **and ruler of all his substance**, putting all his possessions, the entire rule of the country, into Joseph's power and retaining only the supreme sovereignty for himself, Gen. 41:40-44, **v. 22. to bind his princes at his pleasure** [**Luther:** instruct according to his own way; **Zorn:** rule as he wished, teach the elders wisdom, and judge their counsel], without any intervention and interference on the part of Pharaoh, **and teach his senators**, the ancient men, the counselors of the country, **wisdom.**" **Kretzmann.**

⁵⁵ The true believer in Christ will have the words containing His will before his mind's eye always.

⁵⁶ **Kretzmann:** "Impressing and inculcating them upon their minds while they are still in the plastic state."

thou walkest by the way, and when thou liest down, and when thou risest up⁵⁷. ⁸ And thou shalt bind them for a sign upon thine hand⁵⁸, and they shall be as frontlets between thine eyes⁵⁹. ⁹ And thou shalt write them upon the posts of thy house, and on thy gates.⁶⁰" (Deut.6:6-9).

To what extent the pious house fathers and teachers of the Old Testament Church complied with this command, we can gain from the words of Asaph in Ps.78:2-4: "**I will open my mouth in a parable: I will utter dark sayings of old: ³ Which we have heard and known, and our fathers have told us. ⁴ We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done⁶¹.**" This occurs also in part from the formal talks of the teachers when they speak to their hearers as children learning the catechism. David says, "**Come, ye children, hearken unto me: I will teach you the fear (reverence) of the LORD**" (Ps.34:11).

In the New Testament John the Baptist started with the Catechism which contained the same in a few words: "**Repent ye, and believe the Gospel**" (Mark 1:15). Our Saviour, whose Teaching Office had been a constant Catechism school, made the entire summary of Christian teaching plain and brief when He opened the understanding of His disciples and said: "**⁴⁶ Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: ⁴⁷ And that repentance and remission of sins should be preached in His Name among all nations**" (Luke 24:46,47).⁶² Paul is also a Catechist when he writes that he would "**rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue**" (1 Cor.14:19). The pious Christians at Galatia supported the costs of their Catechists by getting together to share these costs⁶³. And that also continued in the Christian Church until the Papacy sat in the Temple of God und instead of the Word of God the scholastic divinity⁶⁴ had come to power. In this way the beloved Catechism became obscured (knowledge of it decreased), it was despised and not only neglected, but also the Scriptures were closed to the poor layity and in the mean time poisonous milk had been administered. Let us thank the Father of all mercies who again brought to us the Holy Scriptures through his chosen instrument, Luther, and delivered to us the pure plain milk of the Catechism.

(to be continued)

⁵⁷ **Kretzmann:** "They should, in other words, form the chief topic of consideration and of conversation in the Israelitish family. There is a fine hint here that home devotions and home teaching of the words and will of the Lord should be a prominent feature in every Christian family."

⁵⁸ **Kretzmann:** "As a reminder that they should be performed at all times."

⁵⁹ **Kretzmann:** "As a reminder that the words of the Lord should be the chief object of meditation in the believer. The Jews, in later times, insisted upon a literal understanding of the command, and it became the fashion among the more devout Jews to wear little cases with the Scripture-texts Ex. 13:1-11; 11-17; Deut. 6:4-10; 11, 13-26, called Tephillim, fastened to the left hand and to the forehead-the phylacteries of Matt. 23:5."

⁶⁰ **Kretzmann:** "This command was later also reduced to a mere outward observance in the Jewish custom of the Mesusah, according to which a piece of parchment containing Deut. 6:4-9 and 11:13-20 was placed in a small wood or metal case and fastened to the right door-post of the house."

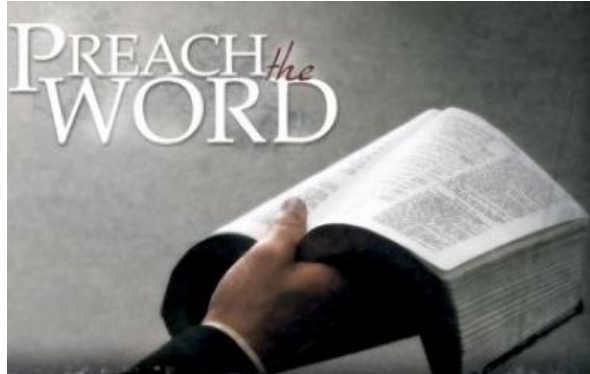
⁶¹ With comments by **Kretzmann:** "**V. 2. I will open my mouth in a parable**, in proverbial sayings; **I will utter dark sayings of old**, make statements which would appear as oracles or riddles if unexplained, or if the application to present conditions were omitted, **v. 3. which we**, the people of the older generation, **have heard and known, and our fathers have told us**, this being the custom in Israel, according to God's command, Deut. 6:6, 7, 20-25. **V. 4. We will not hide them from their children**, by refusing to hand them down by word of mouth and by written record, **showing to the generation to come**, the children which are now growing up, **the praises of the Lord**, the acts of His government which redound to His glory, **and His strength**, in its various manifestations, **and His wonderful works that He hath done.**"

⁶² Textual notes: **it is written:** "perfect tense: it has been written and stands at present on permanent record". **behooved:** absolute necessity because of Christ's command. **repentance:** Law. **remission of sins:** Gospel.

⁶³ Gal.6:6. **Kretzmann:** "He that is taught in the Word, either in the more restricted private and catechetical discussion or in the public instruction, in which the teacher expounds the Word of God before all, should communicate to, literally go shares with, the one that does the teaching, in all good things, not only in temporal support, but in all other benefits as well."

⁶⁴ This is the theological school which developed in the papacy where matters were **not resolved by what God's Word said** but by human reason and arguments taken from the church fathers, councils, and decrees of the popes.

[Editor's Note: Because of the vital importance of **faithful doctrinal preaching of the pure Word rightly divided into Law and Gospel** and since such preaching is in **drastic decline** as Lutheranism departs more and more from God's Word, and since we are **living in the last days** when many people no longer want to hear faithful preaching, it has been decided to have a special section on it from our old faithful Lutheran fathers based on God's Word.]



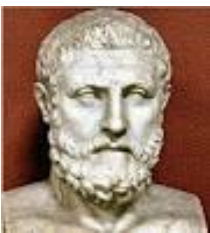
HOMILETICAL RULES

(taken from J.M. Quenstedt's **Pastoral Ethics** and translated by CWK)

I.

The Preacher Must Never Ascend the Pulpit Without Thorough Preparation.

The aptitude correctly to preach according to the divine will and with fruit for the salvation of souls **is not the work of human diligence or the result of following the rules of any science**: but it is a **gift of God** and has its main cause in Him, as Philipp Melanchthon has correctly judged.... Yet **God nonetheless also requires of us hard work**. For it was to be a sign not only of **negligence** but also of **arrogance** on the part of the Christian orator, if he wants to take so very seriously and Godly the things which are the object of his words, even though he would undertake the address without preparation and without prior meditation of his discourse. St. Paul instructs us on the latter point in 1 Tim.4:15⁶⁷ where he says: **ταῦτα μελέτα, "meditate on these things."** (Vulgate: Haec meditare). **μελέτη τὸ πᾶν**, "preparation does everything," says Periander of Corinth.



[Editor's Note: **Periander** (died 585 AD), was the Second Tyrant of the Cypselid dynasty that ruled over Corinth. Periander's rule brought about a prosperous time in Corinth's history, as his administrative skill made Corinth one of the wealthiest city states in Greece. (Wikipedia).]

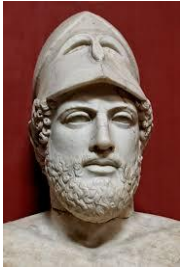
It is said that the Athenian orator **Pericles** had not complied with the repeated request of the people for him to speak, since, as he said, was **not prepared** (λέων ἀσύντακον εἶναι).

⁶⁵ Jan. 1877, Vol. No 1 Pages 25,26.

⁶⁶ Martin Günther was born in 1831 in Saxony Germany and died in 1893. After graduating from St Louis Seminary in 1853 he pastored several congregations before being called to be a professor of Symbolics (Studies in the Lutheran Confessions as well as teaching the Doctrinal Differences between other church bodies and the orthodox Lutheran Church), Homiletics (sermon preparation) and Catechetics (principles involved in teaching the confirmation classes) at St Louis Seminary in 1873. He did this until his death.

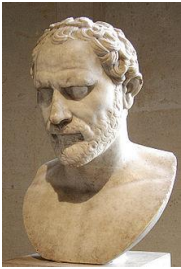
The Concordia Cyclopedia (1927 edition) states of him: "He was a master of the art of saying much in a few words, particularly of bringing out the truth of the saving doctrine and of refuting error in terse and lucid language" (pages 306-307).

⁶⁷ 1 Tim.4:15, "**Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.**"



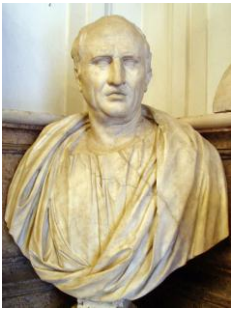
[Editor's Note: **Pericles (495 - 428 BC)** was arguably the most prominent and influential [Greek statesman](#), orator and general of [Athens](#) during the [Golden Age](#)—specifically the time between the [Persian](#) and [Peloponnesian](#) wars. He had such a profound influence on Athenian society that [Thucydides](#), a contemporary historian, acclaimed him as "the first citizen of Athens". The period during which he led Athens, roughly from 461 to 429 BC, is sometimes known as the "[Age of Pericles](#)". He also fostered [Athenian democracy](#) to such an extent that critics call him a [populist](#). (Wikipedia).]

And when **Demosthenes** of Athens was asked to give someone some advice, then he came back to them with the words: "**οὐ συντέταγμα**," he had not considered the matter within himself.



[Editor's Note: **Demosthenes (384–322 BC)** was a prominent [Greek statesman](#) and [orator](#) of [ancient Athens](#). He learned [rhetoric](#) by studying the [speeches](#) of previous great orators, delivering his first public speech at the age of 20. He made his living as a professional speech-writer ([logographer](#)) and a [lawyer](#), writing speeches for use in private [legal suits](#). From 354 BC he devoted his life to politics. He strove throughout his life to restore Athens's supremacy and motivate his compatriots against [Philip II of Macedon](#). He sought to preserve his city's freedom and to establish an alliance against Macedon, in an unsuccessful attempt to impede Philip's plans to expand his influence southward by conquering all the Greek states. (Wikipedia).]

Also **Tullus (Cicero)** wrote of himself that he had not entered the speaker's platform **without preparation.**



[Editor's Note: **Marcus Tullius Cicero (106 BC – 43 BC)** was a [Roman philosopher](#), [politician](#), [lawyer](#), [orator](#), [political theorist](#), [consul](#) and [constitutionalist](#). He came from a wealthy [municipal](#) family of the [Roman equestrian order](#), and is widely considered one of Rome's greatest orators and prose stylists. Though he was an accomplished orator and successful lawyer, Cicero believed his political career was his most important achievement. (Wikipedia).]

How much more should those who want to take or who have already taken upon themselves the Office of teaching Christian people **be careful when they preach a sermon**, that they do not indeed blurt out in an arrogant and inconsiderate manner everything that comes into their mouth and what is on their tongue, so that highly exalted Office in the sight of God, of the holy angels and of the church is shamefully dishonored.

The excellent **Dr. Aeg. Hunnius**⁶⁸ says in his book (Method.Cons. col 1039, Works, Vol. 3): "Those who, trusting in their natural eloquence, babble about everything that comes into their mouth in an impromptu manner, are, indeed ... to be punished with a severe rebuke. Because they so **negligently** treat such serious matters concerning the honour of God's Name and the eternal salvation of the people and speak in such a way in the sight of God, of the Church and of the Holy Angels, they will be forced to render an **extremely severe account before the supreme Shepherd** some day for their ungodly and unbearable laziness."

Dr. Chytraeus⁶⁹ says (Prolegom.Rhetor.): "Some preachers boast about the fact that they shake their sermons from their sleeve; this foolishness and laziness should **be beaten with a stick.**"

⁶⁸ **Hunnius** (1550- 1603) was a faithful Lutheran theologian who as professor at Marburg worked to restore Lutheran orthodoxy. When he was called to Wittenberg he opposed Calvinism in Saxony.

⁶⁹ **Chytraeus** (1531- 1600) was a student of Luther and wrote many commentaries on books of the Bible. He was one of the authors of the Formula of Concord.

Sarcer⁷⁰ writes in his Pastoral Theology (fol.43): "*It is a great impudence, mischievous disposition and arrogance, yes a contempt of God and of His Word, and a sign that there must be no fear of God, where you have time to study to prepare your sermons, yet you do not study to prepare your sermons.....* and nothing is said that a person in doing this wants to instead to turn this into his art and skill, indeed routine and experience, for just as you so learnt to do this, so in like manner you can and have preached for as long as it may be, nor will one want to study it."

(To be continued)

[*Bolded emphasis and extra paragraphs have been added.* BLW]

LECTURES ON THE EVANGELICAL LUTHERAN CHURCH THE TRUE VISIBLE CHURCH OF GOD ON EARTH by Dr. F. Pieper.⁷¹

TENTH LECTURE: Everything in God's Word is necessary, either directly or indirectly, for our Salvation.

Part 2.

(Continued from the July-August "Morsels From the Saviour", 2015)

DIFFERENCE BETWEEN A WEAK CHRISTIAN AND A WILFUL DESPISER OF GOD'S WORD.



However take note of this that Luther makes a distinction between the weak and such who wilfully, deliberately contradict God's Word, who don't *want* to accept the Word, even when it is placed before them. Whoever *out of weakness* teaches falsely in regard to a point, does not deny God's authority, but it occurs with him that when **what is actually the teaching of God's Word is clearly placed before him, then he accepts God's Word.** The fact that he has not accepted it until now, has not therefore occurred because he did not want to let himself be taught by God, and that he cared nothing (took no notice of) for God's majesty in His Word, but for this reason that **until now God's Word (in that point, BLW) was hidden from him.** But it is different with those who had God's Word repeatedly and clearly placed before them, and nevertheless did not *want* to accept it.

NO TEACHING OF GOD'S WORD IS UNIMPORTANT

The Sacramentarians (those who deny Baptism and the Lord's Supper, BLW) have advocated their false doctrine with all their stubbornness, but at the same time they still held to the false view that the doctrine of the **Sacraments was not important enough that a person should for this reason quarrel about. They want to have peace, even without agreement in the doctrine of the Sacraments.** Therefore it also occurred that Zwingli, although he had not been in agreement with Luther at the Colloquy at Marburg in the year 1529, nevertheless offered the hand of brotherly fellowship to the latter.

Luther says about this point: "Therefore they (the Sacramentarians), by regarding this matter so lightly and meanly, show us sufficiently **how little they regard the majesty and glory of the divine Word.** If they would believe seriously and sincerely that **it is God's Word, they would not joke**

⁷⁰ He (1501-1509) opposed the false teachings of Melancthon.

⁷¹ **Dr. F. Pieper** (1852- 1931) delivered these lectures to the entire student body of Concordia Seminary, St. Louis in the so-called "Lutherstunden" or **Luther Hours.** He followed a tradition started by Dr. Walther. On September 4, 1885 **Dr. Walther** stated: "We call these Friday evening lectures, which form, as it were, the conclusion of the week's instruction, 'Luther Hours,' chiefly because in these lectures I let our beloved father Luther, the God-appointed Reformer and the common teacher of our church, speak to you." (Walther, "**Law and Gospel,**" p. 344). In these lectures Dr. Pieper deals with significant points found in Walther's outstanding book, "The Evangelical Lutheran Church the True Visible Church of God on Earth," and further explains them to his audience. This particular series began on Nov. 31, 1889 and was completed on June 12, 1891.

and trifle with it so frivolously, but they would esteem it most highly, and believe without any doubt and dispute what it tells and teaches them. They would also acknowledge that *one word of God means all, and again that all the words of God are one*. They would also know that all articles of our Christian faith are one, and again, that one means all, and that **if we surrender one, they gradually all would be lost, one by one, for they adhere to each other and belong together....**

“Therefore do not doubt that *if you deny God in one article, then you have surely denied Him in all*; for He does not permit Himself to be divided piecemeal into many articles, but He is altogether in every one and all of them, and always *one* God.... In short, **we want to retain all articles of the Christian faith absolutely pure and sure and not give up one tittle of them**, no matter whether they are *great or small (though none is small or unimportant to us)*. And so it must be, for the doctrine is our only light which shines upon our way and guides us to heaven. *If we allow it to be made weak and feeble in one place, it will surely become altogether powerless; if we fail at this point, love will not help us*. We can be saved without the love and unity of the Sacramentarians; **but we cannot be saved without the pure doctrine and faith**. . . Therefore it is useless to compare the doctrine with life; for *on one letter, indeed, on one single tittle of Scripture depends far more than on heaven and earth*. . . . Therefore we should learn to **esteem the majesty and glory of the Word greatly and highly**. It certainly is not a small matter, as our modern enthusiasts think, but a single tittle is far greater and more [important] than heaven and earth. Hence at this point **we do not crave Christian unity or love**, but we straightway make use of the judgment seat and anathematize and condemn all who even in the least pervert or corrupt the majesty of the Word, since ‘**a little leaven leaveneth the whole lump**.’” (*Exposition of the Epistle to the Galatians* [1535], chap. 5, vv. 9—12, VIII, 2655—70; SL IX, 645 if.). [Translation by Dr. J.T. Mueller in Walther's book **True Visible Church**].

Seek to understand clearly the thoughts which Luther has here expressed. Luther inculcates (impresses upon us to take it to heart, BLW) that all the Words of God are **one Word of God** and all the Articles of Faith are **one Article of Faith**. Luther lays the finger on this point that the **Christian doctrines are so closely and inwardly bound with each other** so that when *one* doctrine is denied then the *entire* doctrines are affected by it, when the error in a doctrine is consistently put into practice.

Zwingli denied that Christ's true body and blood are actually present in the Lord's Supper. But Zwingli **did not stop with the falsification of the Lord's Supper**. In order to support his proposition that Christ's true body and blood are not actually present in the Lord's Supper, he had to **deny other doctrines of Scripture**. Thus in order to support his false doctrine on the Lord Supper **he then attacked the doctrine of the Person of Christ**: he denied the communication of the attributes. He also **denied the correct doctrine of Christ's ascension**, yes, on the grounds that the Son of God has become man.

FORTUNATE INCONSISTENCY

Certainly, it now often occurs that a false teacher labours under a **fortunate inconsistency**. For example, on the basis of rationalistic grounds he denies that Christ's true body and blood can actually be present in the Lord's Supper. Then he should in a **consistent manner deny every doctrine which lies outside of (beyond) human comprehension**. Hence, first of all, he should also deny that God's Son has become man. **No person can understand how in Christ dwells the fullness of the Godhead bodily**. And how can someone comprehend this truth that in the one, undivided, indivisible God exist three real distinct Persons? **If they act in a consistent manner, everyone who denies the doctrine of the Lord Supper on the basis of human reason, must also deny the doctrine of the incarnation of the Son of God and the doctrine of the Holy Trinity**. But often a person **does not consistently apply this rationalistic principle throughout (his teaching)**. Such a person firmly operates with his reason when dealing with the doctrine of the Lord's Supper and **does not operate with his reason when dealing with the doctrine of the Trinity and the Person of Christ**. This is then a **fortunate inconsistency**. However, it is by **God's grace alone** that a person does not deny *every* doctrine from a rationalistic viewpoint. When God gives these people up to

themselves, then also their error grows, always **consistently working** its way through until the *entire* Christian doctrine is denied.

Some, from time immemorial, bring into the battle-field the matter of *Christian unity* and *love* in opposition to the firm adherence to the pure doctrine. What folly? **How the devil here still deceives people!** By what means then does Christian unity occur? **By this means that people accept the doctrines which God has revealed in His Word.** Whoever therefore wants to depart from the doctrines which have been revealed in God's Word, **destroys Christian unity**, and whoever **teaches (inculcates) that we must firmly adhere in all parts to the Christian doctrine, promotes Christian unity.**

And now indeed love!

TRUE LOVE ADHERES TO ALL OF GOD'S WORD.

Love, one says, should urge us not to be so particular with doctrine, not to point the finger (be so exact with) at this or that article of Christian doctrine. What kind of **caricature⁷² of Christian love** is that! **Christ** says: "*If a man love Me, he will keep My words*" (John 14:23). Love to God must show itself especially in *one* way, in this, that a person bends the knee before and adores (worships) every Word of God. Whoever wants to depart from God's Word even in only a saying (sentence) of Scripture, has by this means **directly denied love to God.** And if one departs from God's Word, love to the neighbour by such a one is also out of the question. For, first of all, we owe to our neighbour this one duty that we on our part care for him, that the **divine God is proclaimed and preserved for him in its entirety and purity.** Therefore with complete earnestness let us avoid the caricature of Christian love which the **unionist** makes a show of in the church and which they demand of us that we accept all the heterodox to be Christian brethren and exercise church fellowship with them.

Finally **Luther** writes still further concerning this point: "Nor does it help them that they boast how rightly they teach and praise Christ otherwise in other articles; for he who seriously denies Christ in one part or article, blaspheming and disgracing Him, **cannot rightly teach or honour Him in any other place**, but it is sheer hypocrisy and fraud, no matter how garishly it might glitter. So, then: you will either **lose** Christ altogether or you **will keep Him** altogether. You cannot separate or divide Him. He wants to be loved and honoured with all the heart and with all the soul." (*That These Words of Christ: "This Is My Body," Still Stand Firmly*, XX, 1092; SL XX, 873). [Translation by Dr. J.T. Mueller in Walther's book **True Visible Church**].

SCRIPTURAL DEDUCTIONS ARE TEACHINGS OF GOD'S WORD.

It is stated at the end of this thesis that the Lutheran Church accepts also all doctrines, "which **necessarily follow** from the Scripture words." Thus our older theologians used such expressions over against the fanatics (Schwaermerei) as: "Trinity," "of the same essence," etc. The fanatics rejected such expressions on the grounds that such words themselves were not found in the Scriptures. Certainly the word "Trinity" is not found in the Scriptures. **Nevertheless, the doctrine of the Holy Trinity is a Scripture doctrine, because the matter (meaning) which is concisely expressed by this word is clearly revealed in the words of Scripture.** On the one hand, the Scriptures say that there is *One* God and that there is no other God apart from or beside Him. On the other hand, the Scriptures say that in the one God exists *Father, Son and Holy Ghost*. Hence, **the doctrine of the Trinity is a doctrine of Scripture clearly expressed in the words of Scripture.**

The same applies in regard to the doctrine that the Son of God is of "the same essence" (homoousios) as the Father. Certainly, the word "homoousios" ("of the same essence") is not found in Scripture, but the matter (meaning) lies revealed before us in the *words* of Scripture, for example, in the words of Christ, "I

⁷² **Caricature** means a false exaggeration of a characteristic in order to ridicule something.

and My Father are one” (John 10:30), these words, according to the context, deal with the **unity of the essence of the Father and the Son**. It is not necessary to depend on “Tradition” (Ed. decisions of the church and the writings of the church fathers) in order to prove that the doctrine of the Trinity and that the doctrine that the Son of God is of the same essence as the Father, are Christian doctrines, as the papists have maintained.

In this sense *Quenstedt*⁷³ writes: “Though some articles that are necessary to salvation are not contained in Scripture expressly, literally, or in so many words, **it suffices that they are found in it so far as the matter or the meaning are concerned, so that they may be derived or concluded by means of a correct and evident syllogism**. From the denial of the premise that all necessary dogmas are expressed literally, no inference may be drawn that unwritten traditions are necessary. *Inferences rightly deduced from Scripture are indeed God’s Word so far as the matter and meaning are concerned, though not according to the letter and the sound*. ‘Whatever is derived from Scripture (namely, by a self-evident, obvious, and legitimate conclusion) is equal to that which is written,’ as Gregory Nazianzen says in the 5th question of the 37th sermon on theology.” (*Theol. didactico-polemica*, part I, chap. 4, qu. 10, fol. 148). [Translation by Dr. J.T. Mueller in Walther’s book **True Visible Church**].

But the expression “necessarily follows” has also been **misused** in order to introduce the ideas of *men*, **foolish deductions from stupid human reason into Scripture**. We must thus distinguish between **lawful (legitimate) deductions and faulty human thinking**. We have an example of a legitimate deduction in the words of Christ in Matt.22:29-32 where from these words in which **God is called in Scripture the God of Abraham etc. Christ proves the doctrine of the resurrection as a Scriptural doctrine**. The Sadducees denied the resurrection from the dead and the Lord Christ proves to them the resurrection from the dead from Scripture. He brings the proof from a text, which at first glance does not appear to contain this doctrine, and yet, as soon as a person looks closer at it, **it is contained in the words which the Lord quotes from the Old Testament**. They are the words: **“I am the God of Abraham, Isaac and Jacob,”** which God spoke *after the death* of Abraham, Isaac and Jacob. **God declares Himself to be the God of their dead fathers Abraham, Isaac and Jacob, and by these words He explains that He will raise these men from the dead**. What does that mean, namely, when God says to a person, to a sinner: **“I am Thy God”**? This means the same as: **“I take from you your sins and everything that follows as a result of sin, namely death, grave, and decay; I raise you from the dead, and transfer you into life.”** Thus the resurrection from the dead is contained in these words, **“I am Thy God,”** when a person interprets these words in conformity with Scripture. Therefore in this text the Lord Christ only takes out from the words that which actually is *present, which is stated* in these words.

Thus we adhere firmly to this: **only that is to be recognised as a correct deduction from the words of Holy Scripture which is actually contained in the words of Scripture. What is not contained in the words of Scripture, also cannot be deduced from the same**. Every correct or necessary deduction from Holy Scripture must be able to prove that it is legitimate as a development of the sense which is expressed in the words of Scripture, otherwise we have to act with one’s reason or speculation and not with the sense of Scripture. I want to draw your attention to some **deductions made according to human reason**. The **Calvinists** allow themselves a **deduction based on reason** when they deduce, on the basis of this fact that since there is an election *to salvation*, that is, an election which is a cause of faith and of the entire Christianity of the elect, that one concludes there must also be an election *to damnation*. Furthermore, it is a **deduction based on reason** when one deduces from the fact that since a person can *oppose* or resist the grace of God, that a person can also *apply (give to)* himself to the grace of God.

(delivered 7 March, 1890)

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

⁷³ Faithful Lutheran teacher who was born 1617 and died in 1685. He became a professor at Wittenberg.

PRACTICAL --LORD'S SUPPER.

(The following is translated from the **Real Lexikon**, a series of 8 volumes summarising the sermons, essays, etc., of the old former Missouri Synod and the Synodical Conference drawn up by Pastor Eckhardt, pages **63-64**).

Homiletics⁷⁴.

[C] The Use of the Lord's Supper.

(22) When do we go to the Lord's Supper in a truly worthy manner? (a) When we do not rely on ourselves and on our works for salvation, but (b) alone on Christ.

(23) Of a worthy partaking of the Lord's Supper. (a) Who is truly worthy? (b) Who is not?

(24) What do the guests receive in the Lord's Supper? (a) All receive Christ's true body and blood. (b) Not all receive the forgiveness of sins.

(25) Why are we diligently to go to the Lord's Supper? (a) On account of God's will. (b) For our own sake, (c) For the sake of our neighbour.

(26) Mat.11:28. What should encourage a Christian diligently to go to the Lord's Supper? (a) Christ's glorious invitation. (b) His promise.

(27) What do the words, "**Do this in remembrance of Me,**" require? (a) The correct knowledge of Christ's Person and Work. (b) Think about them in faith.

(28) When does a person think about Christ correctly in the Lord's Supper? When a person keeps in mind (a) the reason for His suffering; (b) the fruit of His suffering.

(29) How does it occur that so many receive the treasure of the Lord's Supper in vain? (a) Many do not go to the Lord's Supper to receive grace, but to perform their duty. (b) Many do not accept the grace which is presented to them as a free gift. (c) Many soon lose it.

(30) The Twofold Requirement made of all who partake of Christ's true body and blood in the Holy Supper: (a) Christ's Requirement: "**This do in remembrance of Me.**" (b) The Requirement of the Apostle: "**For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.**" (1 Cor.11:26). See Walther Epistle Sermons (English p.179; German p.172).

(31) Rom.8:1. The true worthiness. (a) Wherein it consists. (b) How it is revealed in amending (improving) our Christian life.

(32) Mat.5:23,24. Why are we only then to go to the Lord's Supper when we are reconciled with all people? (a) Only then are we pleasing God. (b) Only then do we partake of the Lord's Supper for our blessing.

(33) Mat.5:23,24. How necessary it is before partaking of the Lord's Supper to be reconciled. (a) For the offender. (b) For the one offended.

(34) 1 John 1:7. What is to be found in each guest at the Lord's Supper? (a) Repentance. (b) Faith.

⁷⁴ Sermon Texts and Outlines dealing with the Lord's Supper.

(35) 2 Cor.13:5. Of the necessary self-examination before partaking of the Lord's Supper. (a) Why this examination is especially necessary before partaking of the Lord's Supper. (b) How is it to be correctly carried out.

(36) Ps.34:9. What should move us to go to the Lord's Supper? (a) God's command. (b) His Promise. (c) Our need.

(37) Prov.2:7. God stores up sound wisdom for the righteous. (a) Who are the righteous communicants. (b) How God stores up sound wisdom for them.

(38) Ps.22:26⁷⁵. The meek⁷⁶ shall eat and be satisfied. (a) Who are the meek? (b) Why should they in particular come?

(39) Ps.22:26. The Meek -- the true Guests at the Table of the Lord. (a) Who are the meek? (b) Why are they the true Guests?

(40) Sixth Chief Part (of the Catechism): Who then receives such a Sacrament worthily? (a) Nothing but faith makes us worthy⁷⁷. (b) However of this we can be quite certain.

[D.] In General.

(41) True Lutherans treasure (value) the Lord's Supper as precious (a) Why. (b) How they prove it with their actions.

(42) In what ways do we show our reverence (respect) towards the Lord's Supper? (a) We accept the words of institution just as they read. (b) Let us see to it that we do not partake of the Lord's Supper unworthily. (c) Let us thank God for the blessings which we have received there.

(43) 1 John 5:6⁷⁸. How important it is that besides Baptism Christ still instituted the Lord's Supper. (a) Because Baptism is administered only once, however the Lord's Supper is often administered frequently. (b) Because in the Lord's Supper, the (same) forgiveness of sins which is received in Baptism, is sealed to the (believing) communicant.

(44) The Lutheran Doctrine the only correct one. (a) It gives God all the glory. (b) It gives sinners glorious comfort.

(45) The Lutheran Doctrine gives all glory to God. (a) That His Word is the absolute Truth without error. (b) That the Lord's Supper is a Means of Grace.

⁷⁵ The Real Lexikon erroneously reads Ps.22:27. Ps.22:26 in the German is: "**Die Elenden sollen essen, daß sie satt werden; und die nach dem HERRN fragen, werden ihn preisen; euer Herz soll ewiglich leben**" and the Theme begins in the Real Lexikon: "**Die Elenden sollen etc.**" which refers to verse 26.

⁷⁶ The poor sinners who realize their own unworthiness and desire only the grace and mercy of Jehovah (Kretzmann).

⁷⁷ That means: proper, fit to receive or to attend the Sacrament.

⁷⁸ "This is He that came by **water and blood**, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth."

Dr. C Manthey -Zorn: "...But where is there a water and a blood on earth (BLW: v.6) through which Jesus Christ comes and makes Himself and His salvation known? There is no other such water than that of **Baptism**, and there is no other such blood than that of the **Lord's Supper**. Yes, through Baptism and the Lord's Supper Jesus comes and makes Himself and His salvation known."

Dr. Stoeckhardt: "...But as Jesus comes by the Gospel and dwells among men, so He comes also **by the Sacraments, the other means of grace**, here referred to as **water and blood**. Where these are in use, there Christ is present, and the Sacraments bear witness of His presence." (Comments on 1 John).

(46) The Supper of the Lord. (a) What it is. (b) How it is to be celebrated.

(47) That Luther cleansed the doctrine of the Lord's Supper from the leaven of the Papacy. (a) Refusal of the cup (chalice) to the lay people. (b) The adoration of the host. (c) Sacrifice of the Mass.

(48) What do the Scriptures teach about the Lord's Supper? (a) Christ instituted it. (b) All who partake of it receive Christ's true body and blood. (c) Those who partake in unbelief bring God's judgement upon them; those who partake in faith it redound to life.

(49) The Institution of the Lord's Supper a Proof of the Love of Christ for Sinners. (a) He instituted it on the night in which He was betrayed. (b) He gives us His true body and blood. (c) As a pledge (of our salvation).

Catechetical Discourse: School Paper 1904, 163 ff. Volumes 1,45; 35, 231; 24, 218; 97,2.

Prayers About the Lord's Supper:

(a) Before the Sermon -- Hom. Mag 10,97.

(b) Before Confession -- Hom. Mag. 15,199; 4,302.

[Next time we study the topic of Communion Fellowship.]

(To be continued.)

PASTORAL THEOLOGY FROM "LEHRE UND WEHRE".
How Is The Private Care For Souls To Be Carried Out By The Pastor?⁷⁹
(Continued from last issue of Morsels)

[I]f the private care for souls is to be correctly carried out by the pastor, then above all the Caretaker of souls (Seelsorger, Pastor) must stand faithfully (on God's Word) and act correctly. Therefore every Caretaker of souls (Seelsorger) must remember:

(8) *Speak to everyone freely and openly, but truthfully, in love*, without reservation, even when one is admonishing sin, as Nathan spoke to David (2 Sam.12). --- **A mild admonition only does harm.** --- Don't let the fear of *those who take offence discourage you*, but speak the Truth confidently and let God take care of the results.

(9) *Submit to everyone according to that which is right and do it willingly*, as long as you can with a clear conscience; **however never yield anything of God's Word, but there stand firm as an iron wall and let God rule, and suffer whatever comes your way.**

(10) Take into account the *temperament⁸⁰*, the *natural talents*, the *circumstances* of people, and whether they perhaps have taken a stand against you.

⁷⁹ Taken from "**Lehre und Wehre**" January 1885 Vol. 31, Number 1 pages 14,15. This work was placed before a special Pastor's Conference of Indianapolis and Seymour (of the old Missouri Synod) and after having been discussed by them was then delivered by them in print form to be published in "**Lehre und Wehre**".

⁸⁰ **Dr. Walther** states on this point: "In order that a pastor may correctly judge and treat people, it is of the utmost importance for him to understand temperaments. When observing a fault of temperament, my intellectual vision must not become blind to a person's good traits. For instance, a person of sanguine disposition is always of good cheer, never troubled with gloomy thoughts, and yet he may not be a Christian. These traits are inborn in him. Now, if you discover the sanguine temperament in a certain person and he becomes sad when you preach the Law to him, you may take it for granted that the Word has taken effect in his soul. When you meet a person of melancholy disposition and observe that he is habitually sad and of an austere mien (appearance, BLW), you must not forthwith conclude that he is sorrowing over his sins. But when he suddenly becomes lively while you proclaim the Gospel to him and you observe something in his demeanor contrary to his natural temperament, you may safely conclude that the Gospel has taken effect in him. Or you may meet with a phlegmatic person, who loves his ease and hates to be disturbed in his reflections. Do not think when you have calmed such a person that you have done so by preaching the Gospel. Or, lastly, you may have to deal with a person of choleric disposition. When he becomes despondent under your

(11) Never keep putting off an *admonition* until the Registration (before Communion) **when you can arrange it in advance**. At the same time do not seek merely *to talk someone into to saying* yes, but seek to *convince* them. Always *show* that you only hate the *sin*, but that you *love the sinner* and seek his (repentance) and Godly change in his life. --- From the outward *sinful act* always lead the sinner to the *source* of sin, to the sinful nature of his heart due to original sin. And then show him how necessary it is that he has *Jesus*. --- At the same time always think about the 10000 talents⁸¹ and how much trouble God endures and how much patience He Himself has with you.⁸²

(12) Do not say out of *convenience*: *When it suits me* I will speak to him; but go to him as soon as possible. --- However see him still on a *suitable* occasion and in the spirit of a child of the Church. --- Especially be diligent in going after, when it is necessary, to raise those who have fallen from the faith, to call the sinner to repentance. (Luke 15: The Good Shepherd leaves the ninety-nine and searches for the lost sheep (until He finds it).

(13) Examples of Private Care for Souls: Acts 20:31⁸³; 1 Thes. 2:10 ff⁸⁴; Acts 24:24,25⁸⁵. (The application of the divine Word to the nature of Individuals). Nathan with David, 2 Sam.12; See John the Baptist (at work) Luke 3:10-14. The Lord Christ with Peter, Luke 22:61; and with Thomas John 20:27.

[III] Especially a suitable time and occasion for the private care of souls occurs at the Announcement for Communion⁸⁶.

(1) As a rule someone will tell his pastor when he wants to go to the Holy Lord's Supper.

(2) If a sincere Christian does *not gladly* come to Announce for Communion, then the Seelsorger (Caretaker of Souls, pastor, BLW) may seldom be without fault concerning this. -- If the relationship between the shepherd and his sheep is right, then the sheep as a rule will gladly come.

(To Be Continued. Bolded emphasis is editor's. All other emphasis is the Essayist's.)

ministration, you may be assured that it was through the effect which God's Word had upon him." (Law and Gospel, page 57.)

⁸¹ Mat.18:24. **Kretzmann:** "The exact sum of money represented by this weight of silver or gold cannot be accurately determined and is immaterial, since the text itself does not state whether the silver or the gold talent is meant. Figures varying **from ten to more than three hundred million dollars have been given**. The point of the story is that the sum was incalculably great, it staggered the imagination, and purposely so."

⁸² **Kretzmann:** "We are guilty before the Lord on account of our thousandfold transgressions of the Law. **Our debt before Him is so great that it staggers the imagination, as Luther suggests, that we can never hope to pay it off.** We are therefore guilty of hell and damnation before Him. **But now God has had mercy upon us for the sake of Jesus, who paid the debt of our sin. He has loosed us from the imprisonment we deserve and forgiven the debt.** Therefore we have the obligation of gratitude resting upon us that we gladly forgive our fellow-men what they have sinned against us."

⁸³ Acts 20:31, "**Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.**"

⁸⁴ 1 Thes. 2:10 ff: "¹⁰**Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: ¹¹As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, ¹²That ye would walk worthy of God, who hath called you unto his kingdom and glory. ¹³For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.**"

⁸⁵ Acts 24:24,25: "²⁴**And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. ²⁵And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.**"

⁸⁶ Because circumstances have changed in many Lutheran Churches (where, for example, no announcement or registration for Communion occurs, or the announcements may be made separate to the Confessional Address) it is important to understand the old Lutheran practice that occurred when this was written. **Dr. J. H. C Fritz** describes it as follows: "It is his (the pastor's, BLW) solemn duty to insist that those who would receive the Sacrament of the Altar previously register their names with him and give him an opportunity to speak to them. (Usually this occurred even on the Saturday before the Communion service, BLW.) The pastor ought conscientiously and tactfully to use this opportunity as the spiritual needs of those desiring to receive the Sacrament may demand." (**Pastoral Theology**, pages 129,130).

MINUTES

of the free Pastoral Conference involving both Synodical bodies of the Australian Synod and the Immanuel Synod which was held on 29 and 30 June, 1887 at Bethany⁸⁷, South Australia. (Taken from KB Jan. 1888 page 7,8) [Continued from March - April 2015 Issue of *Morsels*].

Thursday, 30 June, 1887 – Afternoon Session

Pastor Kaibel,⁸⁸ who was requested by the chairman⁸⁹ to give information about the four points⁹⁰ that **Pastor Dorsch**⁹¹ had placed (before the previous meeting), made the proposal that in Thesis 1 the words: "although from our heart we believe that this hypothetical case will not take place," should be deleted, as well as the entire fourth thesis.

The reply was then made on the part of the Australian Synod⁹² that the middle sentence of Thesis 1: "**But if it could be proven that the Symbols in some point are against God's Word, etc.**" had been included in order to remove from your Synod the suspicion as if it placed the Symbols (Book of Concord, BLW) above the Holy Scriptures⁹³; but the fourth thesis was necessary in order to bear witness against the

⁸⁷ This was at the church of **Pastor George Heidenreich** (1828-1910) who studied at Hermannsberg Mission Institute, Germany (1862-66). He was pastor at Bethany, South Australia from 1866. In 1902 he was expelled from the ELSA for his support of the Finke river Mission in Central Australia run by the Immanuel Synod and of Hermannsberg in Germany.

⁸⁸ **Pastor Kaibel** (1850-1918) studied at Neuendettelsau (the home of the evil "Open Questions" principle) from 1873 till 1876 and was ordained in 1877 at Light Pass Straight Gate, South Australia. He was Vice-President of the Immanuel Synod from 1900-1918.

⁸⁹ **Pastor Rechner Sen.** (1830-1900) had no special theological training, but he was a day school teacher and due to a split in his congregation he was called to be their pastor in 1861. He was president of the Immanuel Synod from 1874 until 1900. He had been a strong supporter of Pastor Kavel.

⁹⁰ These 4 Points were:

1. We uphold **every doctrine** contained in the Lutheran Symbols [Book of Concord of 1580, BLW] whether these doctrines occur directly there in the expressed words (**ex professo** [Latin for "a subject matter explicitly discussed"], BLW) or whether they are merely incidentally (casually, Ed) referred to, and regard such doctrines as binding on all Lutherans. But if it could be proven that the Symbols in some point are against God's Word, then it is self-evident that God's Word stands over the Confessions, although from our heart we believe that this hypothetical case will not take place. [Dr. F Pieper correctly explains (Dogmatics, Vol. 1, pages 354-358): "In adopting its Symbols, or Confessions, the **Lutheran Church did not adopt doctrines which are foreign to Scripture, but confessed its faith in the doctrines revealed in Scripture.** The attempts to spread unscriptural doctrines in the Church under the guise of Scriptural teaching forced the Church to set forth in its own words what the Scriptures actually do teach. The Symbols, or Confessions, of the orthodox Church **are simply its affirmation of the Scriptural doctrine over against the denial of it by heretics.**" BLW.]

2. All possible new "doctrinal progress" and "doctrinal developments" [Pieper (Dogmatics Vol.1, pages 129-134): "**There can be no development of the Christian doctrine, because the Christian doctrine given to the Church by the Apostles is a finished product, complete and perfect, fixed for all times. It is not in need of improvement and allows no alteration.** Christ's mandate (Matt. 28:18-20) extends over the **entire New Testament era to Judgment Day.**] are permitted when people accept these errors either against the Analogy of Faith or contradict the presently already established doctrine in the Symbols.

3. We are to guard against any conditional subscription to the doctrinal contents of the Symbols.

4. In addition **we are to guard against the popular error of doctrinal development of modern theology by which certain parts of the universal Christian faith, especially of the Lutheran Confessions, are eliminated and lost as they are relegated to the area of debate.**

⁹¹ **Pastor Dorsch**: (1858-1916) studied under Dr. Walther and Dr. Pieper at St. Louis, USA and was ordained in 1881 at Adelaide, South Australia. He was the first of the Missouri trained pastors to serve in our old once orthodox ELSA. He was a brilliant man, an outstanding theologian and he served our church well.

⁹² It later became known as the ELSA.

⁹³ The Immanuel Synod had said that a matter was not a binding doctrine of Scripture unless it had been dealt with in the Book of Concord. If a teaching was not found in the Book of Concord one could please himself about it, e.g. the millenium. But the Book of Concord only dealt with those doctrines under controversy at that time. That is why with Dr. F. Pieper's help the Brief Statement was drawn up to deal with those matters which have plagued the church since

false modern theory of the Development of Doctrine⁹⁴. What good things the present theology has, according to Holy Scripture and the Luther Confessions, is gladly recognized (Pastor Dorsch).

Then **Pastor Kaibel** himself declared that he was willing to accept the four theses unconditionally. He and other pastors of the Immanuel Synod emphasized, however, that at the same time they only so agreed with the four theses provided that these theses did not serve to bind them in the presentation of their views. On the other hand **Pastor Kuss**⁹⁵ said he could not avoid the impression that the Australian Synod are in the belief that the Symbols⁹⁶ must give the final decision in regard to doctrine. If a point in the Symbols conflicts with Holy Scripture, how can it there be decided whether a doctrine is truly a Scriptural doctrine?

Pastors Oster⁹⁷ and **Dorsch** answered this objection defending their Synod against the assertion that they placed Holy Scripture above the Symbols.

Pastor Auricht⁹⁸ stated his agreement with these four theses, but desired to debate the expression "Analogy of Faith" in the second theses, whereupon **Pastor Dorsch** answered: "The Analogy of Faith⁹⁹ is

1580. But in all matters the Scriptures are always the final authority whether it is in the Book of Concord or not. The Book of Concord and the Brief Statement merely showed in detail what Scripture taught on the doctrines concerned. To say, "I can please myself about a doctrine, e.g., the millenium, if it is not found in the Book of Concord," is to place the book of Concord above Scripture.

⁹⁴ This wicked theory falsely teaches that Scripture doctrine changes with the times. For example, they falsely say: Moses didn't know about evolution when he wrote the first five chapters of the Bible; with our highly developed scientific knowledge Bible doctrine has to be altered to accommodate evolution.

Dr. Pieper correctly deals with this when he writes: "**There can be no development of the Christian doctrine**, because the Christian doctrine given to the Church by the Apostles is a **finished product, complete and perfect, fixed for all times. It is not in need of improvement and allows no alteration.** Christ's mandate (Matt. 28:18–20) extends over the entire New Testament era to Judgment Day. According to this mandate the **Church is to teach the nations all things whatsoever Christ has commanded.** And Christ declares further that the **Church has His doctrine in the doctrine of His Apostles when He declares (John 17:20) that all members of His Church to the Last Day will believe on Him through the Word of the Apostles.** The Apostles, too, insisted on the **finality and immutability of their doctrine.** Paul exhorted the churches **to retain the doctrine** which they had received from him. *'Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle'* (2 Thess. 2:15). And this injunction was addressed not only to the Apostolic Church, but to **the Church of all times.** That is evident from the passages in which Paul expressly refers to the future. *'After my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them'* (Acts 20:29–30). *'In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils'* (1 Tim. 4:1; also 2 Tim. 3:1 ff.). Paul left no room for an interim theology. *'Keep this commandment ... until the appearing of our Lord Jesus Christ'* (1 Tim. 6:14 f.; 2 Tim. 4:1 ff. See also 1 Pet. 5:1–4). **Paul's doctrine is the immutable divine truth; so much so that Paul pronounces a curse upon everyone who dares to change his Gospel** (Gal. 1:6–9; 5:12). **Because the Apostolic doctrine is immutable, Paul commands the Christians to avoid all who teach otherwise** (Rom. 16:17) and to regard them as bloated babblers and ignoramuses (1 Tim. 6:3–4).—The theologians of our day and age should note that **Paul maintains the perfection of the Apostolic doctrine especially over against those who claim to possess higher philosophical knowledge and deeper spiritual insights and presume to supply alleged deficiencies in the doctrine of Christ.** He declares that those who believe the doctrine of Christ, as proclaimed by the Apostles, *'are complete in Him.'* *'Beware lest any man spoil you through philosophy and vain deceit... And ye are complete in Him'* (Col. 2:7–10; also 16–20)."[Christian Dogmatics, I, pages 129, 130. Emphasis added.]

⁹⁵ **Pastor Ludwig Ed Kuss** (1859-1940) trained at Neuendettelsau, Germany (1877-80) and was ordained in 1881 and served in the Immanuel Synod and later the UELCA. He was at Murray Bridge at the time of these talks.

⁹⁶ Book of Concord.

⁹⁷ **Pastor Oster** (1830-1897), who emigrated from Germany as a result of persecution, after 15 years study, was one of the three men whom Pastor Fritzsche trained and ordained in 1855 here in Australia. As well as being a faithful pastor, and as one who embraced the orthodoxy of the old Missouri Synod with grateful thanks to God, he was also President of our old ELSA here from 1873 until 1897.

⁹⁸ **Pastor Johann Auricht** (1832-1907) studied first under Pastor Fritzsche here in Australia (1843-1846), then when the split came followed Kavel, especially in the Millennium, finished his training under Kavel (1846-1858). He was ordained in 1858 and later was president of the Immanuel Synod from 1900 until 1907, editing their church paper

the agreement of all the basic truths of Christian doctrine as such truths are revealed in clear texts of Holy Scripture.

At this point all the pastors of the Immanuel Synod individually stated their agreement with the four these drawn up by **Pastor Dorsch**.

After this **Pastor Oster** suddenly declared his joy that the discussions so far had led to such a desired result (to which all the rest of the pastors of the Immanuel Synod agreed), as well as the remainder of the eight theses on "Our Position on the Confessions¹⁰⁰" which had been read, without however having been debated. It was further decided that at the next free conference at Light's Pass on November 16,17 this year (1887) the doctrines of Chiliasm¹⁰¹ and the Antichrist are to be dealt with (discussed), that the minute secretaries are to meet together and they are from the available minutes (of these sessions) are to draw up a unified record of these sessions which are to be submitted to the next meeting for adoption.

Revised, adopted and signed on November 16, 1887.

Ph. J Oster

G.J. Rechner.

(Next Time the 15 Theses on the Lutheran Confessions will be presented.)

until 1907. When this debate occurred he was 57 years old. He too was an adherent of the evil "Open Questions" principle.

⁹⁹ **1. What is meant by the expression 'Analogy of Faith'**

The orthodox Lutheran Professor *Pfeiffer* (1640-1698) defines it correctly as follows:

'The Analogy of Faith' or 'the form of sound words' (2 Tim. 1:13) is the entire series or sum of the heavenly doctrines which we must believe, or of the articles of faith that are taken from such passages in which the Holy Spirit treats them expressly, and that indeed in plain, simple, and clear words which are beyond all objection. This Analogy of Faith must be considered by all means and above all in the interpretation of Scripture, as the apostle clearly suggests Rom. 12:6, where he demands that prophecy should be analogous to the faith; so also in 2 Tim. 1:13 he recommends to Timothy the 'form of sound words.' (Quoted in Walther, *The True Visible Church*, p.88).

This vital truth is based on the following:

1) Since the Bible is the verbally inspired absolutely inerrant Word of God, everything in it is truth; there are no contradictions; there is nothing in it that disagrees with itself - everything is in perfect agreement and harmony (2 Tim. 3:16; 2 Peter 1:21; John 17:17; 10:35).

2) We have *the absolute assurance* that in all Bible texts in both the Old and New Testaments when they deal with a particular doctrine, they must be considered as being in full agreement with each other.

All doctrines of Holy Scripture stand in the most beautiful order, harmony and relationship with each other. The Lutheran theologian *Rambach* (1693-1735) describes this relationship as follows:

"a) There is a *direct connection* between doctrines, so that one truth is interrelated with another. If one doctrine is denied, others are affected (Gal 1:9). For example, whoever denies man's fall into sin, must also deny salvation by grace through faith. *Luther*: "The Faith is an interrelated whole."

b) Just as each beam in a building has its place according to the rules of architecture, *so each doctrine has its place in the whole system of Biblical Truth*. For example, the doctrine of Christian good works is not found in the teaching of justification by grace, but has its place in the doctrine of *sanctification*.

c) There is a *reciprocal* (mutual) *relationship* between doctrines. For example, whoever denies that Jesus paid for the sins of the world, does not believe in the doctrine of justification by grace. Whoever rejects justification by grace, does not accept that Christ fully paid for the sins of the world.

d) There is a *complete harmony* among the doctrines of Scripture in so far as the honour of God and the salvation of mankind is concerned. Some truths have a more direct influence (e.g. the Deity of Christ Christ); others are more distant (the doctrine of the angels)." (Quoted in *Theses on Analogy of Faith* by J.A. Huegli, 1877).

This rule dealing with the *Analogy of Faith* is based on Rom. 12:6 where we read, "*Whether* (if anyone) *prophecy, let us prophesy according to the proportion of faith.*" [Fellowship Day Essay B Winter, 1998]

¹⁰⁰ Book of Concord.

¹⁰¹ Millennialism.

Psalm 1

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

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

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

(1) With Literal Words.

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

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

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

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

(2) With Figurative Words, by which the blessed condition is deduced from a tree, seeing it in

(a) the planting: “*he shall be like a tree planted by the rivers of water,*” etc. Verse 3.

(b) the fruitfulness: “*that bringeth forth his fruit in his season,*” etc.

(c) its excellent appearance: “*his leaf also shall not wither,*” etc.

(II) The Miserable Condition of the Godless is Described. Verses 4 and 5.

(1) With a Brief Verdict: “*The ungodly are not so; ... like the chaff which the wind driveth away.*” Verse 4.

Verse 4.

Verse 4: "The ungodly are not so: but are like the chaff¹⁰³ which the wind driveth away¹⁰⁴."

The Miserable Condition of the Godless is Described.

¹⁰² This **J. G. Starke** (1630- 1695), a faithful Lutheran Commentator, is not to be confused with contemporaneous Johann Friedrich Stark (1680-1675) who was a pietist, and whose prayer book Dr. Franz Pieper reworked. Christoph Starke, J. G. Starke's father, completed the OT commentary from Genesis through Job. He also did all of the NT commentary. However, the OT from Psalms through Malachi was done by Johann George Starke (Notes from Pastor Jonathan Neipp of the LCR).

¹⁰³ **Luther:** "Similarly it matters not that the Hebrew says רֵבֵב , meaning 'chaff,' **the fine dust or the waste of grain**. It is the same thing whether it says dust, husk, ashes, or chaff. For these are the ones of whom it is written (Luke 3:17): **'His winnowing fork is in His hand, to clear His threshing floor and to gather the wheat into His granary; but the chaff He will burn with unquenchable fire.'** This is what rubbish, chaff, and dust undoubtedly signify here, although rightly and appropriately it means husks and crushed chaff. We find the same meaning in Job 21:18: **'They are like straw before the wind, and like chaff that the storm carries away.'**" (Am. Ed. Vol.145, Page 306).

¹⁰⁴ **Luther:** "And observe, he does not simply call them chaff, but **chaff which the wind drives**. He does not refer to chaff just lying there, but **to that which is scattered, unsettled, restless**. This applies to the Jews first of all. They are driven about in a **threefold manner**. **First**, in a bodily manner by the whirlwind. That is, by the will and indignation of men among whom they live. As we can see, they have no fixed home but at every moment are exposed to such a wind, which drives them here and there. **Secondly**, their minds are carried in all directions by the wind of many doctrines (Eph. 4:14) taught by unholy doctors, since they are not planted in Christian faith. Moreover, their hearts are driven to and fro by uncertain doctrines; nor can their conscience be certain and at peace. **Thirdly**, on the Last Day they shall be scattered by the eternal storm winds of the **unbearable wrath of God**, driven about constantly, with no place to rest, not even for a moment. The very same thing happens to the heretics, especially in the last two storm winds.

"And what else in the church do you suppose it is but **the whirlwind of the wrath of God**, through which we are propelled down the same road by so many, so diverse, so changeable, and so uncertain teachings as the countless briefs of the jurists and the opinions of the theologians? And since **Christ is inwardly unknown**, we are driven to many shoals, whirlpools, and clashings of the conscience and are miserably dashed to pieces. The other ungodly ones also have their whirlwinds and storms of desire and lust in riches, honor, acclamation, and other commotions of this world; by these they are miserably crushed, because they despise the one rock, the solid ground of our heart."¹⁰⁴

COMMENTS BY STARKE ON VERSE 4

They (the ungodly) are by no means comparable to the pious. Here they are not even esteemed worthy as trees, even those without fruit. Yes, they are not even compared with reeds and grass when they are brought into comparison with other species. But they are compared merely with **chaff**, namely, with such which the wind blows away and is useful for nothing.



By the use of this language he only means here **the first kind of evil** people in verse one who have removed God from their hearts, ("**he who walks in the counsel of the ungodly**," Ed.) and which results in a troubled and confused conscience. However these will quite correctly be included with both the other classes ("**those who stand in the way of sinners and sit in the seat of the scornful**," Ed.) as still greater sinners.

The **ungodly** are suitably compared with **chaff**¹⁰⁵:

(1) **Chaff does not last like a deeply rooted tree.** It has no seed (life to reproduce) in itself. Hence the godless have no faith like the tree which has no root. Therefore they are without all living knowledge of God and without all power to do something truly good.

(2) **Some chaff has still some, but very little use; while others have no use.** Hence many godless people can still yet be used to perform some outwardly helpful works, but on the contrary others do nothing at all.

(3) **Chaff, when the wind lifts it up and moves it along makes both the eyes and the other members of the human body burdensome and painful.** Hence also the godless when they, also by the spirit of darkness, allow themselves to be driven by their natural sinful desires, then they become a very great annoyance to the pious so that it is a great burden to them even to look at them.

(4) **As the chaff is light it is soon driven away by the wind**¹⁰⁶, **now here, now there.** Hence the godless are also reckless; they stumble from one thing to another, and still cannot find rest.

¹⁰⁵ The Hebrew word for "CHAFF" comes from a verb meaning "to press out". The Hebrew scholar **Dr. Keil** states: "Chaff... which the wind drives away, namely, from the loftily situated threshing-floor (Isaiah 17:13), that is, without root below, without fruit above, devoid of all the vigour and freshness of life, lying loose upon the threshing-floor and a prey of the slightest breeze, --THUS UTTERLY , WORTHLESS AND UNSTABLE." (Quoted in STEADFAST Aug-Sept. 1977).

"Chaff has no life in it; it does not grow. Left to itself it rots in the ground. Usually it was burnt. It is not food; it satisfies no hunger. It is not of any value ; and it is good only to throw away or to burn. The wicked, ungodly people have no interest in the Word of God (the kernel of wheat) and therefore no longer keep it. There is no faith in such men." (ibid).

Dr. George Stoeckhardt writes: "The ungodly are not like a tree which bears fruit. Rather they are as the worthless chaff, which having no kernel in it, is blown away by the wind. The wicked, godless, ungodly people have no interest in the Word of God and therefore cannot hold to it There is no faith in such men, and therefore they have no moral worth before God. All their thinking, planning, and doing is vain in His eyes. Even all their seeming good works are like worm-eaten apples which though beautiful outwardly are already rotten in the core. They are not suited to any real good purpose in the world. For this reason, they are whisked away like chaff by the wind. There is no is no permanency to their existence.

".... In applying this picture, the Psalmist already foreshadows the end of the ungodly. The day will come when the Lord will purge His threshing floor and reject the ungodly forever." (Lectures on Select Psalms page16).

Dr. Lenski says: "The separation of the wheat from the chaff is a picture of the judgment, Luke 3:17." (Eisenach Old Testament Selections page 749).

Dr. Kretzmann: "They have been weighed and found wanting, and therefore **utter destruction** comes upon them in consequence of their emptiness and vanity, just as the chaff on the open threshing-floors of the Orient is scattered to the four winds."

¹⁰⁶ "The Lord in Luke 3:17 uses this picture for the terrible end of the UNGODLY when He tells us: '**Whose** (the Lord's) **fan** (Greek: winnowing shovel by means of which the grain stalks were thrown into the wind to have the chaff separated from the grain) **is in His hand, and He will thoroughly purge** (Greek: cleanse) **His floor** (Greek: threshing floor), and will gather the wheat into His garner (Greek: granary); **BUT THE CHAFF HE WILL BURN** (Greek: burn thoroughly) **WITH FIRE UNQUECNABLE**'" (STEADFAST ibid).

Is.57:20,21: "**But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.**"¹⁰⁷

(5) **Just as no respect is given to the chaff, so also neither God nor the pious give respect to (but despise) the godless.**

Ps.62:9, "**Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.**"¹⁰⁸

Ps.15:4, "**In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.**"¹⁰⁹

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SERMON STUDY ON THE EPISTLE FOR THE 21 SUNDAY AFTER TRINITY

(Prof. George Metzger)

Eph.6:10-17.

Luther correctly calls this powerful text filled with sincere and intense conviction "God's military sermon in preparing His army for battle¹¹⁰ for the Christian". He writes: "(This is) how a holy, faithful General acts for His people in directing the order of battle, how a General acts and strongly urges his troops so that they fight confidently, boldly and do not give ground, but stand firm.... For we (Christians) do not sit quietly here (in this world) like a farmer, a citizen or a skilled tradesman in a city since they live in peace and have nothing to fear, but we are located in a **dangerous place** in the midst of enemies and murderers who earnestly **intend to and want to take our treasure from us** where we have failed and so we are not safe from them for a moment. Therefore whoever wants to be a Christian must remember that he is joining the troop under his Master, and unceasingly, because he lives here (in this world), stand at the head and be on guard against the enemies on all sides." (SL IX, 812).

Verse 10: "Finally, my brethren, be strong in the Lord, and in the power of his might." The Apostle has arrived at the conclusion of his letter. He still has one last part (of a message) on his heart which he has to tell his Ephesian (Christians). What they have, what he has given and handed down to them of the divine doctrine, they are now also to adhere firmly to this in zealous and determined combat. For they have mighty and powerful enemies who want to rob them of their precious treasure. Therefore it is vital that they are well prepared for battle with the power of God.

"Be strong," in this way Paul first admonishes his brethren (in this text). It is necessary in combat that a soldier is strong. Weak, frail people who lack strength and courage, who are not suitable for combat, must be defeated in combat. That is an admonition which is again and again necessary for Christians. It must

¹⁰⁷ **Dr. Kretzmann** states on these verses: "20. **But the wicked are like the troubled sea**, their rejection of the Lord's salvation causing them to become like a storm-tossed ocean, **when it cannot rest, whose waters**, churning up the very floor of the sea, **cast up mire and dirt, in endless sinning.** V. 21. **There is no peace, saith my God, to the wicked**, a hidden fear of the wrath of the Lord driving them about from one expedient to another, but only increasing their wickedness and heaping upon them new guilt. The ungodly may seem happy enough on the outside, as Asaph writes in Ps. 73, but their heart is not at rest, and they will be cast down into destruction."

¹⁰⁸ **Dr. Kretzmann** states: "**Surely men of low degree**, all the ordinary sons of Adam, **are vanity**, a mere breath as compared with His almighty power, **and men of high degree**, the sons of those who are considered nobles on the earth, **are a lie**, a fraud, nothing real, **to be laid in the balance**, ascending up in the balances, without weight or value; **they are altogether lighter than vanity**, according to the standard of real worth they had nothing to commend them in the sight of God."

¹⁰⁹ **Dr. Kretzmann** states: "**In whose eyes a vile person is contemned**, who despises and rejects those who are reprobate in the eyes of Jehovah, shunning their company at all times; **but he honoureth them that fear the Lord**, in every way anxious to please them, to show his appreciation of their fellowship. **He that sweareth to his own hurt**, standing by the oaths or vows made by him even if it meant a loss to him, Lev. 5, 4; 27, 10. 33, **and changeth not**, letting true piety govern his whole life and all his actions."

¹¹⁰ Literally "an army sermon".

be shouted out again and again (to Christians) to become strong (in the faith) and to make every effort to continue to increase their strength. It is a matter of a strong, powerful enemy who faces them and Christians are unfortunately so often weak. How easily they become tired, weary, sluggish and lazy in the fight which (the Lord) has ordained for them; how easily they are ready, according to the flesh (sinful nature) to give in here and there. How easily they lose heart and even give up the fight, since (they think) it was impossible anyway to stand firm in the fight and to obtain the victory. Hence Christians must again and again be encouraged to become strong, to gather new strength in order to stand immovably in the fight and finally put the enemy to flight in defeat.

If Christians are to be strong, then they are to oppose their enemies with ever greater new power and new courage. But Christians do not find this power and courage in themselves. This verse states further: "**Be strong in the Lord.**" Their power and strength does not lie in themselves, but in another, in the Lord, in their Saviour, Jesus Christ. In themselves Christians have no power to fight against the devil. And it is good that they actively recognize this. Just as they, in their own supposed power and strength, want to build and in their own power want to fight against their enemies, in the same way it has happened to them. How shameful it was that Peter had denied his Lord when he relied on himself and believed he was strong enough in himself to also go with the Lord into death.

"With might of ours can nought be done
Soon were our fall effected" (ALHB 174v2).

But because of this we are not to lose heart. We are to seek our power and strength in another, in the Lord who is always present with those who are His in the Word.

Luther: "If you want to be strong and invincible, then let your strength be the Lord Christ; grasp Him firmly (by faith) and be well-versed in (knowing) Him so that He is well known to you. **Adhere firmly to His pure Word, learn it with all diligence, daily be occupied with it and ingrain it into your heart, so completely, that God's Word and your heart become one thing, and you become so certain of the subject matter, even much more certain of it than of your own life.** If you have that, then you are truly strong and steadfast so that without any doubt you are not able to be overthrown (in your faith) and remain secure, even if the devil or his angels, fanatics or the pope's horde come who want to teach and lead you on a different path or proclaim something new and different." (SL IX, 816). In this way a Christian becomes strong in the Lord that he holds fast to God's Word, that he diligently hears and studies God's Word so that **he is absorbed in it**, that he allows God's Word to come into his daily life and has a Word of God ready for every temptation.

When the Christian seeks his power and strength through the Word in the Lord, then he truly finds strength and power. Therefore in addition the Apostle states: "**in the power of His might.**" God has strength and power in Himself. He is indeed the almighty God who has great power and strength, indeed **all** power and strength. In so far as we trust (by faith in Christ) in God's almighty power and strength, and grasp hold of it, then we are truly safe. The Apostle also shows us that Christians can and should confidently and gladly engage in the Lord's battles. Truly their strength is weak and little, and there are, as the Apostle at the same time further shows, even mighty and powerful enemies against which they have to fight. But yet they do not need to be faint hearted, to say nothing of being discouraged. On their side stands an almighty ally.

"But for us fights the Valiant one,
Whom God Himself elected. " (ALHB 174v2; Synodical Conference Hymnbook 262v2¹¹¹). On our side stands **Jesus Christ**, who is here¹¹² called and is the Mighty One, which is equal to Our Champion (Victor), the almighty God.

"We know with what kind of powers we have to fight against, but we also know that the Lord does not only send us into this battle, but also comes to us and fills us with the power and strength needed to fight this battle. The Lord has with these powers against whom we have fought and are still fighting, He has

¹¹¹ Another translation of this reads: "Were not the right Man on our side,
The Man of God's own choosing:"

¹¹² Eph.6:10.

carefully controlled these hellish powers with His almighty power and behold! The Lion of the Tribe of Judah has overcome them! When the Conquering Champion completely communicates to us the power of His might, then we have not only grown in strength, but also are far superior to all the enemies with whom we have to fight to the end, if we do not foolishly neglect anything¹¹³. We must enter this very hot battle with the awareness that He who is in us is greater than he who is in the world (1 John 4:4¹¹⁴) and that our faith is the victory which has already overcome the world (1 John 5:4)¹¹⁵. (Nebe "The Epistle Pericope Vol. III, pages 446 fff.)

(To be continued)

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Dr. A.L. Graebner on: **HOW WE ARE TO DO MISSION WORK IS COMMANDED BY CHRIST**

"But it is not left up to our free choice **how** we do mission work. The Saviour says in His command to do mission work: *Baptize them in the Name of the Father and of the Son and of the Holy Spirit. And teach them to observe all things whatsoever I have commanded you.* **Baptizing and teaching, Word and Sacrament, those should be the means whereby people should be made disciples of Jesus in all the world and at all times**, and certainly by the right Baptism and by the true, pure doctrine. Whoever baptizes otherwise than Christ here commands, he is **disobedient** to the Lord even if he has baptized thousands, and whoever teaches in some part otherwise than the Lord in His Word has commanded, in exactly the same measure he is **disobedient** to the Lord, even if he does mission work ever so zealously and ever so successfully outwardly. **Every error is a sin against God's Word, a sin against the First and Second Commandments, even if it is being committed in the performance of a task which in itself is excellent.** An orthodox Christian who knows this instruction of his Master and cannot do Mission Work according to such instruction of the Lord, **he should not even do such work until he can so do it just as the Lord has commanded**; otherwise he sins against God's Word and command."

(From an address in Australia on July 1, 1902.)

(1) Please pardon the delay in the publication of this issue of Morsels which has been due to pressures of pastoral work and ill health.

(2) Please note the very important Correction:

CORRECTION

In the **Jan- Feb August 2015** issue of **Morsels** in the article ***What do we learn from Luther at Worms?*** by Dr. F. Pieper, on page 2 after the words, "My conscience is held captive by the Word of God. I can retract nothing, nor do I desire to do so, because it is not safe but dangerous to act against conscience." please add the remaining words of Luther which are in the original of Pieper but were unfortunately omitted due to lack of careful proof-reading: **"Here I stand, I cannot do otherwise. God help me. Amen."**

¹¹³ Like using Christ's Word as the Sword of the Spirit.

¹¹⁴ 1 John 4:4, "Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world."

¹¹⁵ 1 John 5:4,5: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"