

The Lutheran.

“God’s Word and Luther’s Doctrine pure shall to eternity endure.”

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....Synodical Constitution

The Constitution drafted is as follows:

In the Name of Jesus.

Constitution of the German Evangelical Lutheran Synod of Missouri, Ohio and other States.

Ch. IV. Areas for which Synod is Responsible.

§ 10. Striving for the greatest possible uniformity in ceremonies.

Ch. V. Conduct of the Business of Synod.

§ 14. Indeed, the Synod regards that according to the seventeenth Article of the Augsburg Confession, uniformity in ceremonies is not necessary for the true unity of the Christian Church, yet it seems to her on the other hand that such uniformity is a wholesome and worthy goal for the following reasons:

a.) because through a total disparity in external ceremonies the weak can easily fall into error about the unity of the church.

b.) because the church must avoid the appearance of seeking innovation and of thoughtlessness by abolishing already proven customs and practices.

Besides that the Synod also considers this as necessary for the purification of the American-Lutheran Church, that the emptiness and lack of substance that have come into prominence here in outward forms of worship through the imposition of the false spirit of the Reformed be opposed.

The Synod requires of all pastors and congregations, what must be recognized by her as orthodox, to accept or retain no ceremonies by which the confession of the truth would be weakened or a heresy would be approved and strengthened, especially if the toleration or acceptance of such ceremonies are forced by those of heretical faith. (3.)

Where private Confession is instituted

already, it is to be retained according to Article 11 of the Augsburg Confession, but were it is not, the pastor must work towards its introduction through teaching and instruction. The corporate Confession and Absolution may still be retained along with private Confession in those congregations where the total abolition of the same will not stand as a hindrance to private confession.

The goal of this uniformity in ceremonies is chiefly to be brought about through the reception and most uniform possible use of a pure Lutheran agenda.

From Issue 2 (3)...

Ch. V. § 14. “Are forced” (3.)

3.) History teaches us that in their zeal for reform against the Romanists, the Reformed took opposing and erroneous paths in areas of individual doctrines, as for example the doctrine of election (predestination) and the holy Sacraments and the Office of the Keys, but also in church practice. For they removed all kinds of church customs, conventions and manners some of which were introduced even before the papacy arose and some that were completely unrelated to Romish heresy. Included in these free, lovely and edifying practices and conventions are, among others, the celebration of church festivals, preaching on the Gospel and Epistle selections appointed every Sunday (pericopes), service at the altar, the use of the host, sign of the cross, organ, bells, candles, etc. Now as certainly God has not commanded these ceremonies, but they’re left to the freedom of the church, yet the Reformed sinned against weak consciences, since in these church practices they removed them too quickly and forcibly and thereby abused their Christian freedom against Rom. 14 and 1 Cor. 8.9 But not only that, they carried out these purges as if they were a new law and demanded of the Lutherans that they do the same, always opposing them as if they were papists. For this reason the Lutheran Church could not consent to them in this, because they would not sell out to them the precious doctrine of Christian liberty and

become imprisoned in a new, false prison of legalism. Much less could they give ground in those areas and receive the innovated ceremonies of the Reformed, that stood in the context of their false doctrine and were at the same time an act of confessing their false doctrine, as, for example, the breaking of the bread in the LORD’s Supper, which was to signify the breaking of the body of Christ on the cross, even though, according to John 19.36 that never actually happened. Also included in this was the receiving of the consecrated bread and cup in the hand, which the Reformed also considered essential, as if, again against John 19.30, no other form of reception was possible except in the hand as if this external manner of distribution and reception were the most important thing while it was less important if the Words of institution of the almighty and truthful Son of God: “This is my body!” would have to be simply believed with a child’s faith, at face value, or if they are regarded as ambiguous and uncertain. Another aspect of this is the use of bread instead of hosts, although that certainly also consists of flour and water as is the other, and also the reception of the Word during the distribution of the holy LORD’s Supper: “Christ said: This is...”, that the so-called Evangelicals or unionists have also accepted, and that are in keeping with the answers to questions 78 and 79 in the Heidelberg Catechism. In all these and similar matters the Lutheran Church cannot give ground to the Reformed or accept those churchly forms and ceremonies, partly, as said, to assert her Christian freedom and not to allow herself to accept as essential and necessary (Gal. 5.1) what God has left free, that is, has neither commanded nor forbidden, and partly to avoid the appearance of evil, as if her assertion of pure doctrine and rejection of false doctrine was not such a great and holy zeal, since she accepted the ceremonies of heretics and, indeed, right there in the matters where they must shun them, that is, where, as for example in the holy LORD’s Supper, the heresy enters into the churchly practice and ceremony, partly for the sake of not offending her own children by receiving such things.

1 Corinthians: True Freedom is Peace in Christ

March 20, 2011

Paul's Example of Freedom In Service and Caution against Abuse [1 Cor. 9 - 10.12]

I Corinthians 9.

How did Paul use his 'rights' among the Corinthians in Christ's Mission?

What rights does he forego? What does that mean?

Why does he forego those rights?

Why does he end with the analogy of the race runner? What will defeat him? What has that to do with rights? Being a Christian?

I Corinthians 10.1-12:

Why was God displeased with most in the Exodus? Is this a real threat? Do people take this seriously?

Is God speaking here to those who absent themselves from church? What says he to them? (Heb. 10.24-31)

What is God's answer to Christians' dissatisfaction? Next week : I Cor. 10-11; Fellowship in Christ.