

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.