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Doctrinal Theology.

BIBLIOLOGY.

(Continued.)

The Author of the Bible is God; not man under God; not man and God; but simply God. The Old Testament Scriptures are "the oracles of *God*."¹⁾ What Moses said in the Pentateuch was "the word of *God*."²⁾ The words of the Psalmist are words which "the *Holy Ghost* saith."³⁾ By that which is written in Jeremiah, the Prophet, "the *Holy Ghost* is a witness to us."⁴⁾ The things that Paul, the Apostle, writes to the Corinthians, "are the commandments of the *Lord*,"⁵⁾ even as what Isaiah wrote was spoken *by* the prophet, but "of the *Lord*,"⁶⁾ and *by* the mouth of His servant David, the *Lord God* said what we read in the Psalm.⁷⁾ In short, every part of Scripture is the *word of God* and can not be broken;⁸⁾ and "all Scripture is given by inspiration of God,"⁹⁾ not certain parts of Scripture, of

1) Rom. 3, 2.

2) Mark 7, 10. 13.

3) Heb. 3, 7. coll. Ps. 95, 7. 8.

4) Heb. 10, 15. 16. Cf. Jer. 31, 33. f.

5) 1 Cor. 14, 37.

6) Matt. 1, 22: τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου. Cf. Is. 7, 14.

7) Acts 4, 24 f. coll. Ps. 2, 1. 2.

8) John 10, 34. 35. coll. Ps. 82, 6.

9) 2 Tim. 3, 16.

powers, offices, etc. which Christ has procured and which are to be found in His church.

Matt. 16, 15—19. 18, 18. John 20, 22. 23. Matt. 28, 20. John 3, 28. 29; cf. 2 Cor. 11, 2; Eph. 5, 32; Ps. 68, 12.—1 Cor. 3, 21—23. Gal. 4, 26. 1 Pet. 2, 9.

THESIS V.

Although the true church in the proper sense of the word is, as to its essence, invisible, yet its presence is perceivable, its marks being the pure preaching of the word of God and the administration of the holy sacraments according to Christ's institution.

Mark 4, 26. 27. v. 14. Matt. 13, 38. Is. 55, 10. 11. Matt. 28, 18—20. Mark 16, 16. 1 Cor. 10, 17. 12, 13.

THESIS VI.

In an improper sense, the visible community of all that have been called, i. e., of all who attend the preaching of the word, professing adherence thereto, and partake of the sacraments, a community consisting of good and evil men, is also, in accordance with holy Scripture, called the (universal catholic) church, and the several divisions thereof, i. e., the congregations here and there existing, in which the word of God is preached and the sacraments are administered, are called (particular) churches, and that, because in these visible gatherings the invisible, true, properly so called, church of believers, saints, and children of God is concealed, and since without the aggregate of the called no elect must be sought.

Matt. 13, 47. 48. 25, 1. 2. 22, 2. 11. 18, 17.

THESIS VII.

Even as the visible communities in which the essentials of the word and sacraments remain do, because of

the invisible church of true believers in them contained, according to the word of God bear the name of *churches*: so likewise they, because of the true invisible church concealed in them, though there be but two or three, have and hold the *power* which Christ has given to his entire church.

Matt. 18, 17. 18. 16, 19. 18, 19. 20.

THESIS VIII.

Although, wherever God's word and sacraments are not wholly denied, but essentially remain, though the word of God be not there preached in all its purity, nor the sacraments administered in full conformity with Christ's ordinance, God still gathers unto himself a holy church of his elect: yet every man is, for his salvation's sake, bound to flee from all false teachers and to turn away from all herodox churches or sects, and by word and deed to adhere to the orthodox church and its orthodox preachers, wherever he may find them.

- A. Gal. 1, 2. 1 Kings 19, 14. 18. Rev. 2, 24. 2 Sam. 15, 11.
- B. Deuter. 13, 1—3. Matt. 7, 15. 24, 23. 24. Acts 20, 30. 31. Rom. 16, 17. 18. 1 Cor. 10, 18. 21. 1 Cor. 11, 19. 2 Cor. 6, 14—18. Gal. 5, 9. Tit. 3, 10. 11. 2 John 10. 11. Rev. 18, 4.
- C. Matt. 10, 32. 33. Luke 9, 26. Rom. 10, 9. 10. Luke 10, 16. Matt. 10, 14. 15. 40. 41. 2 Tim. 1, 8. 1 Cor. 1, 10—13. Eph. 4, 3—6. 1 John 2, 19. Heb. 10, 25. Matt. 18, 17. Acts 2, 42. 44. 46. 47.

THESIS IX.

Fellowship with the invisible church only, to which alone all those precious promises pertaining to the church have been given, is unconditionally necessary in order to obtain salvation.

Rom. 3, 28. Acts 4, 12. Rom. 10, 13. 14. 17.

Part Second.

The Holy Ministry, or the Pastoral Office.

THESIS I.

The holy ministry, or the pastoral office, is an office distinct from the priesthood possessed by all believers.

1 Pet. 2, 9. Rev. 1, 6. 5, 10. 1 Cor. 12, 29. Rom. 10, 15. Jam. 3, 1.

THESIS II.

The ministerial or pastoral office is not a human ordinance, but an office instituted by God himself.

Ps. 68, 12. Jer. 3, 15. Joel 2, 23.—Matt. 10. Matt. 28, 18—20. Luke 9, 1—10. Mark 16, 15. John 20, 21—23. 21, 15—17. Luke 10, 1—22.—Acts 20, 28. 1 Cor. 12, 28. 29. Eph. 4, 11.—1 Pet. 5, 1. 2 John 1. 3 John 1. Col. 4, 7. Phil. 2, 25. 1 Cor. 4, 1. 1, 1.

THESIS III.

The ministry is not an arbitrary office, but an office which the church is enjoined to establish and to which the church to the end of time is ordinarily obligated.

Matt. 28, 19. 20.

THESIS IV.

The ministry is not a special order of superior holiness, contradistinct from the common order of Christians, as the Levitical priesthood was, but an office of service.

1 Pet. 2, 9. Rev. 1, 6. Gal. 3, 28. Matt. 23, 8—12. 1 Cor. 3, 5. 2 Cor. 4, 5. Col. 1, 24. 25.

THESIS V.

The ministerial office has the power of preaching the gospel and administering the sacraments, and the power of a spiritual judicatory.

Matt. 28, 19. 20. John 20, 21. 23. John 21, 15. 16.
1 Cor. 4, 1.

THESIS VI.

The ministerial office is conferred by God through the congregation, the possessor of all church power, or the keys, by the divinely prescribed call of such congregation. The Ordination of the persons called, with laying on of hands, is not of divine institution, but an apostolico-ecclesiastical ordinance, and only a public and solemn confirmation of that call.

Matt. 18, 15—20. 1 Pet. 2, 5—10. Acts 1, 15—26.
6, 1—6.

THESIS VII.

The holy ministry is the power conferred by God through the congregation as possessing the priesthood and all church power, to exercise the rights of the spiritual priesthood in public office and in the name of the community.

See sub Theses IV and VII of Part First, and Theses I, IV, V, VI of Part Second.

THESIS VIII.

The ministerial office is the highest office in the church, the office whence all other ecclesiastical offices flow.

Matt. 16, 19. 18, 18. John 20, 21—23. 1 Tim. 3, 1. 5. 7. 5, 17. 1 Cor. 4, 1. Tit. 1, 7. Heb. 13, 17. Acts 6, 1—6. 1 Tim. 5, 17. Rom. 12, 8.

THESIS IX.

To the ministerial office reverence is due and unconditional obedience, when the preacher comes with the word of God; but the preacher has no dominion in the church; he has not, therefore, the right of making new laws, of arbitrarily regulating adiaphora and ceremonies, and of imposing and executing excommunication alone, without the previous judgment of the entire congregation.

A. 1 Cor. 12, 28. Eph. 4, 11. Acts 20, 28. 1 Cor. 4, 1. 2 Cor. 5, 18—20. Luke 10, 16. Heb. 13, 17. 1 Thess. 5, 12. 13. 1 Tim. 5, 17—19. Gal. 6, 6—10. Matt. 10, 12—15.

B. Matt. 20, 25. 26. 23, 8. John 18, 36. 1 Pet. 5, 1—3. 2 Cor. 8, 8. 1 Cor. 7, 35. 11, 34.

C. Matt. 18, 15—20. 1 Cor. 5, 4. 3 John 9. 10. 2 Cor. 2, 6. 1 Tim. 5, 20.

THESIS X.

The ministerial office by divine right comprises also the office of judging doctrine; but hereto the laymen also are entitled, who, therefore, also sit and vote together with the ministers in ecclesiastical courts and councils.

1 Cor. 10, 15. 16. 1 John 4, 1. cf. 2 John 10. 11. 1 Thess. 5, 12. Matt. 7, 15. 16. John 10, 5. Acts 17, 11. Acts 15. A. G.

THE CHURCH AND THE MINISTERIAL OFFICE.

By C. F. W. WALTHER.¹⁾

(Translated from the German.)

Part First.

The Church.

THESIS I.

The church in the proper sense of the word is the communion of saints, i. e., the community of all those who, having been through the Gospel called from out of the lost and condemned human race by the Holy Ghost, truly believe in Christ and are by such faith sanctified and embodied in Christ.

Eph. 1, 22. 23. 5, 23—27. 1 Cor. 3, 16. 17. Heb. 12, 23. Matt. 16, 18. John 11, 51. 52.

THESIS II.

No one who is godless, a hypocrite, irregenerate, or a heretic, is a member of the church in the proper sense of the word.

Rom. 8, 9. 1 John 2, 19. John 15, 6.

THESIS III.

The church in the proper sense of the word is invisible.
Luke 17, 20. 21. 1 Pet. 2, 5. 2 Tim. 2, 19. Vid. sub
Thes. I.

THESIS IV.

This true church of believers and saints it is to which Christ has given the keys of the kingdom of heaven, and which is, therefore, the real and only possessor and bearer of the spiritual, divine and heavenly blessings, rights,

¹⁾ These *Theses* are embodied in a book entitled "Die Stimme unserer Kirche in der Frage von Kirche und Amt," first published in 1852.