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Doctrinal Theology.

BIBLIOLOGY.

This chapter of theology was by our earlier dogmatists commonly dealt with in their *Prolegomena*, where they treated of the nature and the principles and source of theology. It was not unreasonable to dwell on the source of doctrine before exhibiting the substance of Christian doctrine as comprised in *Theology proper*, *Anthropology*, *Christology*, *Soteriology*, and *Eschatology*. This was the more pertinent as the principal positions of Bibliology, especially the divine origin and authority of the Bible, were generally conceded, and to impugn the inspiration of the canonical books of the Old and New Testaments would have been looked upon as preposterous by theologians of all churches and schools. The great ancestors of modern Protestant theology, Zwingli, Calvin, Melancthon, never theoretically or dogmatically assailed this stronghold of scriptural theology. Even Calixt, the Noah of the present generation of neologists in what is called the Lutheran Church, did no more than plant the first germs of unscriptural Bibliology for future development and would probably have been amazed and appalled at the growth of thorns and thistles gone into seed in these latter days.

OUTLINES OF PASTORAL THEOLOGY.

By Dr. C. F. W. Walther †.

Translated from the German.

(Concluded.)

§ 27.

What we call *Confirmation* is an *adiaphoron*, not of divine ordinance, much less a sacrament. Yet it is an institution of the church which, when rightly used, may be accompanied by great benefit. Hence the Pastor should see to its restoration where it has gone out of use, or to its preservation where it is in practice.

§ 28.

It is the Pastor's duty by thorough instruction in the Catechism to prepare those who would be confirmed, and thereupon to perform the act according to an orthodox formulary.

§ 29.

Also after their confirmation, the Pastor should have the care for the *young people* of his congregation at heart; he should pay particularly solicitous attention to this particularly endangered flock of Christ's sheep and have a watchful eye upon them. He should, therefore, carry on regular *catechisations* and do all he can to get the confirmed young people to attend them. He should, furthermore, see that they are regular in their attendance upon public worship and their use of and personal application for confession and the Lord's Supper; that they *avoid* participation in the religious exercises of the heterodox, seductive company and dangerous gatherings, either in public places (drink-houses, etc.) or in secret (especially in such cases, of both sexes), also indecent or even unchaste games (Prov. 7, 13),

frequenting theatres, public balls, circuses, etc., membership in ungodly societies or such as endanger the inexperienced and immature (turners' or musical worldly societies, etc.), the reading of soul-poisoning literature (ungodly newspapers, lewd or extravagant romances and novels and dramatical productions of the same stamp, heterodox or even atheistic publications, etc.)

§ 30.

The Pastor should not imagine public preaching to be the whole of the fulfillment of his official duties. *Private ministration*, and *pastoral visiting* thereby entailed, are a duty which he must not shirk if he would be found a faithful steward.

§ 31.

Of surpassing importance among the duties of a Christian minister is the care of the *sick* and *dying*, first of all, for their spiritual wants. The Pastor will, of course, inculcate upon his congregation the duty of relatives or others to whom such knowledge may come, to notify the Pastor in good time when a member of the family has fallen ill. (Jam. 5, 14. 15.) But the minister will also make frequent enquiry whether any member of the congregation be ill, and whenever in any way he has obtained knowledge of such a case, he should not wait for a notice or invitation, but at once visit the sick person and continue his visits till the recovery or death of the patient as frequently as the circumstances may demand or permit. Ez. 34, 1—16. Is. 38, 1. Sir. 7, 39. Matt. 25, 36 ff.

§ 32, a.

The following are, according to our most experienced theologians, the most important rules for pastoral visits to the sick. "*First*, lest the minister, having been called to a sick person, come, as we say, with unwashed hands or

take hold of the case in an uncouth way, he may most fitly begin with the patient with the text Matt. 16, 30, that the very hairs of our head are all numbered, etc., and therefrom remind the sick person that such illness, or whatever the condition may be, has not come upon him perchance or without the foreknowledge of God, but according to His counsel and will, and that he should thus accept and receive it, not doubting that, whether this illness be unto life or unto death, it would result in his benefit, if we but properly accommodated ourselves thereto. Hereupon he will proceed to speak to him of the causes which prompt God toward visiting us with sickness or similar conditions." — See Felix Bidembach, *Manuale ministrorum ecclesiae*, 1603, p. 647.

§ 32, b.

A *second* important rule is that the Pastor, in order to secure the proper spiritual treatment of the patient, should institute an exploration according as he may be more or less acquainted with the patient's spiritual state.

§ 32, c.

A *third* rule is that the Pastor should first see to that which, considering the spiritual state of the sick person, is most necessary and without which all else would be fruitless.

§ 32, d.

A *fourth* rule is that the Pastor should not administer the required spiritual food to the patient as in a sermon, but in a conversational way; he should especially beware of profuse perorations to such as are afflicted with severe illness; to those who are in great pain he should only repeat passages from holy Scripture with brief applications, interspersed with suitable verses from the hymnbook, and brief ejaculatory prayers, pausing from time to time. In all cases, and especially in severe illness or when great spir-

itual anguish is combined with the physical ailment, the Pastor should not only urgently exhort the patient to prayer, but also lead him in prayers adapted to his condition or, according to circumstances, make fervent intercession for him by his bedside.

§ 32, e.

A *fifth* rule for the visitation of the sick is given by Bidembach in these words: "It is not advisable, when life or death is still a matter of doubt, either to make the patient despondent by hastily excluding every hope of life, or to excite or foster excessive hope and keep death at an undue distance. But since life and death are in God's own hands, it is best to leave this question *in suspensio* (undecided) committing it entirely to God's will. Yet it is not uncalled for in a given case to incline rather more toward death and thus lead the patient to make due preparation for that event. For many are too prone to indulge in hopes of a longer life and are only with difficulty inured to thoughts of death."—Loc. cit. p. 549 sq.

§ 33.

If the sick desire the Lord's Supper, the question whether it should be administered to them must be decided according to what has already been said in § 18.

§ 34.

It is the Pastor's duty to visit those also among the members of his congregation who, though not bodily ill, are otherwise suffering under severe misfortune or are exposed to special danger or distress of their souls, or are in danger of apostacy to a false religion, or are troubled with grave temptations by their own hearts, the world, or the devil (doubts of divine truth, despair, blasphemous or suicidal thoughts), or are implicated in hazardous lawsuits, or are under heavy suspicion of a grave crime and, perhaps,

already imprisoned on that account, or are subject to melancholia, violent insanity, etc., or are bodily possessed of Satan, etc.

§ 35.

Although it is incumbent upon the Pastor to provide first of all for the spiritual wants of his parishioners, yet the care of their *temporal welfare*, especially provision for the *necessaries of life* for the poor, the sick, the widows and orphans, the frail and needy, and those in weak old age, etc., are within the province of his official duties. Gal. 2, 9. 10. conf. Acts 6, 1 ff. 11, 30. 12, 25. 24, 17. Rom. 12, 8. 13. Jam. 1, 27. 1 Tim. 5, 10. 1 Thess. 4, 11. 12.

§ 36.

When the Pastor has been called to a dying person, though he will also remind him of his sins, he should above all things, whatever his previous condition may until then have been or what manner of life he may have led, direct him to Christ, recite to him such familiar passages from Scripture, verses from the hymn-book, and ejaculatory prayers, as lead to Christ as the only and sure Savior from sin, death, devil, and hell, ask him whether he deem himself a poor sinner and by nature lost, and whether he place his confidence on Christ alone and would, therefore, die in firm reliance on Him;—and if his response is affirmative, he should by comforting words confirm him therein. When the dying person has lost consciousness, the Pastor will bend his knees with those present and unite with them in an intercessory prayer. When death has ensued, he pronounces a benediction, with laying on of hands, over the deceased, in words as these: “O God, the Father, what Thou hast made; O God, the Son, what Thou hast redeemed; O God, the Holy Ghost, what Thou hast sanctified, I commend to Thee unto Thy faithful hands. Amen.” The conclusion may be made with the Lord’s Prayer.

§ 37.

The Pastor's official duties toward the several members of his congregation, lastly, include also the care of a decent and Christian *burial* to those who have fallen asleep in the Lord. Compare Matt. 14, 12. Acts 8, 2. Matt. 26, 12. 13. Tob. 1, 19—21. Is. 53, 9. Jer. 22, 18. 19.

§ 38.

The Pastor should beware of performing official acts upon those who are *still members of another parish*, without the knowledge and consent of the respective Pastor, whether he be orthodox or heterodox (1 Pet. 5, 2. 4, 15. 2 Cor. 10, 15. 16. Acts 20, 28. Rom. 10, 15), and, principally, upon such as have been rightfully excommunicated (Matt. 18, 17. 18). But when Christians have already in due manner separated from their minister and congregation *because of false doctrine or tyrannical practice*, the Pastor cannot repudiate such Christians, even though they be under unjust excommunication (John 6, 37. Matt. 11, 28. John 16, 2. 3. 3 John 10. John 12, 42. 43. 9, 34—37). Neither may he reject traveling Christians, especially in cases of necessity.

§ 39.

It is the Pastor's duty, not only in his capacity of a teacher to administer the means of grace to his congregation, but also as a watchman, bishop, shepherd, overseer, etc., of the congregation to see that in its midst the word of God may in all things be complied with, and thus Christian *discipline* as enjoined by the word of God, may be exercised. Matt. 18, 15—17. 7, 6. Rev. 2, 2. 14. 15. 20. 1 Tim. 1, 20. 3, 5. 5, 20. 1 Cor. 5, 1—5. 9—13. 2 Cor. 2, 6—11. 2 Thess. 3, 14. 15.

§ 40.

The necessary basis of true Christian church discipline is that the *order of fraternal admonition* prescribed by Christ

Matt. 18, 15—17 may in no wise be violated either by the individual members of the congregation and the congregation as a whole, nor by the Pastor himself.

§ 41.

Such as have *publicly* and *gravely* fallen into sin or error, but have, either at once, or after a final admonition by the congregation, shown themselves penitent, must not be excommunicated; they must, however, by *public apology* or *penance* as much as possible remove the offense they have committed and thus be reconciled with the offended congregation. Matt. 18, 15. 5. 23. 24. Luke 17, 3. 4.

§ 42.

Excommunication can be executed only upon one who 1, is still *alive* and *accountable*; 2, is or claims to be called a *brother* (1 Cor. 5, 11); 3, is a *communicant member* of the congregation (1 Cor. 5, 13); 4, has committed a *manifest and scandalous sin against the word of God* (1 Cor. 5, 11), or fosters a *fundamental error* of which he has been clearly *convicted* (Tit. 3, 10. 11. Rom. 16, 17. 2 John 9—11); 5, has in spite of all admonition and reproof remained *obdurate* and *hardened* in his sin and thus become manifest as an incorrigible unbeliever (Matt. 18, 17. Tit. 3, 10. 11); and, 6, whom *the congregation* (or its heretofore authorized representatives) have unanimously declared worthy of excommunication (1 Cor 5, 1—5. Matt. 18, 17). Excommunication, therefore, can *not* be executed, 1, upon *deceased* or *unaccountable* persons (insane, imbecile, bodily possessed, etc.) nor upon *children* (Eph. 6, 4. Deut. 21, 18—21); 2, such as are *not members of the congregation* (1 Cor. 5, 13); 3, such as, no longer willing to be brethren, have of their own accord *left the congregation* and thus, as the case may be, excommunicated themselves (1 John 2, 19); 4, whose sin or error is *not manifest* or not so

manifest that it can be made clear to themselves and the congregation (John 13, 21 ff. Tit. 3, 10. 11); 5, whose sin or error is attributable to the *human frailty and weakness* of a Christian (Gal. 6, 2. Jam. 3, 2); 6, whose offense is not a transgression of divine law and whose error is *not subversive* of the *fundament of faith* (Rom. 14, 1 ff.); 7, who have not yet according to *divine ordinance* been fruitlessly convinced of their error or sin, admonished and reproved, and, hence, have not yet been made manifest as obstinate and incorrigible errorists or sinners (Matt. 18, 15—17. 2 Thess. 3, 14. Comp. Tit. 3, 10. 11); 8, concerning whose liability to excommunication the congregation *cannot agree* (1 Cor. 5, 13); and, 9, not upon *entire congregations* (Gal. 1, 2; comp. 5, 4. 2 Sam. 15, 11).

§ 43.

When an excommunicated person applies to the Pastor for absolution and *readmission* to the congregation, the Pastor should inform the latter of such petition. If the congregation hereupon unanimously declares itself satisfied by the confession and other tokens of penitence on the part of the returning petitioner, and fully reconciled with him, the Pastor should in pursuance of a corresponding resolution to readmit the penitent execute such restitution by a public announcement of his return and reconciliation, or, as the case may be, by absolution, in the presence of the congregation assembled in public worship, and by admitting the former excommunicate to holy Communion. 2 Cor. 2, 6—11.

§ 44.

Since in this country the Church is constituted independent of the State, it is all the more the Pastor's duty to endeavor that, for his assistance, for the better exercise of church discipline, the maintenance of good order in and out of public religious and other meetings, for the con-

scientious and appropriate management of the church property, the supervision of the school, etc., the office of *lay elders* may be established in his congregation, and that it be conferred upon pious men endowed with the necessary gifts, and by them properly administered. 1 Tim. 5, 17. Rom. 12, 8. 1 Cor. 12, 28.

§ 45.

Since, according to the word of God, the congregation is within its province the *supreme tribunal*, Matt. 18, 17. Col. 4, 17, and the Pastor holds the constitutive power of the church only in conjunction with the congregation, Matt. 20, 25. 26. 23, 8. 1 Pet. 5, 1—3. 2 Cor. 8, 8: the Pastor should see that regular, and, as prevailing circumstances may demand, also special meetings of the congregations be held in Christian order for the deliberation and performance of whatever may be requisite for its government. Matt. 18, 17. 1 Cor. 5, 4. 2 Cor. 2, 6. Acts 6, 2. 15, 1—4. 30. 21, 17—22. 1 Tim. 5, 20.

§ 46.

The Pastor is not empowered alone and by himself to *receive new members* into the congregation any more than he is authorized by himself to expel a person from the congregation. Comp. § 40. The decision lies with the entire congregation, the Pastor together with the hearers. Not so much the assurance that the applicant for membership is a true, converted, and regenerate Christian, but rather that neither in doctrine nor in life he exhibits himself as an unbeliever or errorist, should among other things be considered requisite for admission. Acts 8, 13 ff.¹⁾

1) Arcularius, Lenaeus, the Weimar Bible, and others are probably right in maintaining that the conversion and faith of Simon the sorcerer was not true and upright.

§ 47.

The Pastor should make it his task to induce a new congregation at once to draw up, subscribe, and observe a sufficiently complete *Constitution*. Such constitution should, especially at the outset, comprise only the most necessary points. Other points, such as have already stood the test of continued use and practice in the life of the congregation and whereby the latter conforms itself as far as possible to the congregations with which it is associated in a larger ecclesiastical body, may be added from time to time. No provision therein contained in reference to matters neither enjoined nor prohibited in the word of God should be *unalterable*, but articles of this description should admit of being at any time in Christian order altered or abrogated by a considerable majority of votes or, at any rate, by unanimous resolution.

§ 48.

A true and approved Pastor should, according to the word of God, not only take heed unto all the flock entrusted to him, and unto the doctrine, but also *unto himself*, Acts 20, 28. 1 Tim. 4, 16. He should not only be *blameless and without reproach*, 1 Tim. 3, 2. Tit. 1, 7; but be *an ensample* to the flock, 1 Pet. 5, 1—4. He should not only give *no offence* in any thing, that his ministry be not blamed, 2 Cor. 6, 3; but also *adorn* the doctrine in all things, Tit. 2, 10. He should, furthermore, not only for *himself* strive that the virtues of an approved minister of God, as they are enumerated in the word of God, 1 Tim. 3, 1—10. Tit. 1, 6—9. 2, 7. 8, may shine forth in him, but that all his *household* with all its members, his wife, children, and domestics, may exhibit the model of a truly Christian family, 1 Tim. 3, 4, 5. (comp. 1 Sam. 2) Ps. 101, 6—7. Hence he should already in the choice of his *consort* consider this important requisite of a minister of Jesus Christ.

§ 49.

If endeavoring to keep the unity of the Spirit in the bond of peace is every Christian's duty, Eph. 4, 3; this duty doubtless is doubly incumbent upon a minister of the church. He should, therefore, earnestly cultivate fraternal fellowship with his *brethren and neighbors in the ministry*, as also, in the given case, with his *school-teacher*. He should take a lively and active part in the local and district *conferences* to which he may have access; join a *synod* as soon as he has an opportunity; never, unless under urgent necessity, fail to attend the synodical meetings, and, according to the measure of grace God may grant him, assist in making them fruitful. He should, in general, to the best of his ability promote the ends and aims of the synod and also awaken in his congregation a sense of and zeal for the common weal of the church, especially the erection and maintenance of *schools of learning, seminaries* for the education of *ministers and school-teachers*, the acquisition of *students* for the same, the support of *indigent pupils and students*, the *dissemination of the Bible*, home and foreign *missions*, the erection and maintenance of *hospitals and orphans' homes*, etc. The Pastor should also, if God has gifted him for such work, be a contributor to the *periodicals* of his synod, or, at least, further the interest in and the understanding and circulation of such publications among the members of his congregation; and, finally, he should introduce *good books* into every family.

§ 50.

In deciding the question whether a Pastor should undergo a *removal* or accept the offer of another charge, the following five rules should specially be observed. 1. The minister should quietly await a call which may be extended to him and *never on his part endeavor to get away*, least of all to obtain a higher salary or a more pleasant or less

burdensome position. Jerem. 23, 21. — 2. *He should not leave on account of the wicked in his congregation, who embitter his life, Rom. 12, 21, unless his own frail person only were at issue and hence another orthodox minister might achieve what, because of the disagreeable personal relations which may have grown up between him and the greater part of his congregation, it would be absolutely impossible for him to accomplish. 2 Cor. 13, 10.* — 3. It must be clear to human eyes that the new charge he is being offered is not only in itself of greater importance, but that in it he particularly might turn his gifts to better advantage for the church *than if he remained. 1 Cor. 12, 7.* — 4. *He should not readily take the decision into his own hands, but leave it to his present congregation as well as to the congregation calling him away, and to several experienced theologians. Prov. 12, 15.* — 5. He should not leave his congregation without the latter's *explicit consent*, unless it were evident to every one that the congregation out of sheer obstinacy and in disregard of the welfare of the church absolutely denied its consent. A. G.

THE CONNECTION OF THE FIVE CHIEF PARTS OF THE CATECHISM.

I. The Law.

The Ten Commandments reveal the holy and righteous God and His holy, unalterable will.

But the Law does not save. It is only the spiritual mirror in which we see how we daily violate the will of God, and, therefore, how sinful we all are, that we are, therefore, children of wrath and have merited death and eternal damnation and that we can in no wise free ourselves from our sin and guilt and its consequences.