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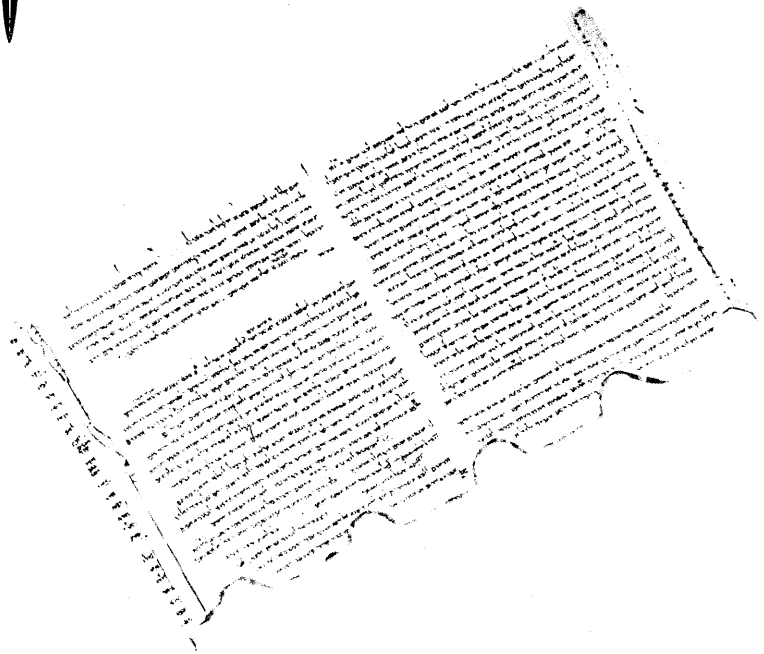

The Lutheran Synod Quarterly

LUTHERAN SYNOD QUARTERLY

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Evangelical Lutheran Synod

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FOREWORD

This issue of the Quarterly begins with a short sermon delivered by the editor at the 1985 synodical convention of the ELS in memory of Pastors Hans Theiste and Robert Moldstad, and Margaret Guldberg, wife of Pastor Gottfred Guldberg. Our gracious Lord in His love and wisdom called these servants this past year to himself in glory. Blessed be their memory in our midst!

We also include an essay by Rev. Gaylin Schmeling, pastor of the Cottonwood-Tracy, Minnesota parish on The Descent Into Hell. This was delivered to Circuits 6 and 8 pastoral conference last May at Heritage Lutheran Church, Apple Valley, Minnesota. The author examines the Scripture passages which teach this doctrine and shows that our Saviour descended bodily in order to proclaim His victory over death and the devil, and that this was part of His exaltation, not humiliation. He also points out how the church has confessed this doctrine throughout the years and notes that it has not gone untouched by modern theology. He concludes by emphasizing the importance and comfort of this doctrine.

The second essay on The Theology of Worship in the Book of Concord was delivered by Pastor Theodore Gullixson to the Arizona-California pastoral conference last fall. In it he exphasizes the sacramental nature of worship and points out that a clear distinction between the sacramental and sacrificial nature of worship is fundamental to a proper understanding of worship and liturgy. This is essential if we are to appreciate our Lutheran liturgical heritage.

--WWP

TABLE OF CONTENTS

MEMORIAL SERVICE

Synod Convention 1985

Text - Rev. 7:9-17 President W. Petersen

Prayer -
Lord Jesus Christ, our God-man Substitute Saviour,

"For the joy Thy birth doth give me,
For Thy holy, precious word;
For Thy baptism which doth save me,
For Thy gracious festal board;
For Thy death, the bitter scorn,
For Thy resurrection morn,
Lord, I thank Thee and extol Thee,
And in heaven I shall behold Thee.: Amen

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Text - "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me,

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: And God shall wipe away all tears from their eyes."

- Revelation 7:9-17

In Christ Jesus, dearly beloved, and especially you the members of the families of Hans Theiste, Robert Moldstad, and Margaret Guldberg:

It is indeed appropriate that we have a special service at our synodical convention to remember those whom the Lord in his wisdom has called from our midst this past year to himself in heaven. Today we remember, and give thanks to God for, Pastors Hans Theiste, Robert Moldstad, and Margaret Guldberg. All three were faithful in their respective callings and all three were very interested in the work of our Synod, as evidenced by their faithful attendance at our conventions. We remember Hans Theiste for his stirring speeches reminding us of the importance of spreading the Gospel; we remember Robert Moldstad for his zeal and enthusiasm for missions, having served as a home and foreign missionary; and we remember Margaret Guldberg as a faithful pastor's wife, highly respected and well liked by the members of the parishes which her husband served. As we remember them today let us lift our eyes heavenward and gaze on a beautiful scene which the Holy Spirit has portrayed for us. In this sublime scene the Seer draws aside the curtain which separates time from eternity, heaven from earth, and gives us a glimpse of

THE CHURCH TRIUMPHANT

There we behold 1. Those who belong to it;
2. How great their blessedness is

In our text we read: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb." Here we conceive of the church as a small group--and not without grounds. Our Lord Jesus himself refers to his church as "a little flock." In the sermon on the mount he says, "Straight is the gate and narrow is the way, and few there be that find it." Yes, the church in this world is small compared with the vast majority which is and remains the lost world. "Broad is the way that leadeth unto destruction and many there be which go in thereat," says our Lord.

But our text does not describe the church here, but the church in heaven. For then all the elect from all nations are at last gathered, and the church is described as "a great multitude." It was this church which Landstad had in mind when he wrote in one of our favorite hymns:

"There many shall come from the east and the west
And sit at the feast of salvation,
With Abraham, Isaac, and Jacob, the blest,
Obeying the Lord's invitation."

But more is told. In reply to the question, "What are these which are arrayed in white robes? and whence came they?" the elder answered, "these are they which came out of great tribulation." These experienced the truth of Scripture, "We must through much tribulation enter the kingdom of God." Yes, these are the ones who suffered for Christ's sake, who waged spiritual warfare in the church militant. It was these that Brorson described in

the hymn we sang, "Despised and scorned they sojourned here."

When the elder continues, "Therefore are they before the throne of God, and serve him night and day in his temple" are we to conclude from this that they earned a place in the church triumphant, at least in part, because of their tribulation? Absolutely not! That would flatly contradict the central truth of Scripture that we are saved by grace alone through faith, without the deeds of the law. It would also contradict our text. As clear as the noon-day light we are told that the robes of the saved were not made white by their own blood, but by the blood of the Lamb. No, natural blood, even of the noblest martyr, is stained with sin. The earthly robes of the saints, too, yes all their righteousness are as filthy rags in God's sight. But having put on the spotless robes of Christ's perfect righteousness by faith, they sang while in the church militant,

> "Jesus, Thy blood and righteousness,
> My beauty are, my glorious dress."

Therefore, for that reason, and that reason alone, they are in the church triumphant, before the throne, in glory, where they serve God night and day in his temple, and we have every reason to believe that our departed brothers and sister in Christ are among that throng portrayed in our text, for their confession was they were saved by the precious blood of Christ, shed on Calvary's cross, for their sins and that this blood cleanses from all sin.

Secondly, as we gaze at this beautiful scene we behold the blessedness of those who are in the church triumphant. It consists, first of all, of the absence of all evil. They are clothed in white robes, emblematic of innocence and purity. They

hold palms in their hands, tokens of joy and victory. What a contrast from the church militant where there was often tension, strife, sorrow, sickness, tears, and death! Now they are experiencing that the sufferings of this time were not worthy to be compared with the glory which they are now enjoying. By way of contrast "they shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

But this blessedness also consists in full enjoyment of everything that is good. The questions which perplexed them here have now been answered; the problems that baffled them here have been comfortingly solved; all doubts have been dispelled; all desires fulfilled. The tears that flowed so freely here have all been wiped away. Here their joy was mingled with sorrow; their pleasures were fleeting and shortlived, but now at his right hand there are pleasures forever more. Yes, being in God's presence is bliss sublime. This is the bliss which our departed ones are now enjoying, and this is the certain future awaiting each believer when the doors of eternity open. This is no dream, or delusion. The apostle Peter bursts forth in a doxology of praise that because of Christ's resurrection we have been begotten to a lively hope which he describes as "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Peter 1:4)

As we gaze at this scene, like the apostle Paul, we have a desire to depart and to be with Christ which is far better. But we are still in the valley of this world. We have work to do, urgent work, a blessed work, namely to bring the saving Gospel of Jesus Christ to a lost world. As we go about this

work, let us keep the eye of faith gazing on that glory which awaits us. It was, no doubt, this scene which Dr. Walther had in mind when he wrote: "A blessed year in which he dies who has a Savior! It is the year of his true birth; it is the year of his everlasting salvation; it is the year in which he celebrates his wedding; it is the truly acceptable year of the Lord, the eternal year of jubilee, in which all his lamentations will sink into everlasting silence. Then at last will he take his harp from the willows of grief, encircle his brow with the never-failing flowers of spring, and sing and play with angelic choirs forever and ever the new song of God and to the Lamb."

"O happy day when we shall stand
Amid the heavenly throng,
And sing with hosts from every land
The new celestial song.

"God, may Thy bounteous grace inspire
Our hearts so that we may
All join the heavenly, white-robed choir
Upon that glorious day."

THE DESCENT INTO HELL

I. The Biblical Basis for this Doctrine

The doctrine of the descent into hell is not common subject matter for sermons. It is given its ten minutes each year in confirmation class, and that about does it. When someone in Bible class asks about the descent and when it happened, one tends to quickly stumble over the answer and then continue. This is not a teaching that should be pushed under the rug. It is a very comforting doctrine for the Christian.

For this doctrine to be the comfort that God intended, it must be properly understood. Even in Lutheran circles today there are a variety of ideas as to the meaning of the descent into hell. Helmut Thielicke, a German Lutheran theologian, discussing the descent writes, "By means of such suggestive, parabolic language, the New Testament goes on to point out one last idea which lies right at the limit of those things that can still be said to all. That is, it says that the gospel is proclaimed even to the inhabitants of the realm of the dead (I Peter 4:6) and that Jesus Himself presses this far with the liberating word." (Helmut Thielicke, I Believe the Christian Creed, p. 131.) To bring this confusion closer to home, The Lutheran Book of Worship has an asterisk printed following the phrase "He descended into hell" in the Apostles Creed. The asterisk is explained in the middle of the page, "Or, He descended to the dead." (The Lutheran Book of Worship, p. 65.) Thus two different understandings of this doctrine are allowed to stand side by side.

What is meant when we confess "I believe in the descent into hell?" To answer this question one must look at the sedes doctrinae of this doctrine and other related passages. The sedes doctrinae for this teaching is found in I Peter 3:18-20.

πάσχειν ἢ κακοποιοῦντας. 18 ὅτι καὶ Χριστὸς
ἅπαξ περὶ ἁμαρτιῶν [ὑπὲρ ὑμῶν][4] ἀπέθανεν[5],
δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς[6] προσαγάγῃ τῷ
θεῷ, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ
πνεύματι 19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν
πορευθεὶς ἐκήρυξεν, 20 ἀπειθήσασίν ποτε ὅτε
ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις
Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι,
τοῦτ' ἔστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος.
21 ὅ[7] καὶ ὑμᾶς ἀντίτυπον νῦν σῴζει βάπτισμα,
οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως
ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως
Ἰησοῦ Χριστοῦ, 22 ὅς ἐστιν ἐν δεξιᾷ [τοῦ]
θεοῦ, πορευθεὶς εἰς οὐρανόν, ὑποταγέντων αὐτῷ
ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

18. For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh (in the sphere of His fleshly life), but made alive in the spirit (in the sphere of the new spiritual glorified life of the resurrection body):

19. in which (spiritual existence) also He went and made proclamation to the spirits now in prison,

20. who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark in which a few, that is, eight persons were brought safely through the water.

21. And corresponding to that, baptism now saves you - not the removal of dirt from the flesh, but an appeal to God for a good conscience - through the resurrection of Jesus Christ.

22. who is the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him. (NASB)

According to this Scripture passage the descent is the first step of the Lord's exaltation, for while verse nineteen speaks of the descent, verse twenty-one speaks of the resurrection, and verse twenty-two of the ascension. The Just One, Who died for all having been put to death in the body, became alive with a glorified body; and in this existence descended into hell, arose visibly from the dead, and ascended into heaven. The first four steps of the Lord's exaltation are presented in this context.

Now a close look at the descent must be taken. Verse eighteen states that Christ was put to death in the flesh. Θανατωθεὶς is an aorist passive participle; σαρκὶ is a dative of reference. He was put to death with respect to, or in the sphere of His fleshly life. This ends the state of the Lord's humiliation. The next phrase which closely corresponds to the foregoing begins the exaltation, "but made alive in the spirit." Because of the parallelism in these two clauses, it is best to understand πνεύματι as a dative of reference like σαρκὶ and not to consider it a dative of instrument referring to the Holy Ghost as is done by the New International Version. "Flesh" and "spirit" each without an article in the Greek show the successive conditions of our Lord's human nature in humiliation and exaltation. (Rom. 1:3-4, I Tim. 3:16)

Jesus was put to death with an earthly body like our body, but He became alive in the grave on the third day with a spiritual glorified body.

It should be noted that many of the Lutheran dogmaticians and even Stoeckhardt understood "flesh" here as Christ's human nature and "spirit" as His divine nature. This is a possible interpretation, but one harder to maintain on the basis of the exegesis. This view demands that the parallel datives here be two different kind of datives, the first a dative of reference, and the second a dative of instrument.

The next clause, "in which also He went," refers to the new spiritual existence of the vivification. Then according to verse nineteen, with His new spiritual existence, that is, His glorified body, He went and made the proclamation to the spirits now in prison. Obviously this proclamation did not occur through the pre-incarnate Christ in the days of Noah as St. Augustine taught. Rather it is a going and proclaiming which took place after the vivification in the tomb. Also the Biblical teaching of the descent is not just a figurative way of saying that Christ enduring the pain of hell on the cross as Calvin implied. It was a real happening which took place after He became alive.

Φυλακῇ is an important word in this verse. It means "a place of guarding, a prison." In Rev. 20:7 and 18:2 it is used for the place where the Devil and his angels are held until judgment. "It is used to denote a place of punishment also in Matt. 5:25. Luke 22:23, etc. Cf. II Peter. 2:4, and Jude 6, where it is written that the evil angels are 'committed to pits of darkness' and 'kept in everlasting bonds under darkness unto the judgment of the great day.'" ("The Idea of a Probation After Death," Theological Quarterly, Vol. 23, p. 217)

Because this prison is a place of punishment, it is not a limbus patrum where the Old Testament saints were to have awaited the Savior's coming. Nor can "prison" here be equated with "sheol" in its general significance referring to the grave, meaning that Jesus went to the grave or He simply died. This is the implication of the alternative reading of the Creed in the Lutheran Book of Worship. Such a view is impossible because φυλακή "prison" cannot have the meaning "grave" or "death." Here it can only refer to that place of punishment prepared for Satan and his cohorts.

Christ descended to the prison-house of hell and made proclamation to the spirits bound there. These spirits were those who were disobedient or unbelieving in the days of Noah when he preached repentance. Ἀπειθήσασίν can have the meaning "unbelieving" which best fits this context. Stoekhardt translates, "Die einst nicht geglaubt hatten." (G. Stoeckhardt, Kommentar über den Ersten Brief Petri, p. 156.) Peter is not saying that Jesus preached only the unbelieving at the time of Noah, but they are representative of all the damned. "It is to be observed that ἀπειθήσασί ποτε, κτλ., is not added attributively by means of a repetition of the article τοῖς, but predicatively without the article (R. 788). This is speaking grammatically; but it brings out the thought that Peter intends to say that Christ did not make herald proclamation to those only who were disobedient at the time of the flood, which thought would require τοῖς ἀπειθήσασι (the article repeated), but to all the spirits in prison, all these being such as were disobedient (the participle is merely qualitative) when (to instance a notable case) the longsuffering of God waited no less than 120 years, waited in vain, before sending the judgment." (R.C.H. Lenski, The Interpretation of the Epistles of St. Peter, St. John, and St. Jude, pp. 163-164.)

Now what kind of proclamation did our Lord make to the damned in hell? Some believe He descended to preach the gospel giving the damned another chance to be saved. This is based on the fact that the word κηρύσσω is used at times in the New Testament for preaching the gospel. It is based also on a misunderstanding of ancient tradition, but most of all on the pious hopes of theologians.

While κηρύσσω is frequently used in connection with gospel preaching, it is not used in this manner to the exclusion of others. (Rom. 2:21, Gal. 5:11, Acts 15:21) The basic meaning of this word is "announce, make known, proclaim aloud." Those who believe this is gospel preaching feel they have a clinching argument in I Peter 4:6, "For the gospel has for this purpose been preached even to those who are dead." (NASB) However no time is specified as to when this preaching took place. It could have just as easily occurred while the individuals were still alive, and this must be the meaning of the passage for it to be in harmony with the rest of Scripture truth. All that can be concluded from κηρύσσω is that Jesus descended into hell to make proclamation. What is proclaimed is not stated.

The whole context of this section in I Peter, on the other hand, points to a proclamation of condemnation. Peter admonishes the believers to suffer patiently as Christ did and thus they will also enter His glory. They are to await His coming, when God's righteous judgment will come upon believer and unbeliever. Then the believer will go to glory while the unbeliever ends in destruction. A type of this judgment is the flood which the disobedient at the time of Noah endured. (Matt. 24:38-39, Luke 17:26-30, II Peter 2:5) Now if they received a second chance in the descent, Peter has lost his basis for urging the Christians to be prepared for the judgment.

Why should the Christian be so concerned about keeping his faith alive, if he too will have another chance to be saved in the next life. "The Apostle contradicted himself if he desired to make an earnest warning concerning the judgment, and still at the same time taught reassurance for all unscrupulous flesh, that a conversion was possible in the next life for those who were unrepentant here. (A. Hoenecke, Dogmatik, Vol. III, p. 135.)

Finally a preaching of salvation to the damned is contrary to what the Scriptures teach elsewhere about our time of grace and the judgment. No where is a chance for conversion after death spoken of in the Bible. Rather the Scripture declares, "It is appointed for men to die once and after this comes judgment." (Heb. 9:27 NASB) Such an interpretation of this passage is opposed to the analogy of faith. Therefore we must conclude that Jesus here proclaimed condemnation and victory over Satan and his cohorts.

A number of related passages allude to this victory theme. In Ephesians 4:8-9 partially quoting Psalm 68:18, St. Paul writes, "Therefore it says, 'When He ascended on high, He led captive a host of captives and He gave gifts to men.' Now this expression, 'He ascended,' what does it mean except that He also had descended into the lower parts of the earth?" (NASB) Many commentators understand this descent as the incarnation. But why then does the text say, "He descended into the lower parts of the earth." The incarnation does not fit. Here the Apostle uses figurative Old Testament terminology to say Christ descended into hell. (R.C.H. Lenski, The Interpretation of St. Paul's Epistles to the Galatians, Ephesians, and Philippians, pp. 521-24. Also George Stoeckhardt, Commentary on St. Paul's Letter to the Ephesians, pp. 194-197 Christ descended into hell as the Victor Divine, as the triumphant One, in order to

take possession of the keys of hell and death, leading captivity captive. In triumphant procession He made a public spectacle of the evil ones, triumphing over them by the cross. (Col. 2:15) Death, hell, and Satan, He vanquished His foes. The descent confirms that He is Christus Victor, Conqueror of the Universe, Lord of Lords, King of Kings.

II. This Doctrine as it has been Confessed by the Church

This second part of this paper will consider how the Church confessed this teaching drawn from the inspired Scripture. The earliest formal creedal confession of the descent is found in the Fourth Formula of Sirmium written in 359 A.D. It states, "He descended to the underworld (hell, εἰς τὰ καταχθόνια κατελθόντα) and regulated things there, Whom the gatekeepers of hell saw and shuddered." (J.N.D. Kelly, Early Christian Creeds, p. 378.) According to historian Socrates its author had been Mark of Arethusa, a Syrian. It seems then that the descent figured very early in Eastern creedal material, for it is also found in the doxology of the Syrian Didascalia. It appears that only at the beginning of the seventh century was the descent accepted generally in the Apostle's and Athanasian Creeds of the West.

While the Sirmium statement is the first formal creedal confession of the descent, it is quite common in the personal writings of the apostolic and early church fathers. For example, Polycarp of Smyrna martyred around 155 A.D. writes, "Our Lord Jesus Christ, Who endured to face even death for our sins, Whom God raised, having loosed the pangs of hades." (Epistle of Polycarp 1) Justin Martyr declares, "The Lord God remembered His dead people of Israel who lay in the graves; and He descended to preach

to them His own salvation." (Justin Martyr, Dialogue With Trypho 72.) Irenaeus says, "He also descended into the lower parts of the earth to behold with His eyes the state of those who were resting from their labours, in reference to whom He did also declare to the disciples, 'Many prophets and righteous men have desired to see and hear what ye do see and hear.'" (Irenaeus, Adversus Haereses, IV, 22:1.)

The church fathers of the first four centuries were united in their acceptance of Christ's descent into hell. They were, however, at variance as to the manner in which it occurred and the purpose which prompted it. Part of this problem can be traced to an intertestamental Jewish influence on the teachings of the apostolic fathers, as was the case with the millennialism of some of the early fathers. What especially caused havoc in doctrine of the descent was the confused ideas the fathers had regarding the period of time intervening between a person's death and judgment day, and the location where that time was spent. It was believed that all souls of those who died before the death of Christ were kept in the underworld. The pious as well as the evil had to live there, although not in the same manner. Even the patriarchs had not entered glory.

As a result of this false teaching two different interpretations of the descent developed in the Early Church. "According to one, Christ was active during the mysterious three days preaching salvation or else administering baptism to the righteous of the old Covenant; according to the other, He performed a triumphant act of liberation on their behalf. The former found representatives in the author of the Gospel of Peter, St. Justin, St. Irenaeus, and Origen." (J.N.D. Kelly, Early Christian Creeds, pp. 380-381.) The main difficulty facing the first line of thought was that the Old Testament faithful

hardly needed to be converted, since they had foreseen Christ's coming. Also it was contrary to the Scriptures that the evil have a second opportunity for repentance in the other world. Hence the second view became established doctrine in the West. Christ descended into hell to defeat Satan and deliver the Old Testament saints. However, during the period of the Ancient Church and Medieval Church there were always a few, especially in the East, who believed that the descent simply meant that Jesus was buried.

St. Augustine especially opposed the idea that unbelievers have another chance to be saved in the afterlife. From the time of St. Augustine, doctrine of the descent was not materially altered until the dawn of the Reformation. What did develop was a trend toward greater departmentalization in the afterlife. It was divided thus: 1) Limbus patrum, which was the abode of the Old Testament believers who were released by Jesus' descent into hell. 2) Limbus infantum, the abode of infants who died without baptism. 3) Purgatorium, where the believers awaited final and complete cleansing. (G. Struck, "Christ's Descent into Hell," Wisconsin Lutheran Quarterly, Vol. 57, p. 186.) The basic error of the Ancient and Medieval Church regarding this doctrine was that they did not understand that the soul of the believer both in the Old and New Testament went directly to be with the Lord in heaven as Jesus' words to the thief on the cross show, "Today you shall be with Me in Paradise." (Luke 23:43, Eccl. 12:7, NASB)

With the Reformation there was a renewed study of this doctrine. Calvin, the chief representative of Reformed theology, taught that the descent into hell was merely symbolic language maning that Christ endured the suffering of hell on the cross. Speaking of this phrase in the Creed he writes, "After

explaining what Christ endured in the sight of man, the Creed appropriately adds the invisible and incomprehensible judgment which He endured before God, to teach us that not only was the body of Christ given up as the price of redemption, but that there was a greater and more excellent price - that He bore in His soul the tortures of condemned and ruined man." (J. Calvin, Calvin's Institutes, Vol. II, Chapter 16, par. 10.) This view of Calvin finds expression in the Heidelberg Catechism, the basic teaching manual of the German Reformed Church. Interestingly enough, one of the composers of this Catechism was Zacharias Ursinus, a student of Melanchthon. Question forty-four of the Catechism asks, "Why is there added: 'He descended into hell.'" It is answered, "That in my severest tribulations I may be assured that Christ my Lord has redeemed me from hellish anxieties and torment by the unspeakable anguish, pains, and terrors which He suffered in His soul both on the cross and before."

This figurative view of the descent into hell has no foundation in the Creed or the Scripture. Christ indeed endured the pain of hell on the cross, but this has nothing to do with the descent. I Peter 3:19 speaks of a real going to the spirits in prison just as verse twenty-one speaks of a real resurrection and verse twenty-two speaks of a real ascension. One of these cannot be taken figuratively without implying that the other two are also figurative.

The Reformation centered in Wittenberg was also interested in the doctrine of the descent into hell. Yet there is a confusion about what Luther actually taught concerning this doctrine. For example, Luthardt, a member of the Erlangen school, implied that Luther continually fluctuated in his teaching concerning the descent. This, however,

cannot be proven from the facts. Rather, we see a change in Luther's view from his earliest years to that of his later years. This same progression can be seen in many of his other teachings. He did not come to a clear understanding of every doctrine over night. It took time to grow in the knowledge of the Scripture.

The young Luther saw the descent as part of Jesus' suffering. In "A Sermon on Preparing to Die" ("Sermon von Bereitung zum Sterven") in 1519, Luther writes, "So then, gaze at the heavenly picture of Christ, who descended into hell for your sake and was forsaken by God as one eternally damned when he spoke the words on the cross, 'Eli, Eli, lama sabachthani! - My God, my God, why hast thou forsaken me?' In that picture your hell is defeated and your uncertain election is made sure." (LW 42, 105. St. L. X, 1991-1992. Also see W. Elert, The Structure of Lutheranism, p. 249.) Luther is here saying that the descent into hell is Christ enduring the punishment of hell in our place. It is difficult to say whether Luther at this time believed in a literal descent into hell. This statement could certainly be understood as saying that the descent is Christ suffering the pains of hell on the cross. From Luther's statements like this one, Aepinus later developed the idea that the descent is part of Jesus' humiliation.

In both of Luther's commentaries on I Peter, he sees no connection between I Peter 3:19-20 and the Lord's descent into hell. (The first commentary on I Peter 3:19-20, written in 1523, is found in LW 30, 112-114, St. L. IX, 1077-1080. The second commentary on I Peter 3:19-20, written in 1539, is found only in St. L. IX, 1243-1246.) He says that this passage is difficult and obscure. If someone chooses to hold that after Christ's death on the cross, He descended to the souls and

preached, he (Luther) would not stand in his way. Luther himself, however, would rather hold that these passages refer to Christ preaching through the office of the public ministry after His ascension. Jesus is proclaiming even now through the preaching of the gospel to the souls dead in trespassses and sins. This view obviously does not take I Peter 3:19-20 as a literal going down to hell. Yet this is the only way I Peter 3:19-20 can properly be understood.

In all fairness to Luther, there are statements in his writings where he makes the connection between the I Peter passage and the descent. Veit Dietrich, in his 1545 edition of Luther's commentary on Hosea, has him say, "It appears that Peter explains this descent when he says in I Peter 3:18 ff. that Christ died for our sins, the righteous for the unrighteous, in order that he would bring us to God. He was, indeed, put to death according to the flesh but made alive according to the spirit. In the same, He in spirit, came and preached to those who were in prison, who were once unbelieving when one waited on the patience of God at the time of Noah, while the ark was being constructed. Here Peter clearly says that Christ appeared not only to the dead fathers and patriarches, some of whom Christ, as he arose, no doubt raised with Himself to eternal life; but that He also preached to some who at the time of Noah did not believe and waited on the patience of God, that is, who hoped God would not deal so harshly with all flesh. He (Christ) did this preaching in order that they might know that their sins were forgiven through the sacrifice of Christ." (St. L. VI, 1224.)

This quote shows that Luther eventually saw the connection between the I Peter passage and the descent. Concerning the second half of this quote,

however, there is a certain amount of confusion. There are some who see in this statment a reverting to Medieval theology. Luther is supposed to be saying that Jesus descended to release the Old Testament saints from limbus patrum and that He gave the unbelieving before the flood another chance to be saved. Yet this statement can just as easily be understood as Jesus taking bodily to heaven those who became alive at His death. Notice not all are raised, only some. Also the soul is not mentioned in this context, but the terminology implies a resuscitation of the body. (zum ewigen Leben erweckte) Jesus then, according to Luther, did not take the souls of the Old Testament saints to heaven, but some Old Testament believers who were already in heaven were united with their bodies and raised to eternal life. His appearing to all the saints took place in glory.

In the same way, to imply that the last part of this quote is teaching another chance of salvation for the unbelieving at Noah's time seems to be reading more into the context than Luther says. It is simply stated that Jesus proclaimed to the damned that their sins were forgiven through His sacrifice. It does not say that they were saved. Rather, Jesus shows them the utter stupidity of their unbelief. Now He had won salvation for them but it would do them no good.

The teaching of the mature Luther concerning the descent into hell centers in his Torgau Sermon of 1533. ("Eine Predigt über den zweiten Artikel des christlichen Glaubens von Jesu Christi," St. L. X, 1088-1139.) Here he states his beliefs about this article of faith which remained his confession for the rest of his life. It is this sermon that Article IX of the Formula of Concord uses to settle the controvery that later developed among Lutherans. Luther says, "I believe in the

Lord Christ, God's Son, dead, buried, and descended to hell, that is, in the whole person, God and man, with body and soul, undivided, born from the Virgin Mary, suffered, died, and buried. Thus I should not divide here either, but believe and say that the same Christ, God and man in one person, descended to hell. He did not, however, remain there as Psalm 16:10 says of Him, 'You will not leave my soul in hell, nor let it happen that Your Holy One sees corruption.' He does not mean by the soul, according to the language of the Scripture, as we do, a being separated from the body; but the entire man, as He calls Himself the Holy One of God. How this may have happened that the man lies there in the grave and still descends into hell; that he should and must leave unfathomed and unexplained." (St. L. X, 1128-1129.) Luther confesses that the entire person of Christ descended into hell and not just part of Him, but how that occurred he leaves as a mystery. The final sentence of this quote could be understood as saying Jesus descended into hell while His body remained in the tomb, but earlier in this quote Luther says that Jesus descended with both soul and body.

Luther, likewise, clearly expresses the purpose of the descent. "The simplest manner of speaking of this article is to adhere to the words and remain with this chief part, that for us hell was torn to pieces through Christ, and the kingdom and the power of the devil completely destroyed; for which purpose He died, was buried, and descended, that it should no more harm us or overcome us as He Himself says in Matthew 16:18. For even though hell in itself remains hell and holds the unbelieving prisoners, as does death, sin, and all misery, so that they must remain therein and perish, and we ourselves, also, according to the flesh and the outer man fear and are hard pressed so that we must fight and bite such things; still in faith and the

Spirit are all such things destroyed and torn up, that they can no more harm us. (St. L. X, 1130.) According to Luther, Jesus descended into hell to proclaim that complete victory over the forces of hell. Here is the comforting assurance that Christ tore hell apart for us. We are free from the terrible grasp of the Old Evil Foe who now means deadly woe.

Shortly after Luther died controversy concerning this doctrine broke out in the city of Hamburg. It centered in Johann Aepinus who was born in Ziesar, Brandenburg and educated in Wittenberg. In his position of ecclesiastical superintendent at Hamburg, he presented the view that Christ completed His suffering for mankind by bearing the ultimate to which sinners are condemned, when he descended into hell and suffered in agony. For Aepinus the descent was part of Christ's humiliation rather than the exaltation. He believed that Jesus descended to suffer for sin. The argument against his view was that it conflicted with Christ's words from the cross, "It is finished." The work of salvation was completed on the cross, therefore no more suffering for sin was required. The city council asked the advice of certain northern German theologians concerning this matter and when still no agreement could be reached, they called on the opposing parties to desist from public controversy. The controversy was suppressed in Hamburg, when Aepinus died in 1553.

The controversy also carried over to other parts of Germany. In Pomerania it centered in Jacob Thiele. "A synod held on July 11, 1554, at Greifswald made it a point expressly to deny that the descent of Christ involved any suffering of His soul, or that it was of an expiatory nature, or that it was identical with His burial." (F. Bente, Historical Introduction to the Symbolical Books

of the Evangelical Lutheran Church, pp. 194-195.) In southern Germany, Parsimonius, the court-preacher in Stuttgart, denied that hell was a definite physical locality and that the descent involved a local motion of the body. He was opposed by John Matzperger of Augsburg.

With this situation in the Lutheran Church, it was considered necessary to clarify this doctrine in the Formula of Concord. Article IX of the Formula, which speaks of the descent, simply reiterates what Luther taught in the Torgau Sermon of 1533. The fathers confess, "We simply believe that the entire person, God and man, after the burial descended into hell, conquered the devil, destroyed the power of hell, and took from the devil all his might. We should not, however, trouble ourselves with high and acute thoughts as to how this occurred; for with our reason and our five senses this article can be comprehended as little as the preceding one, how Christ is placed at the right hand of the almighty power and majesty of God; but we are simply to believe it and adhere to the Word in such mysteries of faith." (FC SD IX, 2-3.)

The Epitome of the Formula raises a series of questions, "When and in what manner the Lord Christ, according to our simple Christian faith, descended to hell; whether this was done before or after His death; also whether it occurred according to the soul alone, or according to the divinity alone, or with the body and soul, spiritually or bodily; also, whether this article belongs to the passion or the glorious victory and triumph of Christ." (FC Ep IX, 1.) The purpose for formulating these questions was not a caution against engaging in unnecessary disputation concerning such matters, but to present the status controversies. These questions the writers of the Formula hopes to answer in a God-pleasing manner.

They declare that the entire Christ, God and man, after the burial descended into hell. Here they explain when and in what manner Jesus descended. It was the entire Christ, humanity and divinity, soul and body. Not just a part of Christ descended. Since it was the total Christ who was active, the descent had to have occurred after the vivication. The authors of the Formula show that the descent is part of Jesus' exaltation and not the passion when they state, "We know that Christ descended into hell, destroyed hell for all believers, and delivered them from the power of death and the devil, from eternal condemnation and the jaws of hell." (FC Ep IX, 4.) Finally the Formula shows, that this doctrine is not just the hair-splitting of ivory tower theologians, for it gives us the comfort that hell and Satan can no longer take us captive or harm us. (FC SD IX 3.)

Dr. Robert Kolb, in A Contemporary Look at the Formula of Concord, implies this. Luther is to have taught that Christ in the descent suffered hell for sinners and that He triumphed through His suffering for them. Melanchthon, on the other hand, stressed only one part of Luther's understanding and excluded the other. He saw the descent only as a triumphant victory march and separated Jesus' victory from any thought of suffering. It was this view of Melanchthon that found its way in the Formula. (R. Preus and W. Rosin, A Contemporary Look at the Formula of Concord, pp. 56-57.) On the basis of the Torgau Sermon, where the mature Luther presents his doctrine concerning the descent, there seems no reason to make the rift between Luther and Melanchthon that Kolb implies. In the Torgau Sermon, Luther made no connection between the descent and Christ's suffering. He speaks of it as a victory march like Melanchthon.

Today this article of faith is still being

attacked. There is the view of individuals like Thielicke who believes that the descent implies a preaching of the gospel to those in the realm of the dead. But far more dangerous is the rationalistic Reformed view lurking behind the ambiguous phrase, "He descended to the dead." Using this phrase nothing is stated about the liberal going to the place of the damned. Rather it merely speaks of Jesus' condition after His death, the fact that He died. Such an interpretation is quite acceptable to those who have already rejected the doctrine of hell or at least have a hard time swallowing it. Yet, not only does this view make the Creed redundant, for then He died means the same as the descent, but it is also totally contrary to the exegesis of I Peter 3:18-20.

III. The Importance and Comfort of this Doctrine

This doctrine taught in Holy Scripture and confessed by the Church is indeed an important and comforting doctrine for the Christian. One thinks of the Easter Hymn:

"Welcome, happy morning!" Age to age shall say;
"Hell today is vanquished, Heaven is won today!"
"Lo, the Dead is living, God forever more!"
Him, their true Creator, All His works adore.
"Welcome, happy morning!" Age to age shall say;
"Hell today is vanquished, Heaven is won today!"
(Lutheran Hymnal 202)

Luther says, "Through Christ hell has been torn in pieces and the Devil's kingdom and power utterly destroyed, for which purpose he died, was buried, and descended so that it should no longer harm or oversome us." (St. L. X, 1130.)

The descent assures us that our redemption is complete. Not only did Jesus crush the power of

Satan on the cross, but as the Conquering One He even entered hell, the very capital of the Evil One, showing that He was completely victorious. "Christ descends to hell as Victor, as the Triumphant One, in order as it were, to take into His possession the keys of hell and death, to disarm the principalities, powers, and dominions, to make a show of them openly, and to organize a triumphant procession with them as captives (Col. 2:15.), to take captivity captive (Ps. 68:18), to set the seal on man's redemption from hell and his salvation from death, to be a poison for death and a plague for hell (Hos. 13:14). In short, to show Himself as Victor and Conqueror of death, Satan, and hell." (G. Doehler, "The Descent Into Hell" (The Springfielder, Vol. 39, p. 9). As the ancient generals would parade through defeated capitals dragging their enemies behind them in chains, so the Victor Divine marched victorious through hell having made a public spectacle of His enemies, triumphing over them by the cross. Death, hell, and Satan, He vanquished His foes. Now we know that the power of Satan is crushed and our salvation is certain. Nothing further is needed for our redemption.

This does not mean the Devil is completely powerless today. He is still a force to be reckoned with in the Christian's life. The Scripture states, "Your enemy, the devil, prowls around like a roaring lion looking for someone to devour." (I Peter 5:8 NIV) That wounded Lion still walks today. But no longer are we defenseless before him. Because we have shared in Jesus' victory through baptism, we have the God-given power to overcome the Old Evil Foe who madly seeks our overthrow. As we strengthen our baptismal faith through a regular use of Word and Sacrament, we are able to resist the temptations of the Devil. Satan indeed rages and the Christian may fall many times, but as certainly as Christ conquered hell so we may be certain that Jesus will give us the power to overcome through the means of grace.

Here there is comfort also for our last hour. At that time hell will make the last great attack. It places before the Christian's eyes the multitude of his terrible sin so that he will despair and be swallowed up forever. Yet as the Christian closes his eyes in death he has confident hope, because Jesus in the descent tore hell apart and crushed the kingdom of darkness so that it can no longer hold us. "The victory and triumph of the Lord Christ in hell was the subject of the last words of Elector Joachim II of Brandenburg in the night before his death in January of 1571. The Elector spoke much concerning this matter. In it he found comfort and joy in the face of all attacks (Anfechtungen) and accusations of the conscience." (K. Göschel, Die Concordien Formel, p. 125)

This comfort and assurance of the Elector is offered to every Christian. Christ descended into hell proclaiming his redemptive victory which destroyed Satan's power over us. He disarmed the powers and authorities and made public spectacle of them. By unity with this great Victor, through Word and Sacraments, the Old Evil Foe can harm us none in this life and at our last hour the dark jaws of hell will be closed, for heaven is our Fatherland, heaven is our home!

-- Gaylin Schmeling
Pastoral Conference
Tuesday, May 21

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THE THEOLOGY OF WORSHIP

In the Book of Concord

A series of devotional readings in the Lutheran Confessions became the inspiration for this paper. As the Lakewood Lutheran Day School teachers read through the Large Catechism, many references to worship became apparent. A search of the Book of Concord revealed that over one-half of all references to worship were written by Melanchthon in the Augsburg Confession and the Apology. Luther's comments on worship are mainly found in the Large Catechism, with a few references in the Smalcald Articles. The Formula of Concord is larger, but it has the fewest references to worship in the Confessions.

Christian worship is vitally important for our attention since worship is an essential expression of our faith and the Christian religion. Through worship we receive God's grace in Word and Sacraments. These in turn prompt us to thank and praise our Savior and to serve and obey Him. Because worship unites us with the forgiveness of sins and strengthens us in our Christian life, the theology and practice of worship ranks as one of the primary topics of the Christian religion.

As important as this subject is, worship cannot be defined in one, neat, simple sentence. As in a diamond, there are too many facets to be considered. In a broad sense, worship can embrace our entire life of sanctification. A more limited definition of worship is in its theocentric and anthropocentric aspects. Theocentrically, worship is God

proclaiming His Word to mankind. The other aspect considers worship as humans praising God for His mighty acts. Other corollary ideas from these aspects include mankind's seeking comfort from God's Word (like Hannah or the jailer at Philippi) or the Word of God motivating people to serve God in love (like Zacchaeus of Jericho). A class on worship at Bethany College defined worship as 'attributing worth to God' as in Psalm 150:2--"Praise Him for His mighty acts; Praise Him according to His excellent greatness!" Acts 2:42 presents an important definition of worship because Luke unites the worship of God with the Apostles' doctrine and fellowship, the breaking of bread, and prayers." The Reformers strove likewise to center their worship on Scriptural principles and to proclaim the Word in their worship services.

In his book "Worship In The Name of Jesus," Peter Brunner defines worship as a reflection of God's plan of salvation. In its anthropological aspect the plan of salvation embraces every person, since the Gospel declares that Jesus came to be a ransom for all people. Brunner identifies the cosmological aspect as the way God pursues mankind to bring them to faith. This includes the preaching of the Word and the use of the Sacraments. He states, "The primary element in the worship of the church is the live transmission of God's Word."[1]

The purpose of this paper is to explore what the Confessions say about the many facets of worship and to show how the Word of God determined the theology of worship for the Reformers.

WORSHIP THEOLOGY EXPLORED

The worship of the Church is closely connected with the doctrines of Scripture. The Apostles' Creed developed from the need of the baptismal candidate to confess his faith. Soon after the Nicene Creed was written, it was included in the liturgy. The presence of these creeds in the worship service serves as a response of faith to the Scripture readings, to refute error and to instruct the young.

Even from the first the Confessions emphasized how the Word is related to Christian worship, as in the Preface to the Book of Concord:

> We are accordingly mindful of the obligation that we have by divine precept, on account of the office that we bear, over against the temporal and eternal welfare of our own selves and of the subjects that belong to us, to do and to continue to do everything that is useful and profitable to the increase and expansion of God's praise and glory, to the tranquillity and peace of Christian schools and churches, and to the needed consolation and instruction of poor, misguided consciences.[2]

This citation from the Preface to the Book of Concord points out two aspects of worship: first, "the increase and expansion of God's praise and glory," and second, "the needed consolation and instruction of poor.....consciences."

To accomplish these two purposes, Christ must be the center of our worship. True worship centers around the work and word of Jesus, "...for as we all are under one Christ and do battle under Him, we ought to confess the one Christ...and everything ought to be conducted according to the truth of God."[3]

Confessing Christ is the substance of our faith and the goal of our worship. This is why the Confessions praise the Means of Grace so highly: "The true adornment of the churches is godly, useful, and clear doctrine, and devout use of the Sacraments, ardent prayer, and the like."[4] Apology XV even goes further:

> For of all acts of worship (Gottesdienst) that is the greatest, most holy, most necessary, and highest, which God has required as the highest in the First and the Second Commandment, namely, to preach the Word of God. For the ministry is the highest office in the Church. Now if this worship (Gottesdienst) is omitted, how can there be knowledge of God, the doctrine of Christ, or the Gospel? But the chief service of God is to teach the Gospel.[5]

The minister does not render a service to God by preaching the Gospel. Rather, he is speaking for God in bringing the Gospel to mankind, which is Brunner's cosmological concept. According to the Apology, Article VII, the holy Christian Church can be recognized in the world by its outward marks, which are directly involved with the worship of the Church. Those marks are: "...the pure doctrine of the Gospel, and the administration of the Sacraments in accordance with the Gospel of Christ. The Church is not a fellowship of outward rites, but a fellowship of faith and of the Holy Ghost."[6] In this worship, God's gifts to mankind through the Sacrament of the Lord's Supper "...also increase the reverence and devotion of public worship" and this "...nourishes devotion toward God."[7]

While true worship is always directed toward the triune God, it also affects the worshipper. Those who believe in Christ as their Saviour cannot

but make God's name great out of love for Him. To make God's name great is a Scriptural difinition of worship proclaimed by Malachi (1:11).[8] Melanchthon describes the effect on the heart from the preaching of the Gospel and from the receiving of the Lord's Supper in his comments on Romans 10:17 --"faith cometh by hearing":

> As the Word enters the ear in order to strike our heart, so the rite itself strikes the eye, in order to move the heart. The effect of the Word of the rite is the same, as it has been well said by Augustine that a Sacrament is "a visible word," because the rite is received by the eyes, and is, as it were, a picture of the Word, signifying the same thing as the Word. Therefore the effect of both is the same.[9]

Worship also is a service that we render to God. Luther says that we hallow God's name when we teach properly, pray in time of need, and praise and thank Him in prosperity.[10] When faith concludes in the heart that God has forgiven sins, Melanchthon calls it "a noble service to God, which serves God by giving Him the honor, and by esteeming His mercy and promise so sure that without merit we can receive and expect from Him all manner of blessings."[11] The word 'liturgy' does not mean Sacrifice (as Rome claims) but a public service, as when a minister preaches the Gospel or a collection is taken for the poor as in 2 Corinthians 9:12.[12]

The Confessions reflect the understanding that there is a direct relationship between the Word and worship. There is one more relationship that needs to be explored further.

WORSHIP AS MANDATUM DEI

The confessors declare that worship is divinely instituted and, indeed, is commanded by God. The Reformers used the mandatum Dei (command of God) to contend with many false notions about worship from the papacy and the enthusiasts. False worship was countered with the principle that all godly worship must have the command of God (Ordnung, Dei...mandatum). For example, the Confessors at Augsburg declared monastic vows to be null and void because "every service of God that is instituted and chosen by men to merit justification and grace without the command of God is wicked, for Christ says, 'In vain do they worship me with the precepts of men.'"[13] True worship requires more than mere outward obedience:

> Now the Decalogue does not only require external works that reason can somehow perform. It also requires other works far beyond the reach of reason, like true fear of God, true love of God, true prayer to God, true conviction that God hears prayer, and the expectation of God's help in death and all afflictions, lest we try to flee these things or turn away when God imposes them.[14]

True love and fear of God is commanded us in the First Commandment, which the Augsburg Confession calls "the highest theology" and the source of all doctrines. It continues to declare:

> ...as it is such an exalted commandment, according to which alone all divine services (Gottesdienst), all honor to God, every offering, all thanksgiving in heaven and upon earth, must be regulated and judged, so that all divine service

> (Gottesdienst), high and precious and holy though it appear, if it be not in accordance with this commandment, is nothing but husks and shells without a kernel, yes, nothing but filth and abomination before God; which exalted commandment no saint whatever has perfectly fulfilled, so that even Noah and Abraham, David, Peter and Paul acknowledged themselves imperfect and sinners....[15]

In this commandment, God commands that we give Him the highest worship of all. "It requires that man's whole heart and confidence be placed in God alone, and in no one else." Though no act of worship can accomplish this by itself or justify anyone before God, the sinner who trusts in Jesus' redemption can worship God according to the precepts of this commandment.

> Behold, here you have the true honor and the true worship which please God and which he commands under penalty of eternal wrath, namely, that the heart should know no other consolation or confidence than that in Him, nor let itself be torn from Him, or ....but for Him should risk and disregard everything else on earth. On the other hand, you can easily judge how the world practices nothing but false worship and idolatry....Everyone has set up a god of his own, to which he looks for blessings, help, and comfort.[16]

Cursing, lying, and deceiving, which are forbidden by the Second Commandment, are also false worship of God. For true worship makes the proper use of God's name "...by calling upon Him in prayer, praise and thanksgiving, derived from love and trust according to the First Commandment."[17] In the Large Catechism, Luther says that the worship

of God under the Second Commandment includes our whole life:

> Children should be constantly urged and encouraged to honor God's name and keep it constantly upon their lips in all circumstances and experiences, for true honor to God's name consists of looking to it for all consolation and therefore calling upon it. Thus...the heart by faith first gives God the honor due Him and then the lips do so by confession.[18]

We also honor God's name, and thereby worship Him, when we "gladly learn, hear, and esteem it holy, and honor God's Word."[19]

The Third Commandment requires believers to uphold the Word of God as the highest part of worship. To "sanctify the holy day" means nothing else than to "devote it to holy words, holy works, holy life....that is, occupy ourselves daily with God's Word and carry it in our hearts and on our lips."[20] The proper understanding of "sanctifying the holy day" is not found in relics or in resting; but in sanctifying mankind, which is accomplished only by the Word. "Places, times, persons, and the entire outward order of worship are therefore instituted and appointed in order that God's Word may exert its power publicly."[21]

> Though we had the bones of all the saints or all the holy and consecrated vestments gathered together in one heap, they could not help us in the slightest degree, for they are all dead things that can sanctify no one.[22]

Giving honor and obedience to our living parents is the highest work we can do next to the first

three commandments. Indeed, Luther declared that the giving of alms and other good works toward our neighbor are not equal to what God enjoins under the Fourth Commandment.[23]

These few examples show how clearly Luther and the Confessors tied the theology of Worship with God's commandments. They relied upon the commandments to justifying their worship practices. By 1530, the Lutherans had come under great criticism both from the Roman Catholics and the enthusiasts --from the one for changing too much, from the other for not changing enough. The Lutherans rejected, on the one hand, those rites which were contrary to God's law and word. On the other hand, they continued to the mid-1520's even those rites which the Confessions called "godless" in order not to offend weak consciences and to give people time to be properly instructed.[24]

Dare we discuss Christian worship in connection with the Law, when worship is the product of the Gospel and faith? The Confessions clearly do so by equating worship of God with our life of sanctification. Only the commandments can tell us what holiness and what worship is pleasing to God. Self-chosen worship (eigenerwählter Gottesdienst, electicios cultus) without God's Word and command is false worship, as Deuteronomy 12:8, 28, and 32 declares.[25] The Formula of Concord also rejects the idea that the ordinances of men are in themselves a service to God. It also condemns those who force ordinances upon Christians as being necessary to salvation which God has not commanded.[26]

The Law also keeps us from becoming self-righteous in our worship. For when we feel the wrath of God, or are afflicted, the heart cannot be at peace by our works or worship because the Law declares our punishment for sin, as David said,

"Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified." (Psalm 143:2)[27]

The Confessors did not fear to define worship in terms of the Second and the Third Use of the Law, when they properly understood the Gospel. They used the former to condemn false worship and the latter to promote true and Christian worship. Therefore "God ought to be served by observing the commandments God has given and not by keeping the commandments invented by men. That is a good and perfect state of life which has God's command to support it; on the other hand, that is a dangerous state of life which does not have God's command behind it."[28]

WORSHIP AS SACRIFICE

While the Confessors used the Ten Commandments to show what true worship is, they had to contend against their opponents' attempts to justify the Mass by using the Old Testament sacrificial laws. The opponents used Scripture, but they incorrectly associated sacrifices with earning merit before God. Melanchthon established the Biblical distinction between sacrifice and sacrament in the Apology: "A Sacrament is a ceremony or work in which God offers to us the content of the promise joined to the ceremony... A Sacrifice, on the contrary, is a ceremony or work which we render God in order to afford Him honor."[29] This distinction is fundamental to understanding Lutheran worship and liturgy, and it is as important as the distinction between Law and Gospel.

In their critique, the Confessors made a distinction between propitiatory and eucharistic sacrifices. The former is "a work which makes

satisfaction for guilt," while the latter is "that rendered by people who have been reconciled in order to please God." Propitiatory sacrifices were rejected by the Confessors because of the sufficiency of the one sacrifice of Christ for sin. The concept of eucharistic sacrifices was accepted by the Reformers because these are not intended to merit the remission of sins. These sacrifices simply give thanks to God for His many benefits.[30] The Confessors preferred not to use the word 'sacrifice' because the Papacy applied it to the Mass. But if it were to be used, eucharistic sacrifices must also include "...the preaching of the Gospel, faith, invocation, and thanksgiving" since "the New Testament ought to have sacrifices of the heart."[31]

On the other hand, the Confessions rejected the idea that the Old Testament propitiatory sacrifices could give remission of sins by themselves. Melanchthon declared that such sacrifices were only an image pointing to the one sacrifice of Christ.[32] The Apology cites a number of Old Testament passages to prove the point. Numbers 28:4f contains the three parts of daily sacrifices: the burning of the lamb, the libation, and the oblation of wheat flour. These three, says Melanchthon, are simply a picture of the entire New Testament worship (see note).[33]

Malachi 1:11 declares, "My name shall be great among the Gentiles; and in every place incense shall be offered unto My name." This does not mean that incense or the Mass justifies ex opere operato, for the preaching of the Gospel is what makes God's name great as it produces faith in those who hear it so that "they call upon God, they give thanks to God, they bear afflictions for their confession, they produce good works for the glory of Christ." The incense signifies "...all those sacrifices through which the name of the Lord becomes great,

namely, faith, invocation, the preaching of the Gospel, confession, etc."[34]

God shall purify the Levites so they may offer pure offerings, according to Malachi 3:3. "This passage clearly requires the sacrifices of the righteous....But the sacrifices of the sons of Levi, i.e., of those teaching in the New Testament, are the preaching of the Gospel, and the good fruits of preaching." Such worship has nothing to do with opus operatum or propitiatory sacrifices.[35]

New Testament sacrifices are spiritual and differ from Old Testament sacrifices and from sacrifices done to merit grace. Romans 12:1 urges us to "present our bodies a living sacrifice, holy, acceptable, which is your reasonable service." Commenting on this verse, Melanchthon states, "Spiritual worship is a worship in which the spirit knows and takes hold of God, as it does when it fears and trusts Him."[36] Jesus said the same thing to the woman of Samaria (John 4:23-24): "True worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a spirit; and they that worship Him must worship Him in spirit and in truth." This requires worship from the heart, that is, with heartfelt fear and cordial faith.[37] The Confessions understood worship as a response to the Gospel, not as a requirement for salvation or a sacrifice for sin. This was certainly a radical change of thought in worship theology for that day.

WORSHIP AND FAITH

As we have seen above, the Confessions accused the papacy of making worship a matter of outward ceremonies, laws, and traditions all done to merit grace ex opere operato. The center of worship for

the Lutherans was the Gospel and the fruits of faith which the Gospel produced. The Apology stated that outward observances could not merit grace "because God is pleased only with services instituted by His Word and done in faith."[38]

The Reformers maintained a proper distinction between the Law and the Gospel in their theology of worship. The Formula of Concord notes the distinction:

> But how and why the good work of believers ...are nevertheless acceptable and well-pleasing to God, is not taught by the Law, which requires an altogether perfect, pure obedience if it is to please God. But the faith for Christ's sake, I Peter 2:5; Hebrews 11:14f. In this way Christians are not under the Law, but under grace.... They do what is pleasing to God, not by coercion of the Law, but by the renewing of the Holy Ghost, voluntarily and spontaneously from their hearts....[39]

Worship becomes a response to the divinely created faith worked through the Word.

> Now he that knows that he has a Father gracious to him through Christ, truly knows God; he knows also that God cares for him, and calls upon God; in a word, he is not without God, as the heathen.[40]

Distinguishing between true and false worship is not difficult when we understand the true source of worship--the Gospel, as the Apology states:

> Faith is the λατρεία (divine service), which receives the benefits offered by God; the rightousness of the Law is the λατρεία

> (divine service) which offers to God our merits. It is by faith that God wants to be worshiped, namely, that we receive from Him what He promises and offers.[41]

The theocentric concept of worship (God giving the Gospel) is found in above reference and in another from Apology III: This "is no less a divine service, λατρεία, than is love. God wishes us to believe Him, and to receive from Him blessings, and this He declares to be true divine service."[42] In Apology XXIV Melanchthon shows the relation between the ceremonies of worship and faith:

> Therefore the Word offers forgiveness of sins, while the ceremony is a sort of picture or "seal," as Paul calls it (Rom. 4:11), showing forth the promise. As the promise is useless unless faith accepts it, so the ceremony is useless without the faith which really believes that the forgiveness of sins is being offered here.[43]

The Confessions declare faith to be a worship of God because "...faith gives God the honor, gives God that which is His own, in this, that, by receiving the promises, it obeys Him." Melanchthon goes on to quote Romans 4:20 which declares that Abraham, being strong in the faith, did not stagger at God's promises. Therefore "...the chief worship (cultus praecipuus) of the Gospel is to wish to receive remission of sins, grace, and righteousness," as God says in John 6:40 and in Matthew 17:5.[44]

The anthropocentric concept of worship (man giving God honor) must also be understood in terms of Law and Gospel. This is especially true with those passages which require the giving of alms.

Both Daniel 4:24, "break off thy iniquities by showing mercy to the poor," and Luke 11:41, "Give alms of such things as ye have," seem to indicate that we can please God by giving alms. Melanchthon pointedly rejects that idea and states that faith is required first, then come the fruits of faith. He declared that one word of Scripture can comprehend the whole realm of worship because "God praises the entire worship with its fruits."[45]

The Apology III states the principle of worship very clearly:

> But we must come back to the rule that without Christ the doctrine of the Law is of no profit. Therefore those alms please God which follow reconciliation or justification, and not from those which precede.
>
> Alms also are the exercises of faith, which receives the remission of sins and overcomes death, while it exercises itself more and more, and in these exercises receives strength. We grant this also, that alms merit many favors from God [but they cannot overcome death, hell, the devil, sin, and give the conscience peace (for this must occur alone through faith in Christ)], mitigate punishments, and that they merit our defense in the dangers of sins and of death..[46]

It is clear from the above that God does not need our worship, but He requires it of us that our faith may benefit from it. Luther adds, "For in the sight of God faith is what really renders a person holy, and alone serves Him, but the works are for the service of man."[47]

WORSHIP AS PRAYER

The above principle can be applied to prayer also. For prayer is an exercise of faith like other forms of worship. The Gospel tells us that God hears His children because Christ has broken down the wall of separation (sin) between God and man. Since Christ alone has accomplished this, it is clearly false worship and against Scripture to pray to saints or to ask for their help. For the Bible declares that the highest form of worship is to call upon Jesus in time of need, for He is our Mediator, Propitiator, High Priest, and Intercessor.[48] Proof for this is found in Apology IV which quotes the appropriate passage:

> ....as in Psalm 50:15, 'Call upon Me in the day of trouble: I will deliver thee.' Thus God wishes Himself to be known, thus He wishes Himself to be worshiped, that from Him we receive benefits, and receive them, too, because of His mercy, and not because of our merits.[49]

As a form of worship, prayer is founded in Christ. For Jesus promises: "Whatsoever ye shall ask the Father in My name, He will give it you." But without Christ as our High Priest, we cannot approach the Father for anything, for then we will be praying like the Pharisee in Luke 18:11.[50] We also pray in the name of Jesus because He is our Advocate: "...and this worship He approves above all, to wit, that in all afflictions He be called upon, I John 2:1: 'If any man sin, we have an Advocate with the Father, etc.'"[51]

Prayer is a form of worship that can be done anywhere at any time. Luther urges upon us a daily service of prayer to God:

> ..it also helps to form the habit of commending ourselves to God each day...our soul and body, wife, children, servants, and all that we have--for his protection against every conceivable need. Thus has originated and continued among us the custom of saying grace and returning thanks at meals and saying other prayers for both morning and evening.[52]

A CRITIQUE OF FALSE WORSHIP

The Confessions were very clear about the principles which governed the theology of worship. These same principles were used to reject false worship.

The heathen have no true worship of God, declare the Confessions, because their self-invented notions of god are idols. Those priests of Baal who cut themselves to make their god listen were simply deluding themselves.[53] The heathen know that having a god means to trust and believe in him. But, Luther states, "their trust is false and wrong; for it is not placed in the only God." He adds that "...idolatry consists not merely in erecting an image and worshiping it, but rather in the heart, which stands gaping at something else, and seeks help and consolation from creatures, saints, or devils..."[54] There is no help for such persons blinded by idolatry because they think themselves to be secure. For "...no prayers, no supplications, no admonitions, yea, also no threats, no chiding, are of any avail, yea, all teaching and preaching is lost upon Him, until he is enlightened...by the Holy Ghost."[55] Because of their idolatry, the heathen devised sacrifices to please their gods and appease his wrath. By these works and painful acts they sought salvation under the law instead of

faith in the Gospel. Melanchthon adds that the monks followed in the steps of the heathen, vying with each other to see whose ordinances could be more severe in order to help against the terrors of conscience.[56]

The Confessors had good reason to declare that papal worship was no different from that of the pagans. First, the ceremonial and civic laws of Moses had been set aside by Christ in New Testament worship (Colossians 2:16, 17).[57] Second, anything not commanded by God or against His commandments is not true worship, even though we can perform such outward works.[58] Third, Roman worship obscures the work of Christ: "For the righteousness of Christ, which chiefly ought to be taught in the Church, is obscured when these wonderful angelic forms of worship, with their show of poverty, humility, and celibacy, are cast before the eyes of men."[59] Therefore, they "...have made out of Christ not a Propitiator, and Justifier, but only a Legislator," which leads people to invent new forms of worship.[60] Fourth, it is idolatry to give anyone or anything the honor that belongs to God alone.[61] Fifthly, the very mark of the Antichrist is the invention of new ceremonies to merit grace.[62] And finally, without faith no one can do the works of the First and Second Commandments, being able neither to call on God nor to hear from Him; and such a one will trust in man's help alone and thus will have lost Christ altogether.[63]

When the theology of worship is faulty, as with the papacy, it will result in false worship practices. The Confessors rejected such practices and customs according to the rule "...any custom introduced against the commandments of God is not to be allowed...."[64] The Smalcald Articles contain two lists of rejected ceremonies:

> The Pope...teaches of ceremonies concerning churches, garments, food, persons and (similar) puerile, theatrical and comical things without measure, but in all these things nothing at all in Christ, faith, and the commandments of God. Lastly, it is nothing else than the devil himself, because above and against God he urges his (papal) falsehoods concerning masses, purgatory, the monastic life, one's own works and (fictitious) divine worship....[65]
>
> Lastly, there still remains the Pope's bag of impostures concerning foolish and childish articles, as, the dedication of churches, the baptism of bells, the baptism of the altar-stone, and the inviting of sponsors to these rites, who would make donations toward them. Furthermore, concerning the consecration of wax-tapers, palm branches, cakes, oats, (herbs,) spices, etc., which indeed, cannot be called consecrations, but are sheer mockery and fraud. We will have nothing to do with them.[66]

The Apology also contains a list of customs that are useless when done to merit grace: vows, observances of meats, chants, vestments, sandals, girdles, etc.[67] For the monks believed that "God becomes reconciled by a variety in clothing, ornaments, and by similar rites (many kinds of church decorations, banners, tapers)."[68]

The sermons in the Roman Catholic churches were another source of criticism for the Reformers. Melanchthon had little good to say about their sermons:

> In their sermons they do not teach the Gospel, they do not console consciences, they do not show that sins are freely

> remitted for Christ's sake; but they set forth the worship of saints, human satisfactions, human traditions, and by these they affirm that men are justified before God. If any preachers wish to be regarded more learned, they treat of philosophical questions. Lastly, those who are more tolerable teach the Law, and say nothing concerning the righteousness of faith.[70]

Unfortunately, that was the better list of abuses found in sermons that were mentioned in the Confessions. The Apology refers to "human traditions, of the worship of saints, (of consecrated water):"[71] the ethics of Aristotle;[72] "childish and needless works, as particular holy-days, particular fasts, brotherhoods, pilgrimages, services in honor of saints, the use of rosaries, monasticism, and such like."[73] Even worse, Melanchthon says, "there are many regions where no sermons are preached during th whole year, except in Lent."[74]

The Mass is the place where many abuses of worship occur and the Confessions have much to say on this topic.[75] The masses for the dead come under sharp attack:

> Here they carried their trade into purgatory by masses for souls, and vigils, and weekly, monthly, and yearly celebrations of obsequies (requiems), and finally by the Common Week and All Soul's Day, by soul-baths so that the Mass is used almost alone for the dead.... Therefore purgatory, and every solemnity, rite, and commerce connected with it, is to be regarded as nothing but a specter of the devil.[76]

Another abuse of the Mass is the division of the sacrament so that it is carried about at Corpus

Christi festivals. This practice the Lutherans rejected by word and deed:[77]

> Apart from this use it is not to be deemed a sacrament, as when in the papistic Mass the bread is not distributed but is offered up, or carried about, or exposed for adoration, just as the baptismal water is no sacrament or Baptism if it should be used to consecrate bells, or to cure leprosy, or is otherwise exposed for adoration.[78]

Nor is the Mass an unbloody sacrifice, as the Roman Confutation of 1530 claimed in stating that, since the Bible called the Lord's Supper a Sacrament of the Altar, it must also be a sacrifice. Melanchthon called this a ridiculous inference, since Paul referred to it only by way of comparison.[79] The Confessions describe such false opinions about sacrifices as "Baalistic worship" which inheres in the papacy.[80]

The Mass was not sold just to get the dead out of purgatory. "They sell the Mass, as a price for obtaining what each one seeks: to merchants, that business may be prosperous; to hunters, that hunting may be successful; and infinite other things."[81] Many of these Masses were performed with the priest giving himself communion with no one else present. Such a person acts without the Word of God and is not in earnest, for this self-communion is "a human notion, uncertain, unnecessary, yea, even prohibited."[82]

One further aspect of worship in the Roman Catholic tradition is their requirement that all parishes and worship services have uniform order and rites. The Confessors counter this requirement with three arguments. First, the Apostles did not

intend to make rules for holy-days, but to preach godliness and holy life.[83] Second, the ancient Canons never required that the rites of all churches be the same, not have they ever been the same everywhere.[84] Third, the Apology asks why, if universal ordinances were so necessary, they change the ordinance of Christ's Supper, which is of divine origin?[85]

What is clear from this discussion is that false theology produces false worship. The papacy's practice of adding more holy days, fasts, and ceremonies in honor of the saints only increased false worship, though according to their theology they were instituted to merit grace. The Confessions call such practices godless idolatry.[86] But because they have a false theology of worship, unbelievers can add new services and rites only "in order that some great work may be sought which may be set against the wrath and judgment of God."[87] The Augsburg Confession admits that some ordinances have plausible reasons for existing but that they are not adapted to the present time. Therefore the Reformers requested the Pope to stop the abuses and false ceremonies, but if he did not, they would abide by Scripture which commands men "to obey God rather than men." (Acts 5:29).[88]

By their criticism of papal worship practices, the Confessors were in reality dealing with the false doctrines that lay behind it. Every act of worship in Rome was directed toward a pagan meriting of satisfaction because Rome's religion was one of work-righteousness. This is still true of Rome today, since such opinions naturally flatter the human race.[89]

Not every practice and custom criticized by the Reformers needed to be eradicated from true worship, like the use of candles, vestments,

statues, the cross, etc. Cleansed of their work-righteous basis, these practices could be used profitably under the Gospel.[90]

WORSHIP AND APPROVED CEREMONIES

A correct theology of worship resulted in correct worship rites, for everything centered around the proclaiming of the Word. The Confessors delineate three basic purposes or goals for judging proper ceremonies.

The first purpose of Lutheran rites, according to Luther, is that the ceremonies are to be designed so that the people hear the Word of God:

> Everything in the Christian Church is ordered to the end that we shall daily obtain there nothing but the forgiveness of sin through the Word and signs, to comfort and encourage our consciences as long as we live.[91]

If there is to be any Church on earth and any hope of salvation, the proclamation of doctrine is absolutely necessary.[92] Therefore, a day of worship is set aside each week to give us freedom and time to attend "divine service (cultui divino serviendi, Gottesdienstes), so that we come together to hear and treat of God's Word, and then to praise God, to sing the pray."[93] This important passage identifies two aspects of worship theology: to hear the Word, and to praise God. In the Apology Melanchthon identifies the basis of worship: "The purpose of observing ceremonies is that men may learn the Scriptures and that those who have been touched by the Word may receive faith and fear and so may also pray."[94] And again Luther:

> How does this sanctifying take place? Not when we sit behind the stove and refrain from external work, or deck ourselves with garlands and dress up in our best clothes, but, as has been said, when we occupy ourselves with God's Word and exercise ourselves in it.[95]

The second purpose of correct ceremonies is the training it gives to those who hear the Word. Apology VII: "With a very thankful spirit we cherish the useful and ancient ordinances (utiles ac veteres ordinationes, Universalzaermomien), especially when they contain a discipline that serves to educate and instruct the people and the inexperienced."[96] Because educating the people is so important it is vital that the vernacular language be used in the liturgy. For Paul commanded that the church use a language that the people can understand, as in I Corinthians 14:2, 9.[97]

The third purpose of good order in liturgical ceremonies is that the people may understand and be instructed. Malanchthon declared that "if the ceremonies were observed rightly...nothing would serve better to maintain the dignity of ceremonies, and to nourish reverence and pious devotion among the people."[98] The Augsburg Confession XV, Of Usages In The Church, adds: "Those ought to be observed which may be observed without sin, and which are profitable unto tranquillity and good order in the Church, as particular holy-days, festivals, and the like."[99]

The choosing of a day for worship is a good example of the above statement. One day is not better than another for worship, but people cannot attend every day. Since Sunday is an ancient custom, this should be continued "in order that everything be done in harmonious order, and no one create disorder by unnecessary innovation."[100]

Good order in worship was important to the Reformers. Even at Augsburg the Confessors were prepared to accept certain adiaphora if this would restore peace with the Emperor and bring no harm to consciences.[101] When Luther had to return from the Wartburg Castle in 1522 to restore order in Wittenberg, he denounced those who hurt weak consciences with their destructive and sudden changes without making any attempt to instruct the people about them. The Apology speaks from experience when it states an important principle useful for our day:

> Nothing should be changed in the accustomed rites without good reason, and to foster harmony those ancient customs should be kept which can be kept without sin or without great disadvantage. This is what we teach.[102]

The Confessions do not attempt to establish a set liturgy or list of approved ceremonies. The Apology states: "And true prayers, true alms, true fastings, have God's command; and where they have God's command, they cannot without sin be omitted."[103] Where God's command is lacking, the Confessions indicate the principles upon which their ceremonies are based.

Congregational singing was one major change made by the Lutherans in their liturgy. Not only did the singing help the congregation participate in the worship of God, but also the doctrines of Scripture were thereby sung into their hearts. While assuring Emperor Charles V that the Lutherans had preserved nearly all of the usual ceremonies, the Confessors state that the parts of the liturgy which were sung in Latin were interspersed with German hymns "which have been added to teach the people."[104]

Instruction and good order were the watchwords of the Lutherans concerning worship practices. "Many traditions are nevertheless kept among us (such as the order of lessons in the Mass, holy days, etc.) which are profitable for maintaining good order in the church."[105] The Apology adds: "For among us masses are celebrated every Lord's day and on the other festivals.... And the usual public ceremonies are observed, the series of lessons, of prayers, vestments, and other like things."[106] Melanchthon boldly declares that worship among Lutherans is more godly than that of their opponents and conforms more to the ancient Canons.[107]

Since the Word was central to all that the Confessors said and did, it is not surprising that they have much to say about sermons. We have seen above how the Confessions criticized the Roman Catholic sermons. The Augsburg Confession adds one more criticism: "They have no leisure to touch upon Scripture, and to seek the more profitable doctrine of faith, of the cross, of hope, of the dignity of civil affairs, of consolation, or sorely tried consciences."[108] By contrast, Apology XV contains a comprehensive list of sermon topics which deal with truly spiritual and Biblical teachings:

> In our churches all the sermons are occupied with such topics as these: of repentence; of the fear of God; of faith in Christ, of the righteousness of faith, of the consolation of consciences by faith, of the exercises of faith; of prayer, what its nature should be, and that we should be fully confident that it is efficacious, that it is heard; of the cross; of the authority of magistrates and all civil ordinances (likewise, how each one in his station should live in a Christian manner,

> and, out of obedience to the command of the Lord God, should conduct himself in reference to every worldly ordinance and law); of the distinction between the kingdom of Christ, or the spiritual kingdom, and political affairs; of marriage; of the education and instruction of children; of chastity; of all the offices of love.[109]

Apology XV and XXIV are full of examples of approved practices. If pastors are concerned about attendance at services, Melanchthon declares: "Practical and clear sermons hold an audience... The real adornment of the churches is godly, practical, and clear teaching, the godly use of the sacraments, ardent prayer, and the like."[110]

Being concerned about outward appearances, the opponents accused the Lutherans of despising the Sacramant of the Altar by not holding it every day. In response, the Apology states that all Private Masses were abolished and only Public and Common Mass was held with the people on the Lord's Day. No one could rightly accuse the Lutherans of doing anything new, since Epiphanius wrote that communion was celebrated three times a week in his day.[111] In a related matter, the Formula of Concord prescribes that the Words of Institution are to be "publicly spoken or sung before the congregation and traditions which proclaimed the true Word of God were approved by the Lutherans. Whatever other ceremonies did not contradict the Word and commandments were retained for good order.

CONCLUSION

This paper has tried to show how the Confessors thought of worship in respect to two main principles. First, worship is described as God giving people His

promised mercy and grace through the Means of Grace--the theocentric concept. Second, by alms, prayer, praise, fruits of faith, people are described as giving honor to God and asking for His help--the anthropocentric concept. These two concepts share a common unity and source--Jesus Christ and His work of salvation. God can proclaim the Gospel as a result of Jesus' sacrificial death, we can praise God's name as a result of our God-given faith in Jesus our Savior.

Whatever unity these two concepts possess, they must remain sharply distinguished for the same reasons that the Law and Gospel are distinguished. God's mercy given through the Means of Grace is entirely different from the honor which worshipers render God under the Third Use of the Law, that is, sanctification. Because of original sin, the human race will not keep these two concepts separate. Man's sinful nature is the source of false ideas about worship which Luther and the Confessors had to fight against. We have described some of the false ideas which result from this nature--how prayer or other ceremonies are regarded as a means of grace; how the Sacraments were considered merely outward rites commanded by Jesus; and how the Mass was thought of as a sacrifice which merits grace ex opere operato. Therefore the distinction between sacramental acts and sacrificial acts is both fundamental and indispensable to a proper understanding of worship and liturgy. It is a distinction which must be preserved among us.

One way to help preserve the above distinction between sacrificial and sacramental concepts is the practice of the officiant turning toward the Altar for prayer and to the people for reading the lessons. This practice is both symbolical and instructional, which is lost in those churches which have free-standing altars. Someone objected that it does not

make any difference to God which way the pastor faces when he prays. But this ignores the importance of helping properly instructed worshipers understand the difference between the two concepts.

The heirs of the Reformation cannot become indifferent to worship theology. For many of the theologies and practices of worship against which the Confessors had to contend remain in existence today. Roman Catholic worship practices continue to receive much publicity, as the Christmas Midnight Mass every year demonstrates. For in spite of the changes made at Vatican II, the televised Masses show that the worship theology of Rome is still based on the same false doctrines which the Confessors rejected. Pilgrimages and monasticism continue to be touted as examples of true piety.

It is truly remarkable that Luther was able to overcome years of decadence in the church and society in his recovery of the true Scriptural principles of worship. Luther was successful because he judged all practices by the Gospel. That is, those practices which destroyed the Gospel were rejected and those rites which promoted justification by faith alone were retained. The Confessions show the fruits of Luther's work and study.

In spite of the clear Confessional principles on worship described above, the modern Lutheran churches are not free from false theologies about worship. Some Lutheran congregations are emphasizing the togetherness of the community in the Lord's Supper instead of God's forgiveness. Such an emphasis leads pastors to commune children at an early age and to bring young children to the communion rail for a blessing. The folk and rock liturgies of the 1960's traded the proclamation of the Word for the purpose of entertaining of true worship principles with their Eucharistic prayers

and their new list of 'saints,' some of which were not even Christians.

Lutheran worship has also been affected by the Reformed churches in matters like vestments, music, and prayers. The Reformed criticize the Lutherans for their cold, spiritless liturgies and their heartless, written prayers. A major reason for this criticism lies in their false understanding of how the Holy Spirit works; they emphasize stirring of the emotions and spiritual spontaneity as the purpose of Reformed services. So when Lutherans appreciate the Reformed hymns more than the Lutheran ones, it is the result of pastors and parishioners being ignorant of the essentials of true, Scriptural and godly worship--to say nothing of true doctrine.

Such a lack of knowledge about or concern for what the Bible and the Confessions have to say about worship would be unfortunate, since worship services occur each week and are central to the exercise of our faith in Jesus. Unless we understand the Scriptural theology of worship, we will not appreciate our Lutheran liturgical heritage (which seems to be slowly eroding), nor will we be able to distinguish true worship from false, false piety from true.[113]

It is important for pastors to explain to the worshipers any and all of the symbolic rituals and acts that are a part of the liturgy. For example, the sign of the cross at the end of the service must not be understood as bestowing a blessing upon the worshipers. The blessing is contained in the words of the Benediction. The sign of the cross reminds the worshipers that the peace of God is found in the cross of Christ. Similarly, the lifting of the communion elements, the lighting of the candles, the Advent wreath, the liturgical colors

and vestments, and the custom of facing the Altar for prayer--all these need to be explained to the people so that the symbol not be taken for the reality or that we engage in meaningless rites. One wonders if any congregation would have used the individual communion cups if the significance of the common cup had been properly and regularly explained to the people.

We also need to be concerned that our worship does not become mechanical, ordinary, or legalistic. This happens when the Gospel is not the center of our worship, when people become indifferent to the Gospel message, or when they see that one's best efforts are not urged upon the people in their worship of God. Worshipers need to consider just who it is that they are worshiping and why they do so. For in the liturgy God comes to us with His best--the Gospel and the Sacraments--which gives us forgiveness of sins and hope of eternal life; and we are praising and honoring the true God in all of His awesomeness, infinite power, and divinity, while we pray for His love, mercy, care, forgiveness, and blessing. Since we receive God's best, how can our worship be indifferent, mediocre, or shoddy? Now no two congregations will have the same circumstances for their worship of God as to the building, organ, choir, etc. But no matter what the circumstances of a congregation are, the worshipers should strive to bring their best gifts of praise and honor before God's throne. For worship is the fruit of a Gospel-produced faith, and it results in acts of love for the Savior, as St. Paul declares: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

This paper has not exhausted the studies on worship that could be made in connection with the book of Concord. The writer adds a few more topics for those who would be interested in pursuing the subject further:

1. A study of true worship versus human tradition as described in the Book of Concord.

2. How the Formula of Concord settled the Adiaphoristic Controversy on the principles of true Christian worship.

3. The principles of worship theology as written about, applied, and practiced by Luther, Bugenhaugen, Melanchthon, et. al.

4. The practice of Holy Communion: Rome versus Wittenberg.

May the Lord use this study of worship so that His name will be made great among all people as they worshipfully hear His word and call upon His name.

SOLI DEO GLORIA

-- Theodore Gullixson

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END NOTES

NOTE: Almost all the references are cited from the Concordia Triglot edition, identified by: (Trig.). Where the Tappert (Tap.) edition is placed first, it means that the quote or citation was taken from that edition. Because the Tappert edition has changed the article and paragraph numbers in a few places, some references will contain a double citation (see end note 43). The following abbreviations are used for the Confessions of the Book of Concord: The Augsburg Confession (AC), the Apology of the Augsburg Confession (Ap), the Smalcald Articles (SA), the Large Catechism (LC), and the Formula of Concord-Solid Declaration (FC SD). In addition, AC XXI (Sum):5 refers to a section in the Triglot entitled 'Summary' which is placed after Article XXI of the Augsburg Confession. The same confession has another section entitled 'Articles about matters in dispute, in which an account is given of the abuses which have been corrected'; which end note 100 renders: AC Abuses:6. Finally, some of the parentheses in the paper and end notes represent the brackets used in the Triglot to include material from the secondary language.

1. Peter Brunner, Worship In The Name of Jesus, Tr. M.H. Bertram, St. Louis, 1968, p. 397.

2. Preface to the Book of Concord, Tap. p. 13; Trig. p. 23.

3. Preface to the AC:10-11, Trig. p. 41, Tap. p. 25-26.

4. Ap XXIV:51, Trig. p. 401; Tap. 259.

5. Ap XV:42, Trig. p. 327; Tap. p. 221. (From the German text).

6. Ap VII:5, Trig. p. 227; Tap. p. 169.

7. AC XXIV:5, 8, Trig. p. 65; AC XXIV:6, 8, Tap. p. 56-57. In the quote, the phrase 'public worship' is a translation of publicarum ceremoniarum, offentlichen Zeremonien.

8. Ap XXIV:33, Trig. p. 395; Tap. p. 255-256. Malachi 1:11 reads: "For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen, saith the LORD of hosts." (See also End Note 34).

9. Ap XIII:5, Trig. p. 309; Tap. p. 211-212. From the same paragraph: "And God, at the same time, by the Word and by the rite (sacrament), moves hearts to believe and conceive faith...."

10. LC I:64, Trig. p. 599; Tap. p. 373. The right training is "comprehended summarily and commanded in the passage Ps. 50:15: 'Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me.'"

11. Ap III:194, Trig. p. 209--German text. Also see AC XX:24, Trig. p. 55-57; Tap. p. 44.

12. Ap XXIV:78-80, Tap. p. 263-264; Trig. p. 411.

13. AC XXVII:36, Tap. p. 76 (Latin Edition); Trig. p. 81. See also FC SD IV:7--",,,truly good works are not those which every one contrives himself from a good intention...but those which God Himself has prescribed and commanded in His Word..." (Trig. p. 941; Tap. p. 552).

14. AP IV:8, Tap. p. 108; Trig. p. 121.

15. Ap XXVII:25, Trig. p. 427--German text.

16. LC I:16-17, Tap. p. 366-367; Trig. p. 585.

17. LC I:326, Trig. p. 675; Tap. p. 409.

18. LC I:70, Trig. p. 601; Tap. p. 374. Luther states that our prayer in the Second Petition is what God demands of us in the Second Commandment; "namely, that His name be not taken in vain to swear, curse, lie, deceive, etc., but be usefully employed to the praise and honor of God." LC I:93, Trig. p. 607; Tap. p. 377.

19. LC I:326. 675; Tap. p. 409.

20. LC I:87, 89, Tap. p. 376-377; Trig. p. 605.

21. LC I:94, Tap. p. 378; Trig. p. 607.

22. LC I:91, Tap. p. 377; Trig. p. 607. Therefore the conclusion is: "...any observance or work that is practiced without God's Word is unholy before God, no matter how brilliantly it may shine...." LC I:93, Trig. p. 607; Tap. p. 377.

23. LC I:125-126, Trig. p. 617; Tap. p. 382. "...we know it is so highly pleasing to the Divine Majesty...so that giving of alms and every other good work toward our neighbor are not equal to this."

24. Luther's eight sermons in 1522 against Carlstadt and the Zwichau prophets would shed light on how Luther practiced the principles he found in Scripture.

25. FC SD VI:20, Trig. p. 969; Tap. p. 567. "Deut. 12:8, 28, 32: 'Ye shall not do... every man whatsoever is right in his own eyes, etc.' but 'observe and hear all these words which I command thee. Thou shalt not add thereto, nor diminish therefrom.'"

26. FC SD X:26-27, Trig. 1061; Tap. p. 615.

27. Ap III:34, Trig. p. 167--German text.

28. AC XXVII:57-58, Tap. p. 80; Trig. p. 83.

29. Ap XXIV:18, Trig. p. 389; Tap. p. 252. The Apology uses Baptism as an illustration of a sacrament: "Baptism is a work, not which we offer to God, but in which God baptizes us, i.e., a minister in the place of God; and God here offers and presents the remission of sins, etc., according to the promise, Mark 16:16."

30. Ap XXIV:19, Trig. p. 389; Tap. p. 252. Propitiatory sacrifices are defined as "a work which makes satisfaction for guilt and punishment, i.e., one that reconciles God, or appeases God's wrath, or which merits the remission of sins for others." Eucharistic sacrifices are those rendered by people who have been reconciled in order to thank God, return gratitude for remission of sins, or for other benefits; but it does not merit the remission of sins or reconsiliation.

31. Ap XXIV:34-35, Trig. p. 397; Tap. p. 256. Para. 34--"But the adversaries everywhere perversely apply the name 'sacrifice' to the ceremony alone. They omit the preaching of the Gospel, etc." Para. 35--"For these (preaching, faith, invocation, and thanksgiving) joined together are a daily sacrifice of the New Testament, because the ceremony was instituted on account of these things."

32. Ap XXIV:53, Trig. p. 405; Tap. p. 259.

33. Ap XXIV:36, Trig. p. 397; Tap. p. 257. "The burning of the lamb signified the death of Christ. The libation signifies that everywhere in the entire world, by the preaching of the Gospel, believers are sprinkled with the glood of that lamb, i.e., sanctified.... The oblation

of wheat flour signifies faith, prayer, and thanksgiving in hearts."

34. Ap XXIV:31-32, Trig. p. 395; Tap. p. 255. "The first way God's name is made great is through the preaching of the Gospel so that people recognize Christ's name and the mercy of the Father, promised in Christ." Also, see End Note 8 for the quotation of the passage.

35. Ap XXIV:34, Trig. p. 395-397; Tap. p. 256. The Apology goes on to quote Rom. 15:16.."Ministering the Gospel of God, that the offering up of the Gentiles might be acceptable to God by faith, etc." See also Ap XXIV:25-26, Trig. p. 391; Tap. p. 253-254: Eucharistic sacrifices are called sacrifices of praise, Lev. 3:1f, 7:11f, Ps. 56:12f, "...namely, the preaching of the Gospel, faith, prayer, thanksgiving, confession, the afflictions of saints, yea, all good works of saints. And such are the sacrifices of the New Testament, as Peter teaches, I Epistle 2:5: 'An holy priesthood, to offer up spiritual sacrifices.'"

36. Ap XXIV:26, Tap. p. 254; Trig. p. 391-393. Para. 26 refers to Heb. 13:15, which "bids" us offer praise, i.e.,prayer, thanksgiving, confession, and the like." Later Para. 30 adds faith, preaching the Gospel, and afflictions on account of the Gospel to the list.

37. Ap XXIV:27, Trig. p. 393; Tap. p. 254.

38. Ap XXVII:70, Trig. p. 443; Tap. p. 281.

39. FC SD VI:22-23, Trig. p. 969; Tap. 567-568.

40. AC XX:24, Trig. p. 55-57; Tap. p. 44.

41. Ap IV:49, Trig. p. 135; Tap. p. 114. The first sentence is from the Trig., and the second is from Tap.

42. Ap III:107, Trig. p. 183; Ap IV:228, Tap. 139. See also Ap IV:56-60, Trig. p. 137; Tap. p. 115. Para. 59-60 declares that the Old Testament Fathers were not justified by the law, but by the promise. Acceptance of His blessings is the true worship of God, because we receive from His mercy rather than from our merits.

43. Ap XXXIV:70, Tap. p. 262, Trig. p. 409.

44. Ap III:33-34, Trig. p. 165; Ap IV:254-255, Tap. p. 155. John 6:40--"This is the will of Him that sent Me, that everyone which seeth the Son, and believeth on Him, may have everlasting life." Matthew 17:5--"This is My beloved Son, in whom I am well pleased, hear ye Him."

45. Ap III:33-34, Trig. p. 165; Ap IV:254-255, Tap. p. 143-144. Another example is given from Luke 7:47--"Her sins which are many, are forgiven. Thy faith hath saved thee." "The woman came with the opinion concerning Christ that with Him the remission of sins should be sought. This worship is the highest worship of Christ. Nothing greater could she ascribe to Christ." Jesus praises her worship, ointment, tears as signs of faith and confession concerning Christ. See also Ap III:140, Trig. p. 195; Ap IV:261, Tap. p. 145 concerning Daniel converting the king not only to bestow alms, but to faith in God.

46. Ap III:156-157, Trig. p. 199; Ap IV:277-278, Tap. 1. 148-149. The brackets indicate the German text. See also Ap III:68, Trig. p. 175; Ap IV:189, Tap. p. 133--which declares that good works are beneficial as an exercise of faith and are holy on account of Christ.

47. LC I:146-147, Trig. p. 623; Tap. p. 385. See also LC III:5-6, Trig. p. 699; Tap. p. 420 where Luther says that to call on the name of

the Lord is to pray, which we are required to do by God.

48. AC XXI, Trig. p. 57; Tap. 47.

49. Ap IV:59-60, Trig. p. 137; Tap. p. 115.

50. Ap III:210-212, Trig. p. 211; Ap IV:331-333, Tap. p. 158.

51. AC XXI:3, Trig. p. 57-59; Tap. p. 47.

52. LC I:73-74, Trig. p. 601; Tap. p. 374-375. Continuing with Luther's comments: "Likewise the practice of children to cross themselves when anything monstrous or terrible is seen or heard, and to exclaim: 'Lord God, protect us!' 'Help, dear Lord Jesus!' etc. Thus, too, if anyone meets with unexpected good fortune, however trivial; that he say: 'God be praised and thanked; this God has bestowed on me!' etc., as formerly the children were accustomed to fast and pray to St. Nicholas and other saints."

53. I Kings 18--Elisha and the prophets of Baal before the two altars on Mt. Carmel.

54. LC I:17-21, Trig. p. 585; Tap. p. 367.

55. FC SD II:21, Trig. p. 889; Tap. p. 525.

56. Ap III:167, Trig. p. 203; Ap IV:288, Tap. p. 151.

57. Ap XV:30, Trig. p. 323; Tap. p. 219. Colossians 2:16, 17--"Let no man, therefore, judge you in meat or in drink, or in respect of an holy day, or of the new moon, of the Sabbath-days, which are a shadow of things to come; but the body is of Christ." See also SA III, XV:1-2, Trig. p. 501; Tap. p. 316--which cites Matthew 15:9 --"In vain they do worship Me, teaching for doctrines the commandments of men," and Titus 1:14 --"That turn from the truth." The Confessions use the Matthew 15:9 passage often in their critique of Roman Catholic worship.

58. Ap VI:45-46, Trig. p. 295-297; Ap XII:141-143, Tap. p. 204. See also AC XXVI:8-12 where Melanchthon says: "Secondly, these traditions have obscured the commandments of God, because traditions were placed far above the commandments of God. Christianity was thought to consist wholly in the observance of certain holy-days, rites, rasts, and vestures. These observances had won for themsleves the exalted title of being the spiritual life and the perfect life. Meanwhile the commandments of God, according to each one's calling, were without honor.... And this error greatly tormented devout conscience....for it was impossible to keep all traditions, and yet men judged th4se observances to be necessary acts of worship."

59. AC XXVII:46-48, Trig. p. 81; Tap. p. 78. See paragraph 46--"They persuaded men that services of man's making were a state of Christian perfection." The following quote was too long to be included in the body of the paper, but it is an important comment on the attitude of those who invent new works and ceremonies whereby men are to merit forgiveness: LC I:314, Tap. p. 407; Trig. p. 671: "It seems to me that we shall have our hands full to keep these commandments, practicing gentleness, patience, love toward enemies, chastity, kindness, etc., and all that these virtues involve. But such works are not important or impressive in the eyes of the world. They are not unusual and pompous, restricted to special times, places, rites, and ceremonies, but are common, everyday domestic duties of one neighbor toward another, with no show about them. On the other hand, those other works captivate all eyes and ears. Aided by great pomp, splendor, and magnificent buildings, they are so adorned that everything gleams and glitters. There is burning of incense, singing and ringing of bells, lighting of tapers and candles

until nothing else can be seen or heard. For when a priest stands in a gold-embroidered chasuble or a layman remains on his knees a whole day in church, this is considered a previous work that cannot be sufficiently extolled. But when a poor girl tends a little child, or faithfully does what she is told, that is regarded as nothing."

60. Ap III:271, Trig. p. 225; Ap IV;392, Tap. p. 167. Yet the Apology assures us: "...nevertheless the knowledge of Christ has always remained with some godly persons.

61. SA II, II:26, Trig. p. 469; Tap. p. 297. Luther lists such idolatry: "...it does not follow that we should invoke and adore the angels and saints, and fast, hold festivals, celebrate Mass in their honor, make offerings, and establish churches, altars, divine worship, and in still other ways serve them and regard them as helpers in need, and divide among them all kinds of help, and ascribe to each one a particular form of assistance, as the Papists teach and do."

62. Ap XV:19, Trig. p. 469; Tap. p. 217-218. The Apology quotes Daniel 11:38 as describing the worship of the AntiChrist.

63. AC XX:36-37, Trig. p. 57; Tap. p. 46. See also Ap VII:21, Trig. p. 233--German: "Now a person that does not regard faith necessary has already lost Christ."

64. AC XXII:9, Trig. p. 61; Tap. p. 50.

65. SA II, IV:14, Trig. p. 475; Tap. p. 301. The German text is in parenthesis. Luther adds: "Therefore, just as little as we can worship the devil himself as Lord and God, we can endure his apostle, the Pope, or AntiChrist, in his rule as head or Lord."

66. SA III, XV:4-5, Trig. p. 501; Tap. p. 301. German text is in parentheses.

67. Ap XXVII:69, Trig. p. 443; Tap. p. 281.

68. Ap XV:21, Trig. p. 321; Tap. p. 218. Para. 34 adds hoods or cowls to the list.

69. SA III, XII:3, Trig. p. 499; Tap. p. 315.

70. Ap XXIV:42-43, Trig. p. 399; Tap. p. 357-358.

71. Ap XV:42, Trig. p. 327; Tap. p. 221.

72. Ap IV:14, Trig. p. 123; Tap. p. 109. Melanchthon adds in the German text: "I have myself heard a great preacher who did not mention Christ and the Gospel, and preached the ethics of Aristotle."

73. AC XX:3, Trig. p. 53; Tap. p. 41.

74. Ap XV:42, Tap. p. 220-221; Trig. p. 327.

75. Namely: AC XXII, XXIV; Ap X, XIII, XXII, XXIV; SA II, II and SA III, VI; and FC SD VII.

76. SA II, II;12, Trig. p. 465; Tap. p. 294-295. The reason Luther gives for rejecting the practices surrounding purgatory is: "For it conflicts with the chief article that only Christ, and not the works of men, are to help souls."

77. AC XXII:12, Trig. p. 61; Tap. p. 51. Tappert says in his footnote 23 that the Lutheran princes refused to participate in the Corpus Christi procession in Augsburg on June 16, 1930, as a confession of their faith before the Emperor.

78. FC SD VII:87, Tap. p. 585; Trig. p. 1003.

79. Ap XXIV:84, Trig. p. 413; Tap. p. 268. Melanchthon also rejects the opponent's effort to tie communion with the Hebrew word 'misbeach' or altar.

80. Ap XXIV:96, Trig. p. 417; Tap. p. 268. Para. 98--"And it seems that this Baalistic worship will endure as long as the reign of the Pope, until Christ will come to judge, and by the glory of His advent destroy the reign of the Antichrist."

81. Ap XXIV:64, Trig. p. 407; Tap. p. 261. The Apology adds their application to the dean to liberate souls from the pains of purgatory; "although without faith the Mass is of service not even to the living."

82. SA II, II:8 Trig. p. 465; Tap. p. 294.

83. AC XXVI:44-45, Trig. p. 75; Tap. p. 70.

84. AC XXI:2, Trig. p. 59; Tap. p. 48.

85. Ap VII:46, Trig. p. 243; Tap. p. 177.

86. AC XXVIII:37, Trig. p. 89; Tap. p. 86-87. See paragraphs 39-41 for other descriptions of false worship rites.

87. Ap III:91, Trig. p. 179; Ap IV:212, Tap. p. 136.

88. AC XXVIII:73-74, Trig. p. 95; Tap. p. 93-94.

89. Ap IV:9-10, Trig. p. 123; Tap. p. 108.

90. AC XXI (Sum):5, Trig. p. 59; Tap. p. 48.

91. LC II:55, Trig. p. 693; Tap. p. 413.

92. Ap IV:119, Trig. p. 166; Tap. p. 123.

93. LX I:84, Trig. p. 605; Tap. p. 376.

94. Ap XXIV:3, Tap. p. 250; Trig. p. 385. See also LC I:86, Trig. p. 605; Tap. p. 376, which states: "...since holidays are observed anyhow, such observances should be devoted to hearing God's Word, so that the special function of this day should be the ministry of the Word for the young and the mass of poor people; yet that the resting be not so strictly interpreted as to

forbid any other incidental work that cannot be avoided."

95. LC I:88, Tap. p. 376; Trig. p. 605. Para. 89 adds: "We Christians ought always to keep such a holy day, and be occupied with nothing but holy things, i.e., daily be engaged upon God's Word, and carry it in our hearts and upon our lips."

96. Ap VII:33, Tap. p. 174f; Trig. p. 239. See also LC I:83, Trig. p. 603; Tap. p. 376: "...we keep holy days not for the sake of intelligent and learned Christians (for they have no need of it), but first of all for badly causes and for the common people, man-servants and maid-servants....that for a day they may retire in order to rest and be refreshed."

97. AC XXIV:3, Trig. p. 65; Tap. p. 56. I Cor. 14:2, 9: "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air."

98. AC Abuses:6, Trig. p. 59; Tap. p. 49.

99. AC XV:1, Trig. p. 49; Tap. p. 36.

100. LC I:85, Trig. p. 605; Tap. p. 376. See also AC XXVIII:53-54, Trig. p. 91; Tap. p. 90: "...it is lawful for bishops or pastors to make ordinances that things be done orderly in the Church, not that thereby we should merit grace or make satisfaction for sins...."

101. Ap XV:52, Trig. p. 329; Tap. p. 222. Para. 51: "...in these matters the use of liberty is to be so controlled that the inexperienced may not be offended, and, on account of the abuse of liberty, may not become more hostile to the true

doctrine of the Gospel...." See also AC XXVIII:55, Trig. p. 91, Tap. p. 90--which says the same thing: "It is proper that the churches should not offend another, that all things be done in the churches in order, and without confusion, I Cor. 14:40; comp. Phil. 2:14."

102. Ap XV:51, Tap. p. 222; Trig. p. 329.

103. Ap VI:46, Tap. p. 204; Trig. p. 295-297. Also: Ap XV:38, 40, Trig. p. 325; Tap. p. 220. Para. 40--"They sing psalms, not that they may learn or pray (for the greater part do not understand a verse in the psalms) but for the sake of the service, as though this work were a sacrifice, or, at least, for the sake of reward."

104. AC XXIV:2, Trig. p. 65; Tap. p. 56.

105. AC XXVI:40-41, Tap. p. 69; Trig. p. 75. Para. 41 warns: "...such observances do not justify before God, and that in such things it should not be made sin if they be omitted without offense."

106. Ap XXIV:1, Trig. p. 383-385; Tap. p. 249.

107. Ap XV:39, Trig. p. 325; Tap. p. 220.

108. AC XXVI:15, Trig. p. 73; Tap. p. 66.

109. Ap XV:43, Trig. p. 327; Tap. p. 221.

110. Ap XXIV:50-51, Tap. p. 259; Trig. p. 401. Melanchthon adds: "...attendance upon church is better among us than among the adversaries. For the audiences are held by useful and clear sermons."

111. Ap XXIV:6, 8, Trig. p. 385; Tap. p. 250. Epiphanius was bishop of Salamis and lived about 315-403.

112. FC SD VII;79, Trig. p. 1001; Tap. p. 284.

113. By false piety is meant sanctimonious hypocrisy as in end note 61, and in II Tim. 3:5 --"Having a form of godliness, but denying the power thereof;" and in Mark 7:6--"This people honoureth me with their lips, but their heart is far from me." By true piety is meant godliness, humility, as in John 4:24--"They that worship him must worship him in spirit and in truth." Romans 13:10--"Love is the fulfilling of the law."

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