

A SUMMARY OF

ADOLF HÖNECKE'S

WISCONSIN SYNOD

CONVENTION ESSAYS

on

CHURCH & MINISTRY

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Senior Church History Paper
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Topic: The Doctrine of the Church [*Die Lehre von der Kirche*]

Number of theses: 5 (the 5th further expanded into 5 propositions)

Occasions: The 19th Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. St. Peter's, Helensville, Jefferson Co., WI (May 27-June 1, 1869). 9th session (Tuesday, June 1, 1869, beginning at 9 a.m.); The 20th Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. Grace, Milwaukee, WI (June 16-22, 1870); The 21st Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. German Evangelical Lutheran Church, Manitowoc, WI (June 8-13, 1871). Three morning sessions

Sources: *1869 Proceedings*, pp. 23-24; *1870 Proceedings*, pp. 14-24; *1871 Proceedings*, pp. 11-24

Theses:

I. Es gibt nur eine Kirche, welche ist die Gemeinde der durch den rechten Glauben Geheiligten und mit Christo, dem Haupte Verbundenen.

II. Diese Gemeinde ist gesammelt durch die Gnadenmittel des Worts und des Sakramentes und ist zugleich Inhaberin derselben; und reine Predigt des Evangelii und rechte Verwaltung des Sakraments sind deshalb die Zeichen, an welchen wir irgendwo das Dasein der Kirche erkennen.

III. Nicht alle aber, welche um das Wort und Sakrament dem leiblichen Auge erkennbar versammelt sind, sind auch im Glauben wahrhaft Geheiligte, sondern die heiligen Glieder der Kirche sind in jenem Haufen verborgen und Gott allein bekannt.

IV. Dem Haufen derer, welche an irgend einem Orte als Hörer äußerlicher Weise um das Wort versammelt sind und die Sakramente gebrauchen, mit andern Worten einer Partikularkirche kommt der Name Kirche zu, auch wenn in demselben viel falsche Christen sich befänden; und zwar kommt ihm dieser Name zu um der wahren Glieder Christi willen, die unter ihm verborgen sind.

V. Keine der größeren oder kleineren Gesammtheiten von Partikularkirchen umschließt die eine, im engeren Sinne so genannte Kirche Christi; aber es ist auch keine in der nicht die Gemeinde Christi verborgen wäre, falls sie noch den Samen besitzt, aus welchem die Kinder Gottes gezeugt werden.

Satz 1. Keine partikularkirche ist die Kirche d. h. keine Partikularkirche ist die Gemeinde aller Gläubigen, außer welcher es kein Heil gibt.

Satz 2. Die lutherische Kirche hat weder in ihren öffentlichen Bekenntnissen noch in den Privatschriften ihrer reinen Lehrer je behauptet, daß sie die eine Kirche sei, außer der es kein Heil (oder wenigstens keine Kirche) gebe.

Satz 3. Auch in unreinen Kirchen, d. h. in solchen Kirchen mit falschem Bekenntniß, giebt es noch wahre Kinder Gottes, wenn daselbst noch der Same vorhanden ist, aus welchem sie gezeugt werden.

Satz 4. Durch die vorangehenden Sätze wird Artikel VII. der Augsburgerischen Bekenntnisses nicht umgestoßen.

Satz 5. Durch die vorangehenden Sätze wird aber auch der Unionismus (d. h. die Religionsmengerei) weder aufgerichtet noch demselben das Wort geredet.

I. There is only one church, which is the communion of those sanctified through the true faith and united with Christ, the Head.

II. This communion is gathered through the means of grace in Word and Sacrament and at the same time possesses them. And pure preaching of the gospel and proper administration of the Sacrament are therefore the signs by which we recognize in any place the presence of the church.

III. However, not all those who are visibly gathered around the Word and Sacrament are also truly saints in the faith, but rather the holy members of the church are hidden in that mass of people and are known only to God.

IV. The name "church" is applied to the group of those who, in any place, are gathered externally around the Word as hearers and use the sacraments (in other words, to a "particular church"), even if many false Christians are found within it. And indeed this name is applied to it for the sake of the true members of Christ who are hidden within it.

V. None of the larger or smaller groupings of particular churches encompasses the one church of Christ in the so-called narrow sense. However, there is also none in which the communion of Christ is not hidden, if it still possesses the seed from which the children of God are produced.

Proposition 1. No particular church is the church, i.e., no particular church is the communion of all believers, outside of which there is no salvation.

Proposition 2. The Lutheran church has neither in its official confessions nor in the private writings of its pure teachers ever asserted that it is the one church, outside of which there is no salvation (or, at least, no church).

Proposition 3. Also in impure churches, i.e., in such churches as have false confession, there are still true children of God, if the seed from which they are produced still exists there.

Proposition 4. Through the preceding propositions Article VII of the Augsburg Confession is not overturned.

Proposition 5. Through the preceding propositions unionism (i.e., the mingling of religions) is also neither upheld nor advocated.

1869 PROCEEDINGS

As a result of the previous debate regarding the doctrine of the church,¹ Hönecke presented his own five theses on the subject. The theses and a short summary of the ensuing discussion were printed in the proceedings. The first three theses were accepted after a longer discussion of the second. The remaining two theses were recommended for further treatment.

1870 PROCEEDINGS

The fourth thesis along with Hönecke's explanations, as well as a summary of the discussion that followed, were printed in the proceedings. Hönecke also read the fifth thesis with explanations. However, because of time constraints, the discussion of the fifth thesis was not completed, and so it and its explanation were not printed.

Thesis IV

Hönecke divided the explanation of the fourth thesis into seven parts.

Part I: The one catholic church is essentially “the entire multitude of true believers or elect who, from the beginning to the end of the world, out of all peoples, races and tongues, are called, gathered, enlightened and sanctified by the Holy Spirit through the Word.”² Passages that talk about Christ as the head and the church as his body are Eph 1:22-23; 4:15-16; Col 1:18,24. Passages that talk about faith and the resurrection in connection with membership in the body of Christ are Col 2:12-13; Rom 11:20; Gal 2:20.

Part II: There are other expressions in the Bible for the church, e.g. “the church of the firstborn” (Heb 12:23 (mistakenly cited as Heb 12:13)) and those in the sheep pen who listen to Christ's voice (Jn 10:1ff). However, the doctrine of the church is most clearly described and defended as the body of Christ. This picture of the church as Christ's body is further appropriate when we compare the personal body of Christ with his spiritual body, the church. Gerhard makes several comparisons. Christ's personal body was human, grew (Lk 2:52), suffered, was resurrected, was the dwelling place of the fullness of the deity (Col 2:9), and had a despised appearance (Is 53:2). Christ's spiritual body, the church, grows spiritually (Eph 4:12ff), suffers under the cross (Col 1:24), will be resurrected (Php 3:21), is the dwelling place of the triune God (Jn 14:23; 1 Cor 6:19; 2 Cor 6:16; Eph 1:23), and has a despised appearance (Ps 46:1; SoS 1:15). Therefore, there are two things to confess: 1) “the church in its actual, most inner essence is solely a living communion which lives in Christ and from Christ, and in which Christ, in turn, lives—a spiritual communion of those spiritually alive, hidden with Christ in God, i.e. a communion of those justified and sanctified in faith in Christ and connected with him as the Head.” The church is its own goal and God's goal, all to God's glory (Eph 1:12? (printed as “52”),15); 2) “the church is, in actual understanding of the word, invisible” (2 Tim 2:19; Lk 17:20; 2 Cor 4:18).³

¹ Cf. the discussion of Pastor Theodore Jäkel's essay containing theses on the doctrine of the church (*1869 Proceedings*, pp. 14-15,20). The discussion revolved primarily around the terms “visible” and “invisible.”

² *1869 Proceedings*, p. 14.

³ *Ibid.*, p. 15.

Part III: The teaching that the church is a hidden invisible kingdom of faith has come under attack from various sides, including from those who have the name Lutheran, e.g. Breslau and Buffalo opponents. Some unjustly say the doctrine means the church is *only* invisible. The doctrine is attacked as being spiritualistic, unscriptural and un-Lutheran. Quotes from Luther, Chemnitz, Gerhard, Hülsemann, Menzer, Quenstedt and Bechmann show that, contrary to the despising remarks of some Roman Catholics, the doctrine of the invisible church is scriptural and not merely an abstract Platonic idea that exists only in their heads. The church is essentially invisible, but can also be described as visible.

Part IV: Concerning the accusation that the doctrine of the essential invisibility of the church is fanciful and spiritualistic, Hönecke says 1) that he can accept the appellation “spiritualistic” if it means the essence of the church is spiritual, hidden and invisible. To exist, something does not have to be evident and manifest; 2) that he rejects and condemns the real “fanaticism” [*Schwarmgeisterei*] in the doctrine of the church, which a) teaches that people can become members of the body of Christ without the means of grace. The means of grace are the signs which show us true members of the body of Christ are present, although in the cases of individual people only God knows whether they are in the invisible church or not. True fanaticism also b) claims that the true members of the church of God, those who live in the Spirit, are recognizable to us on earth. It attempts to make the invisible visible.

Part V: If the church is essentially invisible and contains true believers, what should we call visible groups of people containing both unbelievers and believers who are gathered around the means of grace? The answer is the church. This is possible because the invisible church is formed through the visible means of grace. Not all those called by the Word believe it and become members of the invisible church. The apostle Paul in his epistles and Jesus in Mt 18:17 use the same definition of church.

Part VI: Another question: Why do we name a group of those called by Word and Sacrament in any place or time church? This is an important question “for in its answer the correct and false teachings concerning the church become evident.”⁴ The essence of the church is not external and visible, as Roman Catholic and Breslau and Buffalo opponents assert. The essence of the church is not a particular organization, an particular church, the performance of the liturgy, or even the means of grace or their use. The means of grace are the signs by which the church is recognized, not the essence of the church itself. The essence of the church is people, true believers and members of the body of Christ. The essence of the church is invisible. A group assembled around the means of grace, then, is not called a church because of anything external, such as the use of the means of grace. This group, which may contain both believers and hypocrites, is called a church because of the true believers (the essential church) within it, its more excellent part.

Part VII: Quotes from the Apology to the Augsburg Confession, Luther and Gerhard show agreement with the reason for calling a group a church, and with the distinctions between the visible and invisible church.

Discussion:

-Hönecke remarked that no one should think his five theses cover the entire doctrine of the church. There were other points to be brought out on other occasions.

⁴ Ibid., p. 19.

-Someone raised the point that, as seen in the quotes from orthodox Lutherans, it was not necessarily incorrect to speak of the invisible and visible church. This had been a point of contention at the synodical convention the previous year. However, it is not correct to speak of the essence of the church as partly visible and partly invisible. Invisible and visible are rather distinctions within the concept of church. These distinctions are important to avoid papist doctrine and preserve the true evangelical teaching. They show the reality that there will be hypocrites in any form of the church, but also offer the comfort that where Word and Sacrament are present, the true church is hidden there. The various meanings of “particular church” [*Partikularkirche*] were given.

-It could seem there had been too much importance given to a correct understanding of the essence of the church. However, a Christian always wants to understand a scriptural doctrine correctly. In addition, confusion in the doctrine of the church easily results in a Catholic doctrine, i.e., the church is made the servant of a privileged ministry and church hierarchy. Two senses of the expression “true church” were briefly explained, with further clarification to come under the fifth thesis.

-A sentence from the Apology seems to contradict the assertions of the theses: “However, the Christian church is not only a fellowship of external signs, but is chiefly an inner fellowship of the eternal gifts in the heart—a fellowship of the Holy Spirit, faith, and the fear and love of God.”⁵ However, the Apology clearly has a proper understanding of the church as the communion of saints. The words “not only ... but ... chiefly” do not signify two essential parts of the church, but instead place the two parts of the sentence in contrast to each other.

-A final question regarding the fourth thesis: How can a fellowship that retains the Word and baptism be called a church and at the same time be called a sect? A fellowship receives the designation of “sect” if through stubbornly held false doctrine it no longer believes and teaches God’s Word correctly. However, it can also be a church if Word and Sacrament are still present in a way that leads to justifying faith. The fellowship would be named a church because of the believers in it, not simply because it has the Word and Sacrament.

-The fourth thesis was accepted by the assembly. The fifth thesis with explanations was read but not discussed or printed in the proceedings.

1871 PROCEEDINGS

The fifth thesis with explanations divided into five propositions were printed in the proceedings. A summary of the discussions of each proposition with its explanations was also printed.

Thesis V

Hönecke presented explanations under each separate proposition.

Proposition 1: The designation “particular church” [*Partikularkirche*] means “a part of the church” [*Theilkirche* or *Kirchentheil*]. It can specify a local congregation [*Ortsgemeinde*], or a group of congregations bound by geography and government [*Provinzialkirche* or *Landeskirche*] or by public confession [*Bekennntnißkirche*]. Because no particular church contains all believers, none can be the invisible catholic church. Because no particular church contains all those gathered around Word and Sacrament, none can be the visible catholic church of Christ. Roman

⁵ Apol VII/VIII, 5.

Catholics claim the Roman Catholic Church is the one church, outside of which there is no salvation. Misunderstood orthodox Lutherans have at times been seen as advocating the same teaching for the Lutheran Church. Some erring Lutherans have made that claim. The Roman Catholic Church finds proof of its assertion in fifteen marks of the church of Christ, none of which are the Word and Sacrament. The Roman Catholic Church is not the true church because it does not teach pure doctrine. The confessional Lutheran church is the true church in the sense that it alone possesses pure doctrine.

Discussion:

-Salvation is not dependent on membership in a particular visible church. The Roman Catholic Church is not the true church either in the sense of the only church in which there is salvation or in the sense that it has a pure confession. The Lutheran church is the true church, not because salvation is found in it alone, but because it has a pure confession according to Scripture.

-The question was asked, "How can we call the Lutheran church the true visible church when there could be other true visible churches we do not know about?" The possibility was granted, but the Lutheran church was at the time, and according to reality, not possibility, the true visible church.

-No difference of opinion remained. The second proposition followed.

Proposition 2: Although the phrase "outside of the church there is no salvation" is only properly applied to the invisible church, some Lutherans apply it to the Lutheran church. These errorists include those in the Buffalo Synod. The words of Jesus in Matthew 16:18 show there was a true church of believers centuries before Luther and the Lutheran confessions. The letter to the Galatians addresses its recipients as a church despite the presence of those who taught false doctrine in the matter of justification. Quotes from the Apology, the Preface to the Book of Concord, Luther, Gerhard, Kromayer, Bechmann and Karpzow demonstrate agreement within Lutheran orthodoxy that the Lutheran church is not the one church of Christ because believers are found in other church bodies.

Discussion: No discussion was necessary because the explanations of the second proposition were the historical proofs for the first proposition. The third proposition followed.

Proposition 3: This proposition has to do with where and how we determine true children of God to be present. True children of God are present when God's Word and the Sacrament of Baptism are essentially [*wesentlich*] present. If the supernatural inspiration of the Word is not denied, the Word is essentially present. If the parts of baptism required by Christ's institution are essentially present, baptism is essentially present. A fellowship's public confession determines whether the parts of baptism are essentially there or not. Luther, Gerhard, Bayer and Kromayer lend support.

Discussion:

-The comment was made that this proposition was especially important in America where there were so many sects. There was a desire to name more groups (other than the Socinians and "free churches") where the Word and baptism were not essentially present. This was admitted to be a difficult question, and no other groups were indicated.

-The assertion that a group using the Word and baptism could possibly not have the valid Word and baptism was questioned. The assertion seemed to allow unbelief to nullify the power of Word and Sacrament. However, the answer was made that the means of grace were given to the

church. A group that denies the Trinity and the supernatural inspiration of Scripture is not a church. Mere spoken or written words do not magically make the Word or baptism valid. The true sense and meaning is also necessary. However, these general rules for unbelieving fellowships do not eliminate the possibility of what God can do in individual cases.

Proposition 4: A statement of the Augsburg Confession seems to contradict the previously made points: “The church is the assembly of all believers among whom the gospel is purely preached and the sacraments are administered according to the gospel.”⁶ It appears the Augsburg Confession mixes the invisible church (“the assembly of all believers”) with the true visible church (that which preaches the Word and administers the sacraments purely). How could Luther, using a definition of the church like that found in the Augsburg Confession quote, say the church always existed, when the Catholic Church for centuries certainly had not kept the Word and the sacraments pure? The Apology is a commentary on the Augsburg Confession. It keeps the visible and invisible parts of the definition of the church apart. Therefore, the conclusion regarding the Augsburg Confession’s definition is that it does not describe the church of all times. It does not say the Word and the sacraments will be kept pure all the time. It is describing the church according to its natural condition, when it is not suffering persecution or corrupt doctrine. In its natural condition the invisible church will also be seen in the proper visible use of the Word and the sacraments.

Discussion: No discussion was recorded.

Proposition 5: Although we teach and rejoice in the presence of true believers in churches with impure doctrine, we just as strongly oppose any form of unionism. We do not enter into fellowship with impure churches. A person cannot remain in an impure church when he recognizes the error of its doctrine. We do not agree to disregard doctrines that are not central to salvation. We do not view some doctrines with ambivalence. The Scripture earnestly warns us to avoid false teachers (Mt 7:15; Rom 16:17-18; 2 Cor 6:14-18; Gal 5:19; Tit 3:10-11; 2 Jn 10-11). Scripture says its teachings are clear (2 Tim 3:15-17; Ps 119:105; 2 Pet 1:19). Even the “least” of the commandments is important (Mt 5:19). Luther, as well, upholds the possibility of saving faith in impure churches, while at the same time he opposes unionism.

Discussion:

-The question was raised whether 2 Cor 6:14-18 and 2 Jn 10-11 could be used against unionism. The answer given was that the two passages are applicable because they have to do with unbelief. Unionism is fundamentally unbelief. Unionism leads to the sins of unbelief described in the two passages under dispute.

-It became clear in the discussion that all were agreed in rejecting unionism. Only the rationale for rejecting unionism differed somewhat.

⁶ AC VII, 1.

Topic: The Holy Preaching Office [*Das heilige Predigtamt*⁷]

Number of theses: 4 (the 4th further expanded into 5 new theses)

Occasions: The 23rd Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. Peace, La Crosse, WI (June 12-17, 1873). Three morning sessions; The 24th Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. (C. F. Goldammer's congregation), Green Bay, WI (June 4-9, 1874). Morning sessions

Sources: *1873 Proceedings*, pp. 11-16; *1874 Proceedings*, pp. 12-42

Theses:

I. Das heilige Predigtamt ist wesentlich eine öffentliche Ausübung der Schlüsselgewalt durch bestimmte Personen.

II. Daß es ein solches Predigtamt als eine beständige Ordnung in der Kirche gebe, ist Gottes Wille und Ordnung; darum ist das heilige Predigtamt göttlicher Stiftung.

III. Da die Schlüssel der Himmelreichs der Kirche unmittelbar gegeben sind, so ruht das Predigtamt seinem Inhalte (*materia*) nach in der Kirche – d. i. in der Gemeinde der Gläubigen.

IV. Ordentlicher Weise hat eine Person das heilige Predigtamt nur auf dem Wege der Uebertragung seitens einer Gemeinde, welche Uebertragung durch den Beruf (Vocation) der Gemeinde geschieht.

1. Ordentlicher Weise wird das Amt übertragen durch den Beruf der Gemeinde.

2. In Gott gefälliger Weise hat nur der das Amt, welcher dazu von denen berufen wurde, die das Berufsrecht hatten, und der auch solchen Beruf ohne Gott mißfälliges eigenes Zuthun empfangen.

3. Ein Prediger hat das Amt in einer Gemeinde, so lange es Gott gefällt, nicht, so lange es der Gemeinde oder dem Prediger gefällt.

4. Ein Pfarrer oder Pastor hat das Amt nur bei denen, von welchen er berufen wurde.

5. Da das Werk der Berufung ein so überaus wichtiges ist, so erfordert es christliche Weisheit, daß eine Gemeinde dasselbe ohne Berathung durch wohlverfahrene Diener der Kirche nicht vornehme.

I. The holy preaching office is essentially a public exercise of the authority of the keys through designated persons.

II. It is the will and order of God that such a preaching office exists as a continuous order in the church. Therefore, the holy preaching office is of divine institution.

III. Since the keys of the kingdom of heaven are given directly to the church, the preaching office rests according to its content (*materia*) in the church – i.e., in the congregation of the believers.

IV. In an orderly way a person possesses the holy preaching office only by way of the conferment by the congregation. The conferment occurs through the call (vocation) of the congregation.

1. In an orderly way the office is conferred through the call of the congregation.

2. In a God-pleasing way, only the person who was called by those who had the right to call and also received the call without his own sinful conniving possesses the office.

3. A preacher possesses his office in a congregation as long as it pleases God, not as long as it pleases the congregation or the minister.

4. A clergyman or pastor possesses his office only with those by whom he was called.

5. Since the act of calling is so exceedingly important, Christian wisdom requires that a congregation not undertake it without advice from well-experienced servants of the church.

⁷ The German words *Prediger* and *Predigtamt* are sometimes difficult to render in English. I have chosen to use the literal translations of “preacher” and “preaching office,” respectively. However, in Hönecke’s usage they do not always signify “minister/pastor” or “office of the minister/pastor,” although these meanings are often assumed. Hönecke distinguishes between the *Predigtamt* in the abstract and in the concrete (*1874 Proceedings*, p. 24; see p. 10 of this paper). Hönecke also speaks of a *Predigtamt* of fathers when they carry out worship in the home. In connection with this he makes a distinction between the “public preaching office” [*das öffentliche Predigtamt*] and other preaching offices. He writes, “Now certainly this preaching office [the public preaching office] is the only public office in the church of God. It is, however, not the only preaching office altogether. The public preaching office is appointed for the public worship which God requires in the third commandment. And there is only one public preaching office instituted by God. If anywhere in a congregation a Christian says, ‘I have this office, I have that one,’ whether they are teachers or church elders, then he can possess this office only because it in some way originates in the preaching office [*dadurch daß, es irgendwie vom Predigtamte herkommt*]” (*1897 Proceedings*, pp. 21-22).

1873 PROCEEDINGS

The first three theses were printed in the proceedings. After each of the three theses proof passages and quotes from the Confessions were also printed. After theses one and three substantial records of the discussion of these two theses were printed.

Thesis I

Mt 28:19-20; Mk 16:15; Jn 20:23; 2 Cor 3:6-9; 5:18 | Augsburg Confession XXVIII

Discussion:

-The keys are defined as “the grace of God in Christ, the meritorious righteousness of Christ, contained in the Word.”⁸ The administration of the keys is “attributing the merit of Christ to the sinner through the Word.”⁹ The power of the pastor lies entirely in the preached Word. These definitions are necessary to combat the teaching of Catholics and some Lutherans that attributes a special “official grace” [*Amtsgnade*] to the person of the minister. In opposition to the sects, no work is necessary for salvation beyond what Christ has already done.

-There was debate on the wording “The preaching office is *a* public exercise.” Some thought it should be changed to “*the* public exercise.” However, there are many ways the exercise of the keys can be made publicly without a call to the preaching office, e.g. a preacher on the corner of the street. “Preaching office” [*Predigtamt*] and “exercise of the keys” [*Ausübung der Schlüsselgewalt*] are not synonymous.

-The question was raised whether an unbelieving minister could save sinners. If he preaches the Word correctly, souls can be saved. Obviously, we want our ministers to be believers. Nevertheless, it is one thing to talk about the desired character of the minister and another thing to talk about the effectiveness of the Word he preaches. It is a comfort for us to know our salvation does not depend on the faith of the minister.

Thesis II

a) The divine institution

Mt 28:18-20; Mk 16:15; Jn 20:21-23; Lk 9:1-10; 2 Cor 5:18; Gal 1:16; Acts 20:28; 1 Cor 12:28-29; Eph 4:11 | Augsburg Confession V; Apology XIII

b) The exercise of the office through designated people

1 Cor 12:28-29; Eph 4:11; Jam 3:1 | Augsburg Confession XIV

c) The institution of the preaching office as a continuous order

Mt 28:19-20 | Apology XIII

Thesis III

Mt 16:17-19; 18:18; 1 Cor 3:21 | Treatise on the Power and Primacy of the Pope [Schmalk. Art. I. Anhang]

⁸ 1873 Proceedings, p. 11.

⁹ Ibid.

Discussion:

-The question was put forth why important passages such as 1 Pet 2:9; Rev 1:6; 5:10 were passed over as proof for the thesis. The reply came back that the passages were not passed over. The passages mentioned as proof for the thesis focused on the chief doctrine of justification.

-Another question had to do with the use of the keys by all Christians: If every spiritual priest (every Christian) has the right to use the keys, why do all Christians not use the keys publicly? God instituted the preaching office and desires that a called minister publicly administer the keys. We do not know why. This answer is sufficient for the Christian.

-Another question: How can a minister be sure of his call if the possibility exists that only a minority (or even only a single member) of the congregation are true believers? He will not be troubled by that question if 1) as far as he can tell, the call was carried out according to God's Word; 2) he is sure God wills the existence of the office of the gospel at all times, 3) he trusts God's promise that the gospel will produce believers.

-A fourth question: Is an inner call necessary in order to be a true pastor? No passage in Scripture can establish without doubt the basis for an inner call. The Scripture contains only two calls: 1) the call to the kingdom of God; 2) the call to the pastoral ministry through the church. The inner call gives no certainty to the pastor. God can call mediately or immediately.

1874 PROCEEDINGS

The fourth thesis was printed in the proceedings. For ease in treating the thesis, and in order to bring out the essential points of the doctrine of the call, Hönecke expanded the fourth thesis into five further theses. These five additional theses were also printed with explanations for theses IV.1-IV.3.

Thesis IV.1

There are two ways of calling to the holy preaching office, immediately (directly from God) and mediately (through people). The present doctrinal presentation has to do with the mediate call. The call is necessary for the carrying out of the preaching office.

Jn 3:27; Rom 10:15; Jer 27:9; Heb 5:4-5; Ps 2:7; 2 Cor 5:20; Eph 6:20; 1 Cor 4:1; 1 Cor 12:29 | Augsburg Confession XIV | Luther, Brochmand, Chemnitz

There is no division among Lutherans concerning the necessity of a special call to the preaching office. However, there is much misunderstanding regarding the "theory of conferment" [*Uebertragungstheorie*]. Two teachings are to be rejected:

A) The teaching of succession. This teaching is followed by Roman Catholics, Löhe and others. The preaching office becomes a holy class in the church. The members of the preaching office confer that office to others and the call of the congregation becomes meaningless. The keys are taken away from the fellowship of believers and are present only through the preaching office. Löhe and others find the general right to elect preachers in the congregation dangerous. They could make in mistake. Passages allegedly against the "doctrine of conferment" [*Uebertragungslehre*] are Tit 1:5; Heb 5:4; Jn 20:21 and 21:16-17. The arguments from these passages are not convincing.

There is much evidence for the doctrine of the congregation conferring the office to the preacher through its call.

Acts 1:15ff; 6; 1 Tim 3:7; Acts 14:23; passages that give the power of the keys to the whole church; lack of scriptural evidence that preachers alone have the right to call | Apology VII; Treatise on the Power and Primacy of the Pope [Schmalkaldische Artikel, Anhang von der Bischöfe Gewalt] | Luther; Phillipp Haue; Menzer; Heshusius; Fr. Bechmann; Brochmand

B) The other error rejected in the thesis is that a person receives and has the office through ordination. Those who err in regard to the teaching of succession also have an erroneous view of ordination. The Roman Catholic error, followed by Löhe and others, gives to ordination the power to confer the public office on the preacher and to give him the indelible character of that office. The correct doctrine of ordination views the call of the congregation as that which confers the preaching office. Ordination is then a confirmation of the call.

In Scripture there is no passage that commands ordination. Scripture also does not require the laying on of hands in connection with ordination as an essential stipulation for the preaching office. A quote from Gerhard supports this assertion. 1 Tim 4:14 and 2 Tim 1:6 cannot be used to require ordination or the laying on of hands for the preaching office. | Treatise on the Power and Primacy of the Pope [Schmalkald. Art. 2, Anhang] | Luther; Melancthon; Chemnitz; Balduin; Gerhard; Hülsemann; Kromayer

Discussion:

- The divine right of the congregation to call was reiterated. The “doctrine of conferment” is correct whether the word “confer” [*übertragen*] is used or not.
- The preaching office [*Predigtamt*] was described in both the abstract and the concrete. In the abstract it is the office of the keys, which the congregation has immediately from God. The preacher receives the preaching office in the concrete mediately through the congregation.
- The Scriptural doctrine of the “conferment of office” [*Amtsübertragung*] does not make the minister dependent on the congregation in an unworthy way because the call originates in God’s order and will.
- Lutheran ministers have often given too much weight to ordination in what they say, although they do not intend to advocate a Roman Catholic doctrine of ordination. They do not see the consequences of what they say. The Vilmarians in Hesse are an example of the consequences of false teaching regarding ordination.
- On the other hand, ordination should be esteemed and upheld against disorder and fanaticism [*Schwärmerei*].
- The terms “ordination” and “installation” were compared and contrasted.

Thesis IV.2

1. A call is divine and valid only if it is received from a group that has the right to call and if it was not obtained by a person’s own conniving. A call also invalidates itself if it requires the denial of scriptural truths.

Biblical examples of invalid calls Jn 10:1ff; Jer 14:23; 23:30; 2 Tim 4:3 | Luther; Gerhard; Tarnow; Hartmann; Spener; Hülsemann; Kauffmann

If a minister is already present in the congregation, he also participates with the members in calling another to the preaching office.

Luther; Jena Faculty; Greifswald ministerium

2. An orderly call is a call received without one's own conniving.

However, to ask to serve in the church is not necessarily wrong.

Is 6:8-9 | Luther; Brockmann.

In general, the "conniving" that is to be rejected is 1) asking a particular congregation for a call while already holding a call in another congregation; or 2) seeking a call that is not yet vacant.

Support for proper [*rechtmäßige*] calls:

Acts 6:5 | Luther; Hartmann; Spener; Gerhard

Contractual agreements before the call between the pastor and the congregation tarnish the call.

This is especially true when the pastor puts conditions on his acceptance of the call. However,

the congregation also has the duty to properly take care of the pastor. Bringing in several pastors for "test sermons" [*Probepredigten*] to compete for the job also tarnishes the call.

Gal 6:6; 1 Cor 9:11,14; 1 Tim 5:17-18

Discussion:

-The question came up whether women and children, as part of the universal priesthood, had the right to call. The answer is "no" because of the biblical injunction for submission on their part.

Also a protest against the call should be registered through a male voting member of the congregation.

-No one can force a pastor on a congregation, whether it be a synod or a group within the congregation. The synod merely recommends qualified candidates to the congregation. The congregation should seek unanimity in its call. The proper calling process was then outlined and possible difficulties discussed.

-A discussion of the "properness" [*Rechtmäßigkeit*] of a call followed. In the discussion the "invalidity" [*Ungültigkeit*] and the "improperness" [*Unrechtmäßigkeit*] of a call were distinguished. "An invalid call does not confer the office at all; an improper call is one which is not attained in the correct way."¹⁰

-Prof. Ernst was asked to draft a form that could be used in issuing a call.

Thesis IV.3

1. A pastor should not be called to a congregation for a certain time only, nor should the pastor or the congregation put contractual conditions on the call.

Luther; Brochmand; Hartmann; Kromayer

2. In general a pastor should not resign his call in a congregation.

1 Cor 7:17,20; Col. 4:17; 2 Tim 4:5; 1 Pet 4:5; Acts 20:28

However, a pastor is not absolutely bound to a specific congregation. God may a) allow him to be expelled from the congregation for one or more of a variety of reasons; or b) grant him a call to another congregation.

Brochmand; Dünsten

¹⁰ 1874 Proceedings, p. 34.

3. The congregation may only depose a pastor if God in his Word has already deposed him.
Jer 14:14-16; 23:21-22; 27:14-17; Mt 7:15; Jn 10:4-5; Tit 1:9-11; 2 Tim 2:15-17; Acts 6:3; 1 Tim 3:2,7; Tit 1:7 | Apology | Luther; Chemnitz

Other remarks regarding proper reception and resignation of a call were made. Prof. Hönecke was asked to bring the remaining two theses to convention the following year. Prof. Dr. Notz offered theses on Christian congregational schools. Only two were discussed briefly. He was asked to bring the theses the following year. The main subject for the following year's doctrinal discussions was to be Hönecke's theses on the glory of the church.

<p>Topic: The Glory of the Church [<i>Die Herrlichkeit der Kirche</i>] Number of theses: 8 Occasion: The 25th Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. St. Peter's, Milwaukee, WI (April 15-20, 1875). Morning sessions. Source: <i>1875 Proceedings</i>, pp. 17-36</p>	
<p>Theses: I. Die Herrlichkeit der Kirche besteht in der Herrlichkeit ihrer Glieder vor Gott und in der Herrlichkeit der ihr gegebenen Güter. II. Uneingeschränkt gilt der erste Satz in allen seinen Theilen nur von der Kirche im eigentlichen Sinne; im eingeschränkten Sinne aber von jeder sichtbaren Kirche, welche noch wesentlich Gottes Wort hat. III. Die Herrlichkeit der Kirche ist insofern eine verborgene, als es eine vollkommene, sichtbare Gemeinde der Heiligen nie gegeben hat, noch geben wird. IV. Die Herrlichkeit der Kirche ist eine verborgene auch insofern als sie bis zum jüngsten Tage unter dem Kreuze bleibt. V. Die Herrlichkeit der Kirche ist endlich eine verborgene auch in dem Sinne, daß sie nicht in einer äußerlichen Gestaltung zum Ausdruck kommt. VI. Die Herrlichkeit der Kirche kann zu Zeiten auch insofern verborgen sein, als die ganze sichtbare Kirche keine öffentliche reine Predigt und Verwaltung der Sakramente hat. VII. Die Herrlichkeit der Kirche ist im vollsten Sinne in derjenigen sichtbaren Kirche, welche reines Wort und Sakrament hat. VIII. Die Herrlichkeit der Kirche in diesem vollen Sinne ist in der evangelisch-lutherischen Kirche.</p>	<p>I. The glory of the church consists in the glory of its members before God and in the glory of the goods given it. II. The first proposition in all its parts applies unrestrictedly only to the church in the actual sense. In a restricted sense, however, it applies to every visible church which still essentially has God's Word. III. The glory of the church is hidden in that there never has been, nor ever will be, a perfect visible communion of the saints. IV. The glory of the church is also hidden in that it remains under the cross until Judgment Day. V. The glory of the church is finally hidden also in the sense that it does not come to expression in an external form. VI. The glory of the church can also at times be hidden when the whole visible church lacks pure public preaching and administration of the sacraments. VII. The glory of the church in the fullest sense is in the visible church which has pure Word and Sacrament. VIII. The glory of the church in this full sense is in the evangelical Lutheran church.</p>

1875 PROCEEDINGS

Thesis I

Ps 138:2; 147:19-20; Rom 3:1-2; etc. | Luther

“The glory of the church ... is the high position, the favored status of the church as a fellowship which it has before all other fellowships. This favored status is apparent in that its members and its goods are exalted above all other fellowships.”¹¹ The glory of the church is found in salvation, heavenly glory and the means of grace, not in earthly external glory.

Thesis II

For proof, see the 1870 proceedings, pp. 14ff.

Hönecke provided a short summary of the eight theses to put them in the context of the entire essay. Since the points made in the second thesis had already been discussed in previous synodical conventions, the participants decided not to go into the subject again here. A short summary of what it means for a church to essentially have God’s Word was made. Otherwise the participants were referred to the 1870 proceedings, pp. 24ff.

Thesis III

Job 4:18; 15:15; Eccl 7:21; Prov 20:9; Jam 3:2; 1 Jn 1:8-9; Job 14:4; Php 3:12; Mt 12:11; 13:24,47-48; 20:1-16; 22:10-13; 25:1-2; 1 Cor 1:1-2 | Augsburg Confession VIII; Formula of Concord (Ep.) XII | Luther; Brochmand; Quenstedt; (for more, see the 1870 proceedings, p. 21)

The visible church will never consist of only sanctified Christians as, e.g., the Donatists, Cathari, Anabaptists, Baptists, Mennonites, and Methodists have taught and teach. The Christian lay member and pastor will take comfort knowing that, even though there may be many sins and problems in the visible church, where the Word and Sacrament are essentially present they will be at work creating children of God. This thesis is also useful in connection with church discipline. The purpose of church discipline is not to purify the church, but rather to win an erring brother or sister in Christ. Therefore, church discipline will be carried out with patience and Christian love.

The delegates decided to make church discipline the topic for the following year’s doctrinal discussions.

Thesis IV

Mt 5:4,10-12; Jn 16:33; Acts 14:22; Rom 8:17; 2 Tim 3:12; Heb 12:68; Mt 16:24; Lk 14:26; Rom 5:3; 6:4; 8:5; Tit 2:12; 1 Pet 1:6; Heb 10:36; Rev 21:7 | Gerhard, Luther

The Christian cross was discussed. Several terms were in use to describe the cross, such as “witness cross” [*Zeugenkreuz*], “punishment cross” [*Strafkreuz*], and “testing/purifying cross” [*Prüfungs- oder Läuterungskreuz*]. The cross cannot be described as a punishment for the Christian. The Christian cross should not be limited to only persecution for the name of Christ, but should also include all trouble that God lays on a Christian.

Chiliasm was also discussed and rejected. Chiliasm looks for a restoration of the visible church on earth. However, the OT prophets were looking ahead to the spread of the gospel in the New

¹¹ 1875 Proceedings, p. 19.

Testament era, not to a visible gathering of all God's people on earth. It was recommended that the conferences discuss chiliasm further.

Thesis V

Lk 17:20; Mt 23:10 | Apology IV | Luther

The Roman Catholic doctrine is opposed by this thesis. Roman Catholic doctrine sees its visible hierarchy as part of the essence of the church and a sign of the true church. Many other pastors and congregations have this Catholic idea. Thesis V does not oppose order in the church. It only opposes an undue and dangerous stress on church hierarchy.

Thesis VI

Ex 32; 1 Ki 19; Lk 18:8; 2 Th 2:3; Is 8:20; Hos 13:6; 1 Cor 4:18; 2 Tim 4:3; Prov 30:9; Lk 13 | Apology | Gerhard, Luther

Roman Catholics use Mt 16:18 to show the visible church cannot err. They then claim the Roman Catholic Church has not erred and therefore is the true visible church. The Gerhard quote shows that this is a misinterpretation of the passage.

Thesis VII

Jn 8:31; Jer 23:28; Ps 138:2; 2 Cor 2:14-17

There is no difference in glory for the members of the various visible churches. All believers are clothed with the glory of Christ. However, there are grades of glory in respect to the goods [Güter], depending on the purity of the Word and sacraments.

To have and preach the pure Word of God, the following are required:

1. The whole Scripture must be recognized and accepted as the Word of God.

2 Tim 3:16; Mt 5:18-19

2. The whole Scripture is the only supreme standard for faith and doctrine.

Deut 4:2; Is 8:20; Lk 16:29; 2 Pet 1:19

3. God's Word interprets itself and may only be interpreted as it interprets itself.

Ps 119:105; 2 Pet 1:19-20; 1 Cor 1:21; 2:14; Col 2:8; Rom 12:7

4. Christ must be taught as the center of all Scripture.

1 Cor 2:2; 3:11

5. Law and gospel must be distinguished correctly, or, God's Word must be correctly divided.

Jn 1:17; 2 Tim 2:15

Thesis VIII

The proof for the eighth thesis consists in showing that the Lutheran church teaches points 1-5 made under the previous thesis.

1. *Formula of Concord XI | Luther*

2. *Formula of Concord | Luther*

3. *Apology IV; XII; Smalcald Articles II | Luther; Gerhard; Kromayer*

4. *Augsburg Confession XXVI; Apology IV; XX*
 5. *Formula of Concord (Ep.) V | Luther*

Topic: Church Discipline [*Die Kirchengzucht*]

Number of theses: 5

Occasions: The 26th Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. Grace, Milwaukee, WI (June 15-20, 1876). Four morning sessions; The 27th Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. Watertown, WI (May 31-June 6, 1877). One morning session; The 28th Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. St. Matthew's, Milwaukee, WI (June 20-26, 1878). First four morning sessions

Sources: *1876 Proceedings*, pp. 15-22; *1877 Proceedings*, p. 15; *1878 Proceedings*, pp. 16-30

Theses:

I. Die Kirchengzucht ist das von dem Worte Gottes geforderte, und in demselben näher bezeichnete Einschreiten einer christlichen Gemeinde gegen bestimmte Sünden ihrer Glieder.
 II. Was die Art und Weise dieses Einschreitens betrifft, so hat es zu geschehen a) in der Ordnung Christi; b) im Geiste brüderlicher Liebe.
 III. Gegenstand der Kirchengzucht sind diejenigen Glieder der Gemeinde, die entweder in Lehre oder Leben sich gegen Gottes Wort versündigen.
 IV. Der Zweck der Kirchengzucht ist die Besserung und Wiedergewinnung des Sünders, selbst in dem Falle, daß um seiner beharrlichen Unbußfertigkeit willen der Bann an ihm vollzogen werden müste.
 V. Der Bann ist Sache der ganzen Gemeinde und kann nur nach vorhergegangenem einstimmigen Urtheil derselben verhängt werden.

I. Church discipline is the intervention of a Christian congregation against particular sins of its members. This intervention is required by God's Word and more closely identified in it.
 II. As far as the manner of carrying out the intervention is concerned, it must occur a) in the order of Christ; b) in the spirit of brotherly love.
 III. The objects of church discipline are those members of the congregation who either in doctrine or life sin against God's Word.
 IV. The purpose of church discipline is to recover and win again the sinner, even if excommunication must be carried out against him because of his persistent impenitence.
 V. Excommunication is a matter of the entire congregation and can only be imposed after the congregation has come to a unanimous decision.

1876 PROCEEDINGS

Theses I and II were printed with summaries of the explanations and discussion. Theses III-V were printed but not explained or discussed. Although thesis II was accepted, there would more discussion of it at the 1877 and 1878 synodical conventions. A Pastor Reichenbecher co-authored the theses.

Thesis I

Lev 19:17; Is 5:20; 56:10; Jer 6:13-14; 23:14; Ez 3:17; 13:9-10; 22:2; 33:8; 34:4; Mt 18:15-17; Eph 5:11; 1 Tim 5:20; 2 Tim 2:25; 4:2; Tit 1:9; 2:15; Lk 17:3

In general there are two errors regarding church discipline. Some attach too much importance to church discipline, making it an essential part of the church. However, it could happen that true believers are in a minority in a congregation and therefore church discipline is not carried out. That congregation would still be a church if Word and Sacrament are present. Others err in not realizing the importance and necessity of church discipline.

The phrases "intervention of a Christian congregation," "particular sins," and "required by God's Word" were further clarified.

Thesis II

Mt 18:15-17 | Large Catechism (8th commandment) | Luther

Christ gave us the order of church discipline in Mt 18:15-17 because out of his love he wants the sinner to be save. The three steps of church discipline were explained.

The remaining three theses were left for the following convention (although only thesis III would ever be discussed at convention—it was discussed at the 1878 convention).

1877 PROCEEDINGS

The second thesis was discussed again. Some did not agree with the previous year's synodical proceedings which only allowed the witnesses of Mt 18:16 to be interpreted as eye witnesses [*Zeugen der Tat*]. The dissenters understood those called on to participate [*Hinzuzuziehenden*] in the second stage of church discipline to be assistants [*Gehülfen*] and admonishing witnesses [*Zeugen der Ermahnung*]. Because of the need to correct the previous year's proceedings, because of the lack of a proposal and because there was important business to take care of, the discussion was tabled until the following year.

1878 PROCEEDINGS

The convention decided to start over and discuss thesis II again from the beginning. This time the explanations were longer (11½ pages as opposed to the previous 4½) and had more support from Scripture and Lutheran writings. Thesis II was printed with the new explanations and discussion. Thesis III was printed with explanations. Theses IV and V were printed but not explained or discussed.

Thesis II

Mt 18:15-18; Ps 141:5; Gal 6:1; 1 Cor 5; Deut 19; 1 Th 5:14; 1 Tim 5:1-2; 2 Tim 4:12 | Large Catechism (8th commandment) | Luther; Hartmann; Gerhard; Dannhauer; Theological Faculty at Wittenberg; Kocher

The three steps of church discipline from Mt 18 were once again explained. The dispute centered on the witnesses in the second step of the discipline process (cf. pp. 19ff). Are they required to be eye witnesses of the sin? What if the sinner denies the sin in the first step? At what point does the second step with the witnesses apply? How does the injunction to bring *one* or two others along agree with the rest of the verse and Deut 19:15 which demand at least two witnesses? The following answers were given. Deut 19 has to do with the judicial investigation and determination of sin. This would require two or more eye witnesses and would apply to someone who denied the sin. However, Mt 18 is not applicable to a sinner who denies his sin and has no eye witness against him. The words of Christ there have as their goal evangelical admonition, not investigation. The witnesses do not have to be eyewitnesses. The function of the witnesses is to help in admonishing the sinner and to see that the discipline is carried out properly. The motion was made to accept the following statement:

The synod declares concerning the question in what capacity the persons called upon to participate [*die hinzuzuziehenden Personen*] in the second step of admonition should be regarded, that they can be called upon [*hinzugezogen*] in a double sense: 1) that they admonish [*vermahnen*] the sinning brother, 2) that they may act as witnesses before the congregation in a specific circumstance stated by the LORD, namely “if he does not listen to them.”¹²

After further discussion the statement was accepted with the change “Those called upon to participate [*die Hinzugezogenen*] are witnesses and assistants [*Gehilfen*] of the admonition.”¹³

Thesis III

All communicants may fall under church discipline if they in life or doctrine publicly sin in a way that is dangerous to their status as believers. Non-communicants of the congregation are not included in church discipline, although they may be admonished by a Christian. These are general rules; it is not possible to cover all specific cases.

1 Cor 5:12-13; Tit 3:10; Rom 16:17; 2 Jn 10; 1 Tim 1:19-20; 2 Tim 2:17,21; Prov 22:10; Rev 2:2,14,20; Rom 14:1 | Dannhauer; Luther

The remaining two theses were to be discussed at a later date (they never were discussed at convention). A different subject was to be chosen for the doctrinal discussion at the next convention.

<p>Topic: Faithfulness in the Preaching Office [<i>Die Treue im Predigtamt</i>] Number of theses: 3 Occasions: The 43rd Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. St. Matthew’s, Milwaukee, WI (June 22-27, 1893). Three sessions; The 44th Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. First Evangelical Lutheran Church, Manitowoc, WI (June 21-26, 1894). Two sessions Sources: <i>1893 Proceedings</i>, pp. 17-40; <i>1894 Proceedings</i>, pp. 19-58</p>	
<p>Theses: I. Die Treue im Predigtamt erfordert, daß ein Prediger die Gnadenmittel und die Seelsorge mit Sorgfalt verwalte. II. Die Treue im Predigtamt erfordert, daß ein Prediger der Verwaltung der Gnadenmittel und der Seelsorge mit Beständigkeit nach Gottes Willen obliege. III. Die Treue im Predigtamt zu beweisen ist um ihrer Schwere willen nur möglich dadurch, daß die Prediger sich von Gott dazu tüchtig machen und beständig durch seinen Trost stärken lassen.</p>	<p>I. Faithfulness in the preaching office requires that a preacher administer the means of grace and pastoral care with diligence. II. Faithfulness in the preaching office requires that a preacher steadfastly attend to the administration of the means of grace and pastoral care. III. Because of its difficulty, showing faithfulness in the preaching office is only possible when the preachers are made capable of it by God and are strengthened continually through his comfort.</p>

¹² *1878 Proceedings*, p. 22.

¹³ *1878 Proceedings*, p. 24.

1893 PROCEEDINGS

At the last two synodical conventions a Pastor Ed. Hoyer had presented theses on the doctrine of the call. Part of the second thesis on faithfulness to the call had not been discussed. Because of the importance of the subject, Hönecke was asked to prepare theses on it. He prepared the theses and entitled them "Faithfulness in the Preaching Office."

The first thesis was printed as well as the first part of what were mostly explanations to that thesis by Hönecke. The first part of the thesis has to do with diligence in administering the means of grace. The second part, which was dealt with the following year, has to do with diligence in pastoral care.

Thesis I (Pt 1)

Diligence in administering the means of grace:

Regarding the Word of God.

-Integrity and completeness

Mk 16:15; Mt 28:20; Acts 20:27; 2 Tim 2:2

-Purity

2 Cor 2:17 | Luther

-Purposefulness

Jn 20:31; Rom 10:14-17; Gal 5:6,22; Eph 1:6,12,14; Lk 16:29-31; Mt 9:13; Mk 2:17; Lk 5:32; Mk 6:12; Lk 24:47; Acts 17:39; 20:21; 26:20; Lk 15:7; Acts 5:31; 16:30-31; Mt 21:32; Mk 1:15; Lk 18:13-14; Rom 7:22; Gal 5:6; Ps 119:32; 1 Jn 5:1; 4:20; Tit 3:8

-Ability to teach

2 Tim 3:16; 1 Tim 3:2; 2 Tim 2:2,24; 1 Cor 3:10; Rom 15:20; Jude 20; 1 Cor 3:9; 2 Tim 2:15; Lk 1:76-77; 2 Cor 4:6; 1 Cor 2:4-5; Jn 17:3; 1 Cor 14:7 | Luther

Regarding the sacrament of baptism

-According to the institution of Scripture and the use of the church

-See that parents bring their children soon after birth

Jn 3:5-6

-See that the baptized have proper godparents

-See that the baptismal celebrations are carried out in a proper way.

-See that the baptized later go to a Christian day school to learn what they have in their baptism

2 Tim 2:8

Regarding the sacrament of Holy Communion

-According to the institution of Scripture and the manner of the Lutheran church

-See that the members are going to communion

-See that they are benefiting from the peace and joy against sin the sacrament offers

-See that only those of our faith are allowed to participate

Regarding confession¹⁴

- Receive the registration for confession personally whenever possible
- When a person registers, take the time to talk with him/her
- Prepare for confession

Regarding confirmation

- Prepare the lessons well
- Make sure each child is ready to be confirmed
- Care for the confirmed

Regarding marriage

- Concern for engagement
- Make sure God's Word is a part of the marriage
- Pay attention to the manner of celebrating after the ceremony

Regarding burial

- Bury only believers
- Preach the Word
- Preach to the audience at this opportune time

1894 PROCEEDINGS

Theses I-III were printed along with explanations for I (Pt 2), II, and III and some points of discussion.

Thesis I (Pt 2)

Diligence in pastoral care:

In general

2 Pet 3:9; Jn 17:15; Is 38:17; 1 Th 5:23-24; 1 Pet 1:5; 2 Th 3:3; Deut 4:9,15; Josh 23:11; Prov 4:23; Acts 20:28; 1 Tim 4:16; Ps 119:109; 73:28; 2 Cor 1:24 | Luther

According to a member's age and situation in life, e.g., poor, sick, or suffering

Mt 25:35; Eze 34 | Luther

Temptations of the time

Jn 13:24; 1 Jn 2 | Luther

-Dancing

Luther

-Card playing

-Drunkenness

Luther

-Too much pride in clothing and outward appearance

1 Pet 1:1-4 | Luther

¹⁴ As Hönecke points out in the essay, the following (confession, confirmation, marriage and burial) are included in this section, although they are not sacraments.

- Societies and clubs, e.g., the Lodge
Ps 35:15-16; 1 Tim 6:5
- Overemphasis on social work and the things of the earth
Mt 6:33; Acts 19
- Chasing after wealth
Luther

Conclusion: pastoral care is difficult but it is also a holy commitment and obligation
Acts 20:31; 2 Tim 4:5; Eze 3:17ff; Lk 9:56

Thesis II

Steadfastness according to the scope of the call, especially in the preaching of the Word
Mt 5:19; 28:19-20; Mk 16:15; Acts 20:27; 2 Tim 3:14,16; Lk 12:42; 2 Tim 1:13; Heb 5:12-14; 6:1 | Luther

Steadfastness according to willingness
Jonah 1:3; 4:1-2; 1 Cor 9:17; 2 Tim 2:9; 2 Cor 4:1 | Luther

Steadfastness according to the position God has given him among Christians
1 Pet 5:3 | Luther

Steadfastness according to the will of God

- God's will in relation to the preacher
1 Pet 5:2
- God's will in relation to the hearers
Acts 2:23; 4:28; 1 Tim 2:4; 2 Pet 3:9; 2 Cor 6:1; 1 Cor 3:9; 2 Cor 1:24; Mk 16:16; Rom 11:13; 1 Tim 4:16 | Luther
- God's will in relation to himself
Eph 1:6,12,14; Rev 4:10-11; 5:9-10,12-13

Thesis III

Ability is from God through his Word, not from ourselves
2 Cor 2:16; 12:59; Col 1:24; Rom 10:17; Gal 3:2,5

Different areas of ability are

- Virtuous preaching
Rom 10:15,17
- Wisdom
1 Cor 4:2; 2 Tim 2:2; Col 2:2-3; Ps 19:8; 119:4,130
- Good advice
Ps 119:24
- True courage
- Conscientiousness
Heb 4:12

Ability is a gift from God

1 Tim 4:13-16; 2 Tim 2:15-17; 2 Cor 3:5; 1 Pet 4:11

Proper behavior over against God includes

-Work

Mt 9:37-38; 2 Tim 2:15; Heb 3:5; 1 Cor 5:10; Gal 4:11; 1 Th 5:12; 1 Tim 5:17; SoS 14:22; 2 Tim 1:13; 1 Tim 4:13,15; Ps 1; Lk 1:46-55; Ps 119:25,92,97-98, 103,116,155

-Prayer

Jam 1:5; Php 1:9; Col 1:5; Rom 15:30; Col 4:2ff; Eph 6:19; Jam 4:2

In addition to ability, the preacher needs God's comfort

-God's comfort in all trials, temptations and offenses

Heb 12:6,11; Ps 116:7,13; Is 28:19; Ps 119:71; Is 26:16; Ps 18:7; 77:4; 2 Cor 12:7-9; 1 Pet 1:5-6; Is 40:27ff | Luther

-God's comfort in all difficulties and toils

Jam 3:1-2; Num 11:16; 1 Cor 3:5 | Luther

-God's comfort in his proper God-pleasing call in a congregation

-Even with little "success"

1 Ki 19:18; Rom 11:3-4 | Luther

-Knowing the God who called him rules everything according to his will

Jn 15:15; Acts 1:7; Is 28:29; Ps 97:2; Is 45:15; Rom 11:33-34; Jn 14:12 | Formula of Concord XII | Luther

Topic: Worship at Home [<i>Der Hausgottesdienst</i>] Number of theses: 3 Occasion: The 47 th Convention of the German Evangelical Lutheran Synod of Wisconsin and Other States. St. Peter's, Milwaukee, WI (June 23-29, 1897). Four morning sessions Source: <i>1897 Proceedings</i> , pp. 21-74	
Theses: I. Die Pflege des Hausgottesdienstes darf im christlichen Hause nicht fehlen, weil Hausväter (Hausmütter) nicht nur darin nach Gebühr den trefflichen, biblischen Vorbildern nachahmen und die Rechte ihres geistlichen Priestertums naturgemäß ausüben, sondern auch, weil sie darin dem besonderen Befehle Gottes den nötigen Gehorsam leisten. II. Der Hausgottesdienst ist so auszurichten, daß man mit weislichem Maß die in der Schrift angezeigten Bestandtheile nach deren Art recht in Brauch setzt. III. Der Hausgottesdienst geschieht vor allem, um Gott zu dienen, und darnach in Bezug auf die daran Teil nehmenden dazu, sie im Glauben zu erbauen und also ihre ewige Seligkeit zu fördern.	I. Christian fathers (and mothers) must not fail in maintaining worship at home because in worshipping at home they not only dutifully imitate the excellent biblical examples and exercise the natural right of their spiritual priesthood, but they also render necessary obedience to the special command of God. II. Worship at home is to be organized in such a way that one in prudent measure correctly makes use of the constituent parts indicated in Scripture according to their type. III. Worship at home takes place above all to serve God, and afterwards, with regard to the participants, to edify them in the faith and therefore to foster their eternal salvation.

Hönecke introduced the theses by distinguishing the public preaching office [*das öffentliche Predigtamt*] from other preaching offices. This led into the importance of the preaching office in the home. The three theses were printed in the proceedings with explanations.

Thesis I

Worship at home is necessary

Acts 2; 11:19-26; Heb 10:25

-Because fathers and mothers dutifully imitate the excellent biblical examples

1 Cor 11:3; Prov 1:8; 30:17; Gen 18:19; Heb 6:12-13; 11:8-9; Gen 8:20; 33:20; 12:8; 26:25; 13:4; 21:33; 27:42-46; 25:23; 28:1,6; 37:10; 48; 49; Josh 24:15; Jn 4:53; Acts 10; 18:8 | Jerome, Chrysostom; Clemens of Alexandria; Tertullian; order of the old Egyptian church; morning and evening songs | Gerhard; Luther; Pietists (e.g. Tholuck); hymnal

-Because fathers and mothers exercise the natural right of their spiritual priesthood

1 Pet 2:2,5; Ex 19:6; 1 Pet 2:9; Rom 12:7 | Luther

-Because fathers and mothers render necessary obedience to the special command of God.

Ex 12:24-27; 13:8,14-16; Deut 4:8-11; 6:2,20ff; 11:19ff; Joel 1:2-3; Col 3:16; Eph 5:19,22ff; 6:7ff; Col 3:18ff | Luther

Thesis II

How long should worship at home last? A time amount cannot be legalistically set. The Word should dwell among us richly, but consideration should be given to circumstances such as time spent at work and the attention span of children

Col 3:16; Gen 27; 1 Sam 2:19ff; 2 Tim 1:5; 3:15 | Luther

How often should worship be held at home? Morning and evening devotions as well as table prayers should be the minimum.

Col 3:16; Ps 5:4; 63:2; 119:147-148; Is 50:4; Zeph 3:5; Ps 107:31,36-37; 136:1,25; 24:9; 119:55; 63:7; 92:2; Is 26:9; Deut 6:10-12; 8:10; 11:19; 6; Rom 1:18-21 | Preface to the Large Catechism, Large Catechism (explanation of Holy Communion); Small Catechism | Luther, hymnal

What are the parts of worship at home and their proper use? God's Word read devoutly and prayer offered devoutly.

Mt 5:17-19; Rom 3:20; 7:7; Ps 119; Mt 19:16ff; Rom 7:13; Mt 13:52; Acts 17:11; Lord's Prayer; Psalms; Ps 119:32; Jn 15:5; Tit 3:8; 1 Cor 3:2; Mt 6:19-20; 2 Cor 12:14; Ps 86:7; Jer 2:27 | Apology; Catechism | Luther; hymnal; prayer books

Thesis III

The purpose of worship at home is, above all, to serve God. We do not worship to merit righteousness before God, but as thanksgiving for what he has done for us in Christ. Worship to serve God occurs in prayer, reading of Scripture and all we do every day when we follow God's will.

Is 64:6; Ps 103:1; Gen 28:18ff; Ex 24:4ff; Ps 57:8,10; 108:3-4; 65:1,9; 59:17; 92:1-2; Lam 3:22-23; Is 26:8-9; Ps 119:123,130,135,147-149; Jn 5:23; 7:16; 8:47; Ps 138:2; Rom 12; 6:10; Mic 6:8; 10 commandments; Ps 119:138; Mal 1:6; Tit 3:8; Ps 119:32; Rom 7; Mt 15:32 | Apology XV (VIII); Large Catechism (Conclusion to the 10 commandments) | Luther

The purpose of worship at home is to edify us and others in the faith. We are edified through the Word to knowledge and confidence in the doctrine of faith in Christ.

1 Pet 2:5; Eph 4:12,15-16; 1 Th 5:11; 1 Cor 3:10-11; Rom 15:20; Jude 20; Mk 9:24; 2 Th 3:2; Lk 24:25; Lk 18:8; 2 Th 3:2-3; 1 Th 3:7,10; 2 Th 1:3; 1 Cor 16:13; 1 Pet 2:2; 1 Tim 4:15; Mt 25:24ff; Is 11:9; Jn 17:3; 2 Pet 3:18; Col 1; 2 Th 2:17; Heb 11:1; Is 26:3-4; 14:32; Jer 17:7; Ps 71:6; 119:42; Rom 4:17-20; Ps 7:2; 18:3; 73:28; 2 Cor 1:9; 3:4; Mt 4:4; 27:43; Heb 2:13; Prov 3:5; Jn 20:29; Mk 10:24; Heb 3:6; Ps 19:8-9; 2 Pet 1:19; 1 Cor 15:58; Ps 16:11; Ps 34:9; Heb 6:5; 1 Jn 3:1; 1 Pet 1:12; Mt 13:16; Lk 10:23; Heb 13:9 | Luther; Paul Gerhardt

The purpose of worship at home is to foster in us and others our eternal salvation. Christian fathers and mothers not only foster the salvation of their family, but also through their work they may encourage their children to serve God in the ministry of saving souls.

1 Tim 4:16; Lk 12:20; Ex 20:24; 2 Tim 1:5; Ps 122; Php 1:23 | Small Catechism (Preface) | Luther