

## Church and Christian Hope

- Dr. David Scaer
- 1) Church, 2) Ministry, 3) Antichrist, 4) Election, 5) Eschatology
- “A sermon on justification and sanctification convert nobody”
- Lutherans have justification and sanctification, but lack a doctrine of atonement
- Catholics have a doctrine of atonement, but not justification

### MARCH 6, 2001: CLASS

- Eschatology: realized – if you make it future, you start to create a new religion
- Election: only prominent because of the election controversy of the 19<sup>th</sup> century
  - If God wills it, it must occur (Piotr’s point is taken on this point)
  - Even in the beginning of Matthew, Israel is condemned
    - Genealogies – 14 generations to Babylon
    - “All Jerusalem” is troubled with Herod about the coming of the Messiah
- Antichrist: The problem is that we’ve already identified the antichrist – the Pope
  - But this is not a biblical identification; it makes the confessions scripture
  - This was not a doctrinal statement, but a historical one
  - Luther thought he was living in the end times, when the antichrist must exist
  - The antichrist is also present in other persons beyond the pope
- Ministry: “The Lutheran Understanding of Church Fellowship”
  - One of the big topics in the LC-MS today
  - Admission to the Lord’s Supper is touchy because it involves families and friends
  - Just because someone says and believes something, doesn’t mean they understand it
  - Religion should not simply be “head knowledge”; it must be in the heart and soul
  - Jesus is left out of the LC-MS Doctrine of the Ministry
  - Our pastors have a lack of self-definition: pastors are forever defining who they are
  - The progression of motions coming to the Synod:
    - 1) Lay minister – 2) ordained deacons – 3) assistant pastors – 4) auxiliary pastors
    - We are creating ministerial functions apart from the person of the pastor
  - The scriptures take the person to Christ who will baptize and feed for the forgiveness of sins
  - The office of the pastor exists to help people:
    - He is the person of Christ in the midst of the congregation
    - People sense that their pastor has no sense of responsibility to them or for them
    - His job is not the preservation of dead orthodox doctrine, but to help
- Church: It’s mush!
  - Baptism and Mass are a totality that cannot be separated
  - But what about the borderline situations? Who is in and who is out of the flock?
  - There is never a perfect congregation, or a perfect Christian
  - Two movies: The Mission, and The Black Robe
  - These are the doctrines where you will see the imperfection of Christianity
  - Jesus is also kept out of the model of the church
  - The church is NOT the gathering of people with faith consciousness

## MARCH 8, 2001: CLASS

### FELLOWSHIP

“The Lutheran Understanding of Church Fellowship”

- Two approaches to the church:
- 1) Something from above
  - The person of Christ in the world in order to redeem the damned
  - The place where the sacraments are celebrated and the Word is preached (objective)
  - Everything we have comes from above (Ephesians 1:3-14)
- 2) Something from below:
  - The church as an association of likeminded people
  - A group of Christ-conscious people (subjective)
- Schleiermacher was able to revive “Christianity” in the age of rationalism
- The church is built on the ministry of the confession that Jesus made (B of C, Treatise)
  - WELS continues to teach that the ministry is “adiaphora”
- The Triune God is the pattern for fellowship
  - “The Son and the Holy Spirit share in the deity of the Father”
    - They are persons who participate in the one essence of the Father
    - There is an eternal, sacrificial community within the divinity
  - “The church shares in the communion of the persons through being united with the Son”
    - We now participate in an eternal and sacrificial community
    - Luther himself defined the church by baptism
  - “I believe in one, holy, catholic and apostolic church”
    - It is an article of faith: it cannot be “seen”, and cannot be proved
    - But Jesus is also “invisible”, except in the Eucharist where he *is* seen
    - A doctrine of visible and invisible church leads to a doctrine of 2 churches!
      - In the garden, we saw the creator in the creation
      - After the fall, we no longer saw the creator in the creation
      - The sacraments are the way in which we can once again see God in creation
    - God always works through his world
  - The marks of the church are greater than the A.C.
    - Where people are suffering for Christ?
    - Where people are serving those in prison, feeding the hungry?
    - Where the crucifix is seen and heard about?
    - There are visible discrepancies
  - “The one church expresses herself outwardly as the assembly around Gospel and sacraments.”
  - “The internal and external fellowship are facets of the one church.”
  - “Internal fellowship is constituted by faith, the external fellowship is expressed by confession.”

Jean Cauvinn = John Calvin

Bach B Minor Mass, “credo in unum santum catholicum et apostolicum ecclesium”

## MARCH 13, 2001: CLASS

### The Church

- What is the church?
- Luther said a seven-year-old child knows what the church is

- If that were so, we could ask a seven year old child what it is and burn our synodical resolutions
- The minister is there personal and professional life are identical
- A pastor shouldn't say what his day off is because he *has* no day off

### Fellowship

- Christian membership supposedly can't be determined because we "can't look into people's hearts"
  - But then the church essentially exists only in God's mind – Calvinism!
  - Why does Paul say "if you confess with your lips" (Romans 10:9)– Lutheranism!
  - The invisibility of the church cannot be pushed too far
- Salvation and justification are *not* the same thing
  - Justification is here and now, the present condition
  - Salvation is eschatological, the future condition
- Christ is present in worship because of the Word and the sacraments
  - Old LC-MS churches had a picture of Jesus over the altar
  - Crucifixes were usually present, until early in the 20<sup>th</sup> century
  - Now we want to make the church building as casual as possible
  - We are losing the sense that this is where Jesus is present
- Internal unity: The Church Manifest to God
  - "Perfect, and known only to God" – LCMS doctrine
  - The doctrine of the Church is the tragedy of Christendom
- External unity: The Church Manifest to the People
  - Gospel is preached purely and the sacraments rightly administered
  - The doctrine of justification is Christology in practice
  - "Any chunk of the Gospels is the Gospel"
  - The liturgy was spread among the early churches *as is*
  - *Doing* the same thing is as important as *believing* the same thing
- The Trinity
  - In the Spirit we have fellowship through the Son with the Father
  - 1 John 5:7-9: Reformed see this as a reference to Jesus' coming in time

### MARCH 14, 2001: CLASS

#### The Catholicity of the Church

- The Church is the replacement of Israel
  - There is not a "one to one" correspondence, however
  - The faith of the New Testament is different from that of the Old Testament
    - "Many kings have longed to see what you see"
    - "The law came through Moses; grace and truth came through Jesus Christ"
  - Jesus has now come: there is a fundamental difference
- The Church is eternal and present in Christ
  - Election: Christ is elect in God, therefore in his election the church is also elect
- Calvinism: God chooses individuals, then Christ atones for their sins
  - You're never certain of the location of the church
- Catholics: atonement, sanctification and election but not justification
  - They exact a punishment for a crime that's already been paid for!
- Lutherans: justification, election, and sanctification but not atonement

"Rast, Vehse, and Walther" by David P. Scaer

- Different forms of government
  - *Episcopal*: the bishops rule
  - *Conciliarist*: the pastors rule
  - *Presbyterian*: the pastors and the “lay” elders rule
  - *LCMS*: a mix of all three
- When Paul says he is not ashamed of the Gospel, he means
  - Jesus *life*, not just
  - The bare forgiveness of sins
  - Oral tradition changes too frequently for it to be reliable for 60 years!
  - Paul’s letters presuppose knowledge of Jesus’ story
  - Romans presupposed a well developed church
- Different translations of the Bible in a sense set up different *communions!*
  - A certain translation propagates a certain version of the Gospel
  - Scholars, then, are not necessarily the best translators!
- Justification: happened years ago
- Salvation: will happen on Judgement Day
  - “Work out your salvation with fear and trembling”
  - We are acceptable to God in the Church
  - Outside the church, we could fall away
  - “Deliver us from evil”; your soul should not be secure
  - If you live your life like nothing’s bothering you, he becomes an obnoxious person

### MARCH 20, 2001: CLASS

#### Doctrine of the Ministry

- The LCMS does not have a consistently-held understanding of the Ministry
  - LCMS doctrine comes out of the belief in the universal priesthood of all believers
  - *Pieper*: ministry is commended not by command but by example
  - *Pieper*: it is not necessary to have an office of the ministry (p.449)
  - *Scaer*: “spiritual priesthood” of the laity refers only to justification
- People can believe falsely, but not the pastors
  - “Assistant Pastors” are giving responsibility to people not prepared for it
  - *Matthew 5:19*: “greatest/least in the kingdom of the heavens”
- The Office of the Ministry in Scripture
  - *Matthew 9:35*: “they were like sheep without a shepherd”
  - In describing Jesus, he describes the Apostles, and then us
  - In Luke, Jesus sends out “the seventy (-two)”

### MARCH 22, 2001: CLASS

- LCMS sees “ordination” as simply the first installation
- Anglicans localize ministry in the office of the bishop
  - Church of England kept Bishoprics over and against Presbyterianism
  - The Crown appoints the Bishops to keep control over the Church
  - Erastianism: where the ruler controls the church
- Rome sees the authority vested in the office of the bishop
  - The Pope appoints the Bishops
- The Office of the Ministry should be a conclusion, not a starting point
  - It should flow out of the understanding of the Gospel and the Sacraments

- An ability to articulate doctrine is not the sign of key orthodoxy
- Liturgy teaches by implication, not explicitly
  - Patriotism does not depend on an ability to articulate the US constitution
  - You don't need to know the constitution to sing "The Star-Spangled Banner"

### 1 Timothy

- As much an episcopal letter as a "pastoral" letter
- Provides directions for leaders and lay people

### MARCH 27, 2001: CLASS

The President of the United States serves the people at their choice. He has authority over the armed forces, the administration, etc. But even though he serves on behalf of the people, no other American has the power the President has.

- "Theologoumena": a theological truism like Law & Gospel, Word & Sacrament
- The office of the ministry flows out of the office of the Apostles, and the office of Christ
- 1517-1521: Luther's period of "enthusiasm"
  - Emphasis on the priesthood of all believers
  - This really is the doctrine of justification carried into life
- 1521-1545: Luther wakes up and encounters the Anabaptists
  - Emphasis on the sacramental nature of the Office of the Ministry
  - Melancthon established the ministry on Luke's "Sending of the Seventy Two"

### MARCH 29, 2001: CLASS

- Baptists will allow you to commune, but won't acknowledge your baptism as valid!
- Roman Catholicism even considers participation in the Mass as an act of personal piety
- Communion is seen only as existing for faith, for strengthening one's own "personal belief"
- The most important part of communion is "given for you for the forgiveness of sins"
- The Gospels were written to form people's impression of Jesus for worthy communion with him
- When we go to Mass, we are *all* permitted to enter into the holy of holies
- When we go to Mass, we are asking God to sacrifice *us* along with Jesus

### APRIL 3, 2001: CLASS

- ELCA had agreements with:
  - Rome
  - Geneva
  - Canterbury
- Write 3 questions based on the notes
  - 4 multiple choice answers
  - 1 "none of the above"
- Funerals
  - Rated 6.4 by the CTS-FW faculty (Scaer = 4.6)
  - Germans take an idea,
    - push it through as much as they can,
    - then reference the heck out of it
- October 1999: "Demagoguery or Democracy", Larry Rast

- Office of the Ministry
  - Is the congregation like a country clerk, who *must* give out marriage licenses?
  - Or is it like a parent, with the minister a child who the parent can do with as they please?

#### APRIL 5, 2001: CLASS

- “kirche” is *not* the same as “gemeinde”
- Where Pieper says “Church”, the translator says “parish” or “congregation”
  - Saul was not permitted by Samuel to go off and sacrifice by themselves
  - When Daniel was in Babylon, he faced Jerusalem and sacrificed in the spirit
  - Original sin was Eve becoming priest, not congregation, Adam becoming God, not priest
- The miracles of Jesus are inaccessible to us, but the resurrection is
  - Jesus’ healings take away sicknesses which lead to death
  - This is the atonement; Christ taking away the sin of the world
  - See Isaiah 53, which is fulfilled entirely in Christ
- The resurrected Jesus says, “Go tell my brothers that I will see them in Galilee”
  - This is absolution pronounced on them
  - “brothers” are those who do the will of the Father (Matthew 12:50)
  - So his disciples *do* the will of the Father; they are absolved
  - The will of God is to suffer along with Jesus

#### APRIL 19, 2001: CLASS

##### TEST:

- 1 Timothy 3 and 4
  - Pieper: there is no command, but only an example, for the ministry
  - The letter was to be read publicly: 2<sup>nd</sup> person singular and plural are used
- The Epistles prove:
  - 1) There were pastors appointed by the apostles
  - 2) They followed in succession from the apostles
  - 3) The apostles knew they would not be around forever
- The Apostles:
  - Matthew 9: “Pray that the Lord of harvest send workers...Then he called to him the 12.”
  - Feeding of the 5,000: the apostles feed the 5,000, not Jesus

#### MAY 10, 2001: CLASS

##### Where does the church have its origin?

- Out of the side of Christ, according to the Gospel of John (Raymond Brown)
- The Tale of Cana can be superimposed upon the Tale of the Cross
  - Mary is present
  - Water and Wine / Water and Blood is present
  - Jesus’ glory is shown forth
- Built on Matthew 28 and Matthew 16

##### Eschatology

- Believers: Paradise, 3<sup>rd</sup> Heaven, Abraham’s Bosom, “Under The Altar” (Rev. 6:9)
  - Then: Resurrection of the Righteous
- Unbelievers: Prison

- Then: Resurrection of the Condemned
- Yuch: the immaterial personality focused on things of this world
  - See Matthew 6:25: “Do not be considered in your soul about the things of this world”
  - This is the part that keeps us awake at night
- Pneuma: the immaterial personality focused on God
  - People don’t go to hell because they break the law
  - People go to hell because they don’t accept the atonement / reject the gift
  - See 1 Peter 3: people in hell do indeed have the pneuma, but do not use it?
- What about:
  - Magnificat: “My soul does magnify the Lord / My spirit rejoices in God, my savior”
    - It’s a Hebrew parallelism: the soul and the spirit are the same
    - If it’s *not* a parallelism, then Mary is worshipping two Gods: OT and NT
  - 1 Thessalonians 5:23: “May your whole spirit, soul and body be kept blameless”
- Revelation 6:9: “I saw under the altar the souls of those who had been slain because of the word of God (Jesus?) and the testimony they had maintained.”
  - The testimony: a confession made unto death
  - The “souls” are troubled under the altar for “Holy Mother Church”

### MAY 15, 2001: CLASS

- Tripartite Humanity:
  - Luke 2: “My soul rejoices in the Lord / my spirit rejoices in God my savior”
    - Hebrew parallelism; if soul and spirit were different, the Lord would be different from God
  - Hebrew 4:12: The word of God separates that which is inseparable
    - The soul and the spirit canNOT be separated, just as bones cannot be separated from marrow
  - 1 Thess. 5:23: soul and spirit and body
    - These are all the same thing
    - “Love the Lord your God with all your strength, soul, mind, and body” – not different things
- Dichotomy is the only reasonable belief

### MAY 17, 2001: CLASS

- Tom Chopp asked Dr. Scaer for a letter of recommendation
  - You cannot have a man in a congregation where people are leaving
  - It takes too much work to get people into a congregation, gentlemen
- Common cup
  - If you have a dentist trained that everybody has AIDS, they can’t get passed it
  - You won’t be able to solve the problem in your lifetime
  - You can teach the preferred method, but may not be able to change it
- The Resurrection
  - Matthew’s Gospel is concerned about the body: the disciples stole it!
  - Luke’s Gospel is concerned about the flesh: Jesus was just a ghost!
  - 1 Corinthians
- The Temporary Place
  - Paradise
  - Abraham’s Bosom
  - “In Christ”
  - Paradise
  - “under the altar”

- Both Hebrews and Revelation say that the dead know what's happening
- Revelation suggests that the saints even pray for us
-