

## LUTHERAN

The Lutheran Church dates from the eve of All Saints Day, Oct. 31, 1517, when Martin Luther tacked his celebrated 95 theses on the Castle Church in Wittenberg, in protest against the sale of indulgences as carried on by the Roman Church under Tetzel in Germany. Luther had no intention at the time of withdrawing from the Catholic Church, in which he was a priest or monk, but was striving to put down a great evil. However, unconsciously he had struck a great blow at the papacy and this led to the reformation and the origin of the Lutheran Church.

The Lutheran movement early divided into two branches, the Lutheran or Conservative branch and the Reformed or more radical branch. Doctrinally, their chief points of difference are the sacraments.

Lutherianism is the established church of Denmark, Norway and Sweden. Germany is largely Lutheran. The people of Finland and a large percentage of the population of Switzerland are Lutheran. Immigration to the new world planted the Lutheran Church in America. The Lutherans in this country are divided into a number of separate bodies, formed in some instances according to the locality and in others on the basis of the language spoken in assembled worship.

### THE LUTHERAN CHURCH TEACHES:

I. That the church has different branches of which the Lutheran Church is one.

“Different branches of the Christian Church draw different conclusions from the Word of God. . . ” (Ans. to Ques. No. 67, H. L.).

“Does it make any difference to which branch of the Christian Church one belongs?”

“Yes. Confessions are the embodiment of different faiths and of different methods of evangelizing the world; therefore it is important that we unite with that branch of the church whose

confession of faith is in harmony with the Scriptures." (Ques. and Ans. No. 68, H. L.)

NOTE: Where are the trunk and limbs?

1. Trunk.

(1.) The Lutheran Church teaches that she came from the Catholic Church.

(2.) The Catholic Church teaches that she is the mother of all churches. (See her catechism.)

2. Other Limbs.

(1.) The Lutheran Church teaches that she is the mother and source of the Episcopal, the Presbyterian and the Methodist Churches.

PROOF:

Ques. 46. "In what sense is the Lutheran Church the mother of the Episcopal Church?" (H. L.)

Ques. 50. "Why may the Lutheran Church be considered the source of the Presbyterian Church? H. L.)

Ques. 51. "Is the Lutheran Church the source of the Methodist Church? (H. L.)

THE BIBLE:

1. The Catholic Church as the trunk is the apostate church (II Thes. 17: 1-18).

2. The Catholic Church is called the Mother of Harlots (Rev. 17: 1-18), because:

(1.) She is a city on seven hills (Rev. 17: 9, 18).

NOTE: Rome, the head of the Catholic Church, rests on the seven Palatine hills.

(2.) She sits upon many waters—peoples, mul-

titudes, nations and tongues (Rev. 17: 1, 15).

(3.) She has made the world drunk with the wine of her spiritual fornication (Rev. 17: 1, 2).

(4.) She is drunk with the blood of the martyrs (Rev. 17: 6).

NOTE: Read the history of her inquisitions.

(5.) She is the Mother of Harlots (Rev. 17: 5).

NOTE: She herself claims to be the mother of all churches.

3. The Scriptures say the axe is laid at the root of the unfruitful tree to hew it down (Matt. 3: 10; Luke 3: 9).

4. Christ is the Vine and we, as individuals (not churches) are the branches (John 15: 1-6).

#### THE BIBLE:

##### 1. The Church.

(1.) Christ built ONE church, not churches (Matt. 16: 18).

(2.) Christ said there is ONE fold, not folds (John 10: 16).

(3.) There was ONE church set up at Pentecost (Acts 2: 47).

(4.) Christ purchased the church, not churches (Acts 20: 28).

(5.) We are ONE body in Christ (Rom. 12: 5).

(6.) Christ is the head of the ONE body, the church (Col. 1: 18, 24).

##### 2. One Faith.

(1.) Paul said there is ONE faith (Eph. 4: 5, 13; I Tim. 4: 1).

(2.) Jude said there is ONE faith (Jude 3).

3. Division is unScriptural.

(1.) Christ prayed that all might be ONE (John 17: 20-23).

(2.) Paul denounced division (I Cor. 1: 10-13).

II. That there are three kinds of law given in the Old Testament (Civil, ceremonial and moral).

“Three kinds of law are given in the Old Testament, the civil, the ceremonial and the moral law.” (Ques. and Ans. No. 18 L. S. C.)

THE BIBLE:

1. The Bible knows only one law.

(II Chron. 31: 3; Neh. 8: 2, 3, 8, 14, 18; Mal. 4: 4; Matt. 22: 36-40; Luke 24: 44.)

III. That the ten commandments are binding on us today.

“What is the moral law? Ans. “The moral law is that law which sets forth our duties to God and man, as briefly comprehended in the ten commandments.” (Ques. and Ans. No. 21, L. S. C.)

“The moral law alone is binding on all men.” (Ans. No. 22, L. S. C.)

THE BIBLE:

1. The ten commandments are done away (II Cor. 3: 7-11).

NOTE: The ten commandments were “written and engraven in stones.”

2. The ten commandments are called a covenant. (Ex. 34: 27, 28; Deut. 4: 12, 13; 9: 9; I Kings 8: 9, 21; II Chron. 5: 10; 6: 11.)

3. The covenant of the ten commandments is abolished (Jer. 31: 31-34; Heb. 8: 6-13; 9: 15-17).

4. Paul says it was nailed to the cross (Col. 2: 14).

5. The law was a curse and we are redeemed from the curse (Gal. 3: 13).

6. We are become dead to the law by the body of Christ (Rom. 7: 1-4).
7. Those justified by the law are fallen from grace (Gal. 5: 4).

NOTE: If the ten commandments are binding today why do not the Lutherans keep the seventh day Sabbath, which is a part of the ten commandments (Ex. 20: 8-11).

- IV. That the First day of the week is now the Sabbath.  
 "By what other name is the Christian Sabbath known?"  
 "The Christian Sabbath is known as the Lord's Day."

THE BIBLE:

1. The Sabbath is the seventh day of the week (Ex. 20: 8-11).
2. The Lord's Day is the first day of the week (Matt. 28: 1-10; John 20: 19-29; Acts 20: 7; I Cor. 16: 1, 2; Rev. 1: 10).

- V. That they should wear the name of Luther.  
 "After whom was the regenerated church named?"  
 "After Martin Luther, Lutheran was the name applied in derision to the evangelical Christians by the priests." (Ques. and Ans. 27, H. L.)  
 "Did his followers like the name Lutheran?"  
 "Yes. Some were proud of it; others adopted it because they were unwilling to repudiate the name, lest thereby they should seem to reject Luther and his doctrines." (Ques. and Ans. No. 28, H. L.)

THE BIBLE:

1. Adam and his wife wore the same name (Gen 5: 2).
2. Adam was a figure of Christ (Rom. 5: 14).

3. Adam's wife is a figure of Christ's wife—the church.
4. Adam and his wife wearing the same name pictures the fact that Christ and His wife, the church, should wear the same name.
5. Prophesied that Christ's servants would be given a new name when salvation went out from Jerusalem and the Gentiles saw His righteousness (Isa. 62: 1, 2).
6. Prophecy fulfilled.
  - (1.) Salvation went out from Jerusalem (Acts 2: 1-47; Luke 24: 47).
  - (2.) The Gentiles saw His righteousness (Acts 10: 1-48; 11: 1).
  - (3.) When these two things came to pass the new name was given—"Christian" (Acts 11: 25, 26).
  - (4.) NOTE: "C-H-R-I-S-T-ian. The word means "belonging to Christ."
7. Agrippa knew the followers of Christ wore that name (Acts 26: 28).
8. Peter commands us to suffer in the name Christian (I Peter 4: 16).
9. We wear Christ's name in two worlds (Rev. 22: 4).
10. No salvation promised in any other name (Acts 4: 12).

LUTHER:

He said: "I pray you leave my name alone and not to call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for any one . . . How does it then benefit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Cease, my dear friends, to cling to these party names and distinctions; away with all of them; and let us call ourselves only

Christians, after Him from whom our doctrine comes" (Life of Luther, by Michelet, p. 262).

VI. That the mode of baptism is non-essential.

"Lutherans hold that the mode of baptism is no essential part of the sacrament, any more than the mode of celebrating the Lord's Supper is essential to it. Neither the meaning of the word baptism, nor the occasion of its administration in the Scriptures show how the sacrament was administered. The instances referred to (Matt. 3: 7; John 3: 22, 23; 4: 1, 2; Acts 2: 41; 8: 32, 36, 38; 9: 18; 10: 47, 48; 16: 15, 33) together with the analogy of the Old Testament ordinances and expressions indicate pouring and what is called sprinkling as quite as likely, to say the least, as immersion. For those and other reasons the Lutheran Church baptizes by sprinkling or affusion." (Note under Ques. 328 L. S. C.)

THE BIBLE:

1. Christ was baptized "in" Jordan and "came up out of" the water (Mark 1: 9, 10).
2. Christ called baptism "a birth" (John 3: 5).
3. Baptism is called a "going down into" and a "coming up out of" (Acts 8: 36-39).
4. Baptism is called a washing (Acts 22: 16).
5. Baptism is called a "burial" (Rom. 6: 4).  
NOTE: The Lutherans quote this in their teaching on baptism, yet say the Scriptures does not indicate the mode.
6. Baptism is called a "planting" (Rom. 6: 5).
7. Baptism is called a "resurrection" (Col. 2: 12).
8. Baptism is called a "washing of regeneration" (Titus 3: 5).
9. The Greek word "baptizo" means to dip, plunge or immerse".
10. Only one Baptism (Eph. 4: 5).

- (1.) Paul, after calling baptism a burial, a planting and a resurrection, says there is only ONE baptism. He spoke by inspiration and ought to know.

**LUTHER:**

He said: "First, baptism is a Greek word. In Latin it can be translated immersion, as when we plunge something into water that it may be completely covered with water."

**VII. That infants should be baptized.**

"Most certainly infants are to be baptized; and that on account of many and weighty reasons; but especially because:

1. "Our Lord Jesus Christ declares, 'Of such is the kingdom of God.'"

NOTES Where is there any mention of baptism in this? (Mark 10: 15) explains by saying a man must receive the kingdom as a little child.

2. "He directs us to bring them to Him; therefore we should bring them in the way appointed by Him, baptizing and teaching them" (Matt. 19: 14; 28: 19, 20).

NOTE: (1.) Jesus did not say, "bring them," but said, "suffer them to come." Where is there any reference to baptism here; and even if there were, they are to come of their own accord.

- (2.) They have reversed the order in saying "baptizing and teaching them." In Matt. 28: 19, 20, it reads: "Teach all nations, baptizing them."

- (3.) A child which is an infant can not be taught.

3. "As in the Old Testament children were received into the covenant of God, so also are we assured



in the New covenant, 'the promise is unto you, and to your children' (Acts 2: 39).

NOTE: In the new covenant they were to hear (Rom. 10: 13-17), believe (Heb. 11: 6; Mark 16: 15, 16), repent (Luke 13: 3; Acts 17: 30), and be baptized (Mark 16: 15, 16; Acts 2: 38). Again the promise was to be unto "your children" "even to as many as the Lord our God shall call." The Lord calls through the Gospel (II Thes. 2: 14) and the Gospel has to be heard and obeyed. An infant can not do this.

4. "The Holy Scriptures inform us that entire families were baptized by the apostles" (Acts 16: 15, 33; I Cor. 1: 16).

NOTES Where is a child ever mentioned in this household? These households were "preached" to, showing the members were old enough to hear.

NOTE: There is no mention anywhere of a child ever being baptized. The Scriptures mention none.

NOTE: Yet in answer to (Question 264, L. S. C.) they teach each one must believe for himself. How can an infant fulfill this requirement?

LUTHER: "It can not be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."

#### VIII. That baptism takes the place of circumcision.

"Children were to receive circumcision, the token of the covenant which God made with Abraham, and the seal of the righteousness of faith; so now children are to be baptized, and receive the token of the new covenant, the seal of the same righteousness of faith." (Note under answer to Question 335, L. S. C.)

THE BIBLE:

1. Circumcision in the flesh was only a shadow of true circumcision, which is of the heart. (Heb. 10: 1; Rom. 2: 29.)
2. Nothing can take the place of circumcision, since real circumcision did not come in until the Christian dispensation.

- IX. That the Lord's Supper is called the Sacrament of the Altar, the Lord's Supper, the Table of the Lord, the Holy Communion, and the Eucharist.

THE BIBLE:

1. The institution is called:
  - (1.) The breaking of bread (Acts 2: 42; 20: 7).
  - (2.) The Communion (I Cor. 10: 16).
  - (3.) The Table of the Lord (I Cor. 10: 21).
  - (4.) The Lord's Supper (I Cor. 11: 20, 21).
2. NOTE: The names "Sacrament of the Altar", "the Holy Communion" and the "Eucharist" are not found in the New Testament.

- X. That the bread and the wine are the body and blood of Jesus Christ.

"It is the true body and blood of our Lord Jesus Christ, under the bread and the wine, instituted by Christ Himself for us to eat and to drink" (And. to Ques. No. 351, L. S. C.) "We receive the body and the blood of Christ when we partake of the sacramental bread and wine" (Ans. to Ques. No. 354, L. S. C.).

THE BIBLE:

1. Teaches that Christ was materially present "outside" of the emblems (Luke 22: 19).
2. Teaches that we are to remember Him, showing He is not materially present (I Cor. 11: 24).
3. NOTE: When Christ said, "I am the Vine," did He become a literal vine? When He said, "I am the door," did He become a literal door?

XI. That the Lord's Supper need not be kept each first day of the week.

THE BIBLE:

1. Teaches that the Supper should be kept every first day of the week (Acts 2: 42; 20: 7; I Cor. 16: 1, 2).

All quotations taken from Historical Lutheranism (H. L.) and Luther's Short Catechism (L. S. C.).