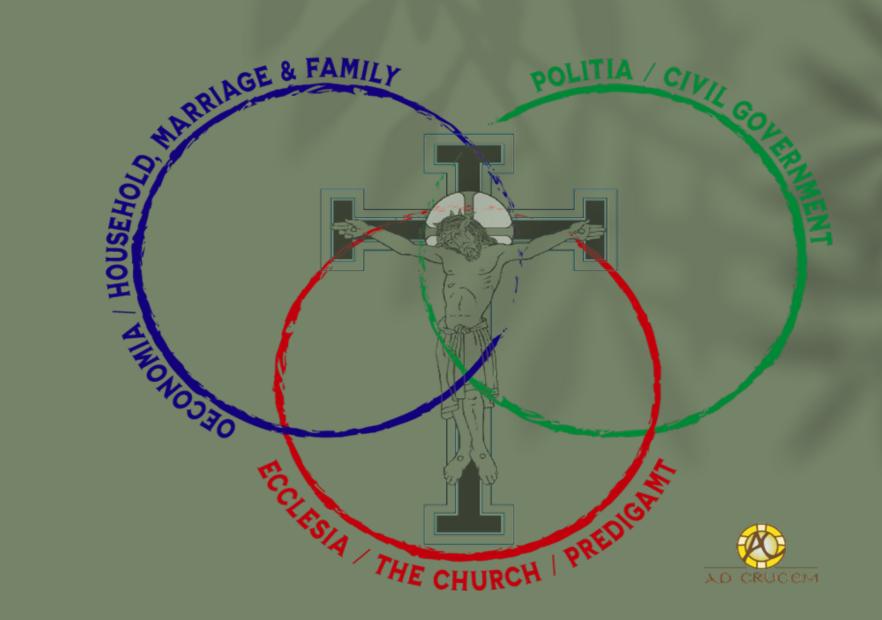
Recovering the pastor as Seelsorger: a crucial weapon for spiritual warfare within the three estates

Rev. Dr. Harold Ristau (President Luther Classical College and Assisting Pastor Mount Hope Lutheran Church)

ALL THINGS ARE SPIRITUAL AND NEED TO BE VIEWED THROUGH A SPIRITUAL LENSE



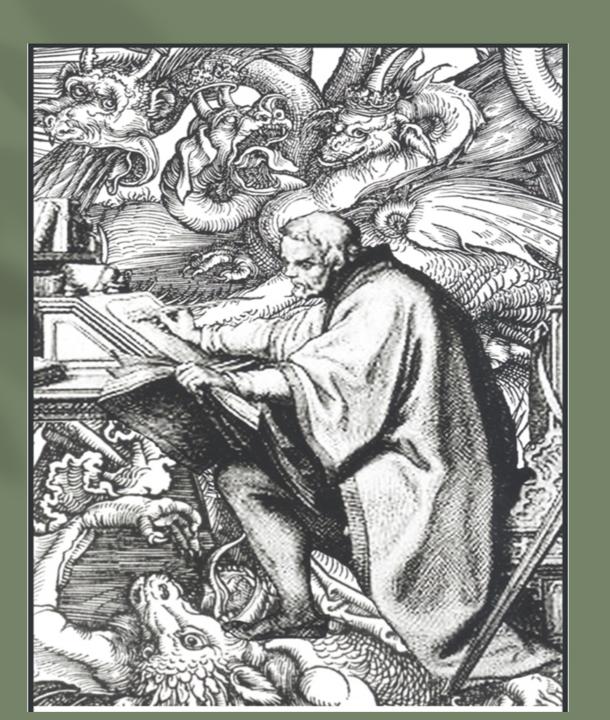
"For you were once darkness, but now you are light in the Lord. Walk as children of light 9 (for the fruit of the [Spirit is in all goodness, righteousness, and truth), 10 finding out what is acceptable to the Lord. 11 And have no fellowship with the unfruitful works of darkness, but rather expose them. 12 For it is shameful even to speak of those things which are done by them in secret. 13 But all things that are exposed are made manifest by the light, for whatever makes manifest is light. 14 Therefore He says:

"Awake, you who sleep,
Arise from the dead,
And Christ will give you light." (Eph 5:8-17)

Besides such necessary ecclesiastical affairs, there would be also in the political estate innumerable matters of great importance to improve.

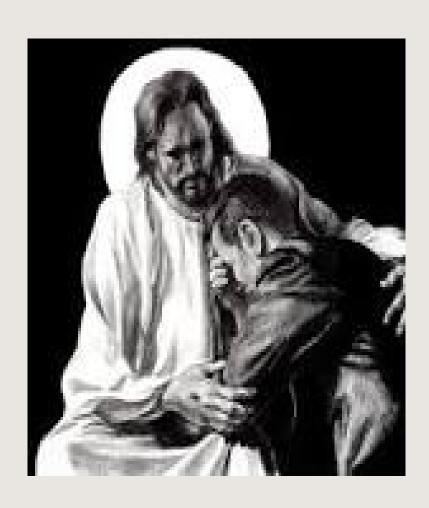
If such chief matters of the spiritual and worldly estates as are contrary to God would be considered in the Council, they would have all hands so full that the child's play and absurdity of long gowns [official insignia], large tonsures, broad cinctures [or sashes], bishops' or cardinals' hats or maces, and like jugglery would in the meantime be forgotten. If we first had performed God's command and order in the spiritual and secular estate we would find time enough to reform food, clothing, tonsures, and surplices....

Therefore I have presented few articles; for we have without this so many commands of God to observe in the Church, the state and the family that we can never fulfil them. What, then, is the use, or what does it profit that many decrees and statutes thereon are made in the Council, especially when these chief matters commanded of God are neither regarded nor observed? Just as though He were bound to honor our jugglery as a reward of our treading His solemn commandments under foot. But our sins weigh upon us and cause God not to be gracious to us; for we do not repent, and, besides, wish to defend every abomination.



SHIFT AWAY FROM SEELSORGER IN LUTHERAN CULTURE AND PRACTICE







Images: Encyclopaedia Britannica and Holy Trinity Catholic Church

To do [seelsorgering] correctly and faithfully is the aim of the discerning pastor. Pastoral care is not one-size-fits-all. It is not as simple as tossing a struggling soul one of the articles of faith and hoping for the best. Systematic theology is the root of pastoral theology, but in itself it is not truly pastoral in the fullest sense. Unfortunately, some have abandoned doctrine entirely for what they consider greener pastures. The net result is that the word "pastoral" has been pitted against "doctrinal," just as "missional" has been pitted against "confessional," and "mission" has been pitted against "ministry.



Beren Johann Mrnote,

meiland General . Superintenbenten bes Furftenthums guneburg,

Sede Buder

Wahren Christenthum,

von beilfamer Bufe, berglicher Reue und Leid über bie Gunde

mabren Glauben, auch beiligem Leben und Bantel ber rechten mabren Chriften; besgleichen wie ein folder Gunbe, Teufel, Solle, Welt, Rreug und alle Trubfal burch feften Glauben an Gottes Wort und Gebet überminben foll.

beigefügtem gebenslauf des feligen geren Antors,

ingleiden

furjen Gebeten nach jedem Capitel, Morgen: und Abendfegen auf alle Tage in ber Boche,

und nothigen Regiftern, auch mit 66 feinen Solzichnitten gegiert,

nebft beffen

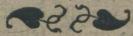
PIA DESIDERIA:

Herkliches

Nach Gott gefälliger Besserung der wahren Gangelischen Kirchen/ sampt einigen dahin einfältig abzweckenden Christlichen Borschlägen/

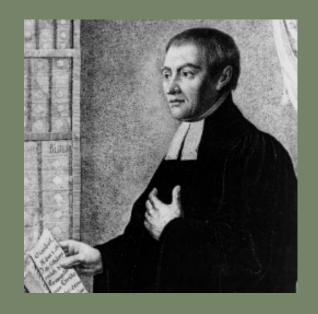
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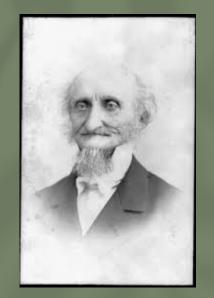
Samptangebengten Zwener Christlichen Theologorum darüber geftellten / und zu mehrer auff= erbauung bochst - bienlichen Bebencken.



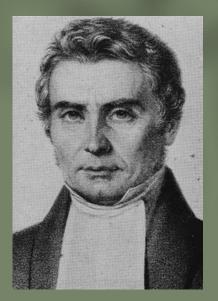
Franckfurt am Mann/ In Verlegung Johann David Junners. Drudte Johann Dieterich Friedgen.

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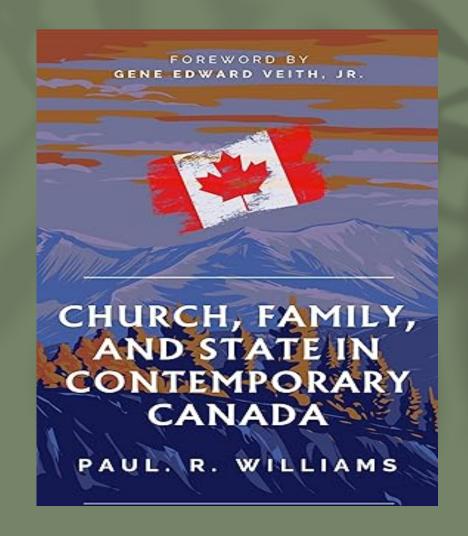
- The idea that somehow the era of the formulation of the confessions was closed after the Formula of Concord would be absurd to its authors. No, we do not grab hold of the confessions in order to allow the theologians of the time of the Reformation to answer the questions of the twentieth century. We do so rather to encounter the church which still possessed the courage and the authority to produce confessions. This was the church in which there was not merely a chaos of individual opinions of lone pastors, professors, and ecclesiastical leaders, but rather the great consensus of the "we believe, teach and confess", the consensus of genuinely churchly fellowship"
- (Sasse, Hermann. "Church and Volk", in The Lonely Way: Selected Essays and Letters, volume 1, (CPH, 2005), 121, 123-125).

We acknowledge that Jesus is Lord over all the world and that there is no area of man's existence which is secular in the sense that it is removed from the lordship of Christ and from His providential care. However, we also recognize that Christ exercises His lordship in a twofold manner. Lutherans are accustomed to distinguishing between His kingdom of power and His kingdom of grace. To function in His kingdom of power the Lord has instituted civil government or the state, and to promote His kingdom of grace He has established His church. Both are divine institutions. (AC XXVIII, 4-5; Ap XVI, 54-55, 58-59).

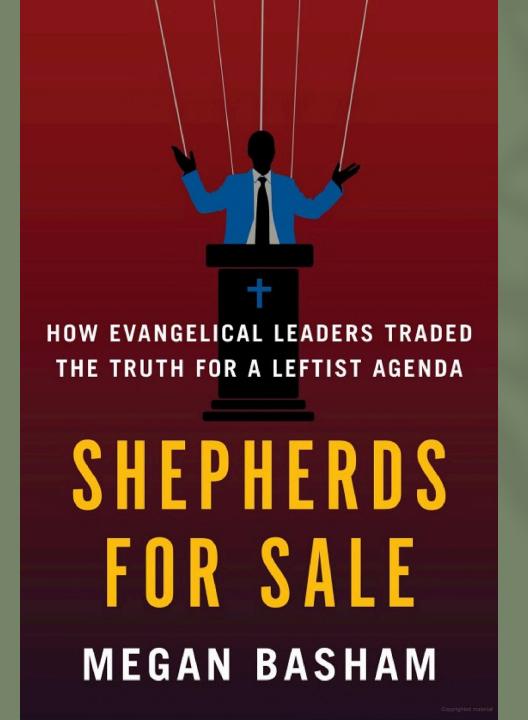
THE MISSION OF THE CHRISTIAN CHURCH IN THE WORLD: A Review of the 1965 Mission Affirmations. St. Louis: Commission on Theology and Church Relations of the Lutheran Church - Missouri Synod, 1974., p. 6.

"We have become so accustomed during recent centuries to think in terms of "separation of church and state" and "established church" that we often fail to realize that these designations are quite recent developments. They are the results and sponsors of a compartmental arrangement of life. In the light of the idea that man is a unified entity, they must be judged to be pragmatic and artificial." Ernest Koenker, The Two Realms and the "Separation of Church and State" in American Society, Concordia Theological Monthly, January, 1956, p. 8

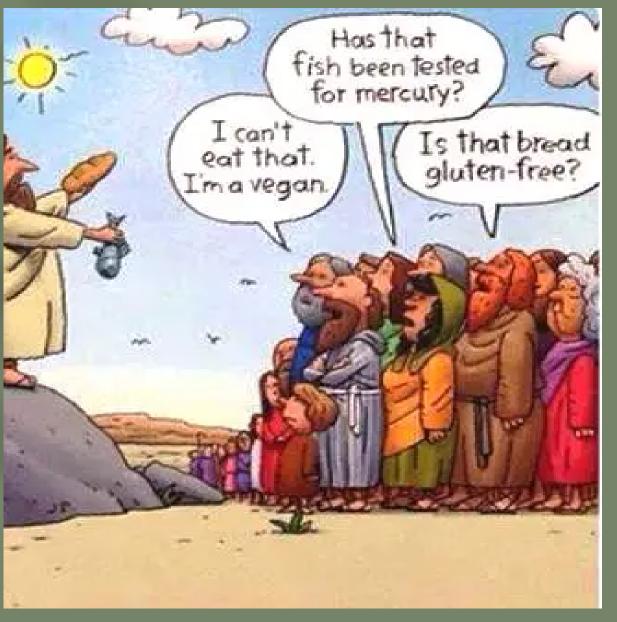
"Certainly we do not want men to allow their Christianity to flow over into their political life, for the establishment of anything like a really just society would be a major disaster" (C.S. Lewis, Screwtape Letter XXIII)



[T]he Church renders a service to the State by not only permitting [Christians to do their full duty as citizens], but urging members to do so. So the Church will urge her members to make use of the right of voting; to vote intelligently, and therefore to inform themselves as to the questions the vote is to decide; to make sure that they vote for the right man. The Church, through her ministers, will enlighten the conscience of members on matters before the public as to what is right and wrong; encourage them to keep informed on what kind of laws are being considered by the legislature; if good to support them; if not good, to oppose. The Church will not discourage, but rather encourage her members to take office in various departments of the State. Luther said, If you are able, you should offer yourself for some office and try to get it. Theo. Hoyer, "Church and State," The Abiding Word, Vol. II, Concordia Publishing House, St. Louis, MO, 1947, p. 606



ARGUMENTS AGAINST THE NECESSITY OF THE SEELORGER

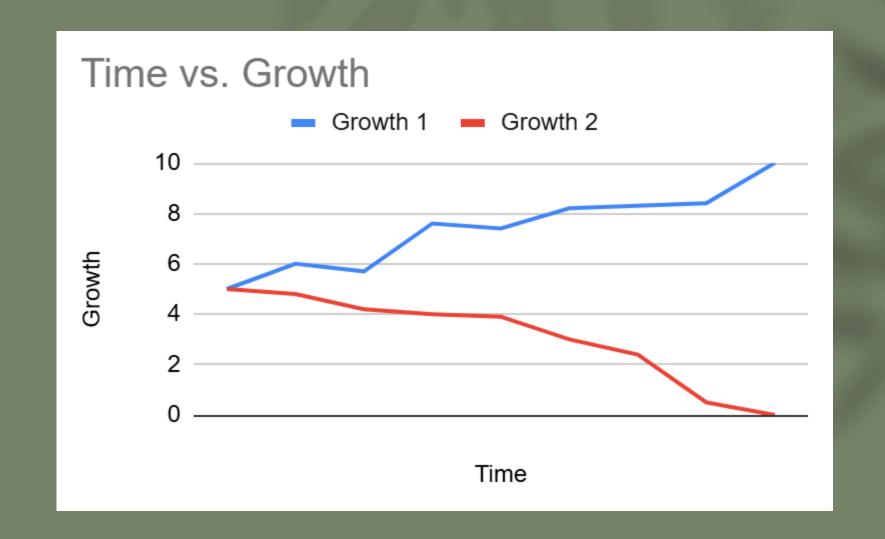


https://theologue.wordpress.com/2014/09/19/miracle s-of-jesus-today/



GUIDANCE IN THE SANCTIFIED LIFE AS PART OF SEELSORGERING

Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work" (2 Timothy 2:21: 21)



1 Wilt Thou forgive that sin, where I begun, Which is my sin, though it were done before? Wilt Thou forgive those sins through which I run, And do run still, though still I do deplore? When Thou hast done, Thou hast not done, For I have more.

2 Wilt Thou forgive that sin, by which I won Others to sin, and made my sin their door? Wilt Thou forgive that sin which I did shun A year or two, but wallowed in a score? When Thou hast done, Thou hast not done, For I have more.

3 I have a sin of fear that when I've spun My last thread, I shall perish on the shore; Swear by Thyself, that at my death Thy Son Shall shine as He shines now, and heretofore. And having done that, Thou hast done, I fear no more.

Wilt Thou Forgive that Sin, Where I begun (JohnDonne; ELH 498)

SANCTIFICATION
INCLUDES
"QUALITATIVE"
CHANGES WITH
CHRISTIANS

1 Cor 6:11: "But you were/are washed, you were/are sanctified, you were/are justified in the name of the Lord Jesus Christ and by the Spirit of our God".

Heb 10:14: "For by one sacrifice he has made perfect-(teteleioken) forever those who are being made holy (agiozamenous)."

2 Thess 2:13. "But we should always give thanks to God for you, brothers and sisters beloved by the Lord, because God has chosen you from the beginning for salvation for (through?) sanctification by the Spirit and faith in the truth" (NASB)

SANCTIFICATION SHAPES THE
CULTURE OF INDIVIDUAL
CHRISTIANS WHO POSSESS
IT MAKING CHRISTIAN
CULTURE AN INEVITABLE AND
ALSO BEAUTIFUL THING

SEELSORGER BENEFITS THE WORLD AROUND US THROUGH CHRISTIAN CULTURE

- For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life.
- 2 Cor 2:15-17 (NKJV)

 "And when [the Holy Spirit] comes, he will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in me; concerning righteousness, because I go to the Father, and you will see me no longer; concerning judgment, because the ruler of this world is judged." (John 16:13).





- An absolute separation [of church and state] would deny any participation of the Christian in political affairs. This would open the door to the completely secular state, which would inculcate its own - possibly anti-Christian - ideology in the public schools; it would require a religious devotion to itself, as it is not entirely without evidence even now among spokesmen for the public schools and for democracy.
- Ernest Koenker, The Two Realms, Concordia Theological Monthly, January, 1956, p. 9

Need I remind you that a similar, lamentable contrast exists between the American of today and of our founding fathers; that we, too, must pray with deep-souled appeal, "O God, 'renew our days as of old'!" We should, however, do more than cry out, "Keep America Christian!" We must act! Everyone who knows the Lord Jesus and the magnificence of His grace in reconciling a lost world to His heavenly Father must be ready to assume individual responsibility. Jeremiah does not primarily seek to start a mass movement nor ask others to act for him. He recognizes his own share, his personal duty. May the Holy Spirit awaken men with the courage of that mighty prophet who, as few others, protested ceaselessly against evil, defended the faith at all costs, resolutely championed his Lord and continually sounded the necessary note of repentance and contrition! Let American clergymen make this fearless man of God their model by clinging to the whole Word of Truth! Such loyalty may produce opposition, just as Jeremiah had to fight the chief priests and the officials in the ecclesiastical system of his day. Dare to be a Jeremiah, and you will have a Jeremiah's blessing - deliverance in danger and persecution! If necessary, the Almighty can invoke His heavenly power to sustain you in any struggle. (KEEP AMERICA CHRISTIAN! A Sermon By Dr. Walter A. Maier. First Aired January 1942. https://branscome.org/KeepAmer.htm)