

the
Concordia Lutheran



"The Scripture cannot be broken." John 10:35.

"Thy Word is a Lamp unto my feet, and a Light unto my path" Ps. 119:105.

VOL. I

OCTOBER, 1957

NO. 10



**God Is
Our Refuge
And Strength**

the
Concordia Lutheran



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Vol. I October, 1957 No. 10

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Editor:

Rev. P. R. Bloedel
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**OFFICERS OF THE
CONCORDIA LUTHERAN CONFERENCE**

President

Pastor E. L. Mehlberg
3213 N. 45th Street
Milwaukee 16, Wisconsin

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Pastor E. C. Hallstein
Box 355, Clark, So. Dak.

Secretary

Pastor O. W. Schaefer
Box 424, Wilmot, So. Dak.

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4528 N. 68th Street
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STATEMENT OF PURPOSE

To set forth in simple and plain language the pure doctrine of God's Word as taught by the true Lutheran Church in full accordance with the *Book of Concord* of 1580, the *Brief Statement* of 1932, and the *Confession of Faith* of 1950.

To show, on the basis of Scripture, what true Christians are to believe and how, out of love for their Savior Jesus Christ, they are to lead godly lives.

To furnish aids for Bible study and articles for Scriptural devotion and meditation.

To demonstrate, by our Scriptural stand, that our Concordia Lutheran Conference is not a sect or a false church body but that the congregations which form our Conference comprise the *true visible church* on earth, not denying, however, that there *may be* others unknown to us who truly share our Scriptural position in doctrine and practice and who also rightly belong to the *true visible church* of Christ.

To urge all who truly share our Scriptural position in doctrine and practice to acknowledge our position openly and publicly in order that we may recognize the blessed existence of such God-given unity and that we may then proceed to practice a God-pleasing church fellowship with them by supporting each other's work with our prayers and personal service as mutually acknowledged brethren in the faith.

To show that we do not have among us a mixture of divergent teachings but that we are, by God's grace, "perfectly joined together in the same mind and in the same judgment."

To set forth pertinent historical information which has a bearing upon the Church and to expose modern philosophical thought and the so-called scientific theories which contradict the Word of God.

To expose particularly the false teaching and practice of the various so-called "Lutheran" church bodies by comparing their teaching and practice with what is plainly recorded in the Word of God, in the Lutheran Confessions, and in the old orthodox Lutheran writings.

To expose false teaching and practice wherever it makes its appearance and to keep abreast of the current happenings in the church world and among the nations as *signs of the times*.

To be truthful and factual in our reporting and freely to correct any misinformation of which we are not aware and which has been called to our attention. Also to clarify any information or statement of doctrine or practice which may be unclear to our readers or which may create a wrong impression.

OBITUARY

In Memory of

PASTOR GUSTAV BLOEDEL, 1883 - 1957

On September 25, 1957, at 2:30 p.m., the Lord called home to his eternal rest the soul of Pastor Gustav Bloedel. The deceased had for some time been afflicted with asthma. His condition grew steadily worse until his death, the immediate cause of which was pneumonia. He fell asleep quietly in a hospital in Milwaukee, Wisconsin, in which city he and Mrs. Bloedel had made their home for the past seven years.

Pastor Bloedel was born July 1, 1883 in Bednary, Poland, where his parents, Jacob and Emilie, had settled after having left their homeland in Germany. His God-fearing parents brought him early to the fountain of grace, holy baptism, whereby he became a child of God. He was confirmed in this Christian faith at the age of 14.

In early manhood he left his homeland and came to America to live with relatives. Here he reached the decision to dedicate his life to the Lord in the work of the ministry. He entered Concordia Theological Seminary at Springfield, Ill., and, under God's blessings, he was graduated from that institution in the year 1910. He entered the holy ministry that same year when he followed the Lord's call to serve a congregation in Battle Creek, Nebraska. He served parishes after that in Tracy, Garret, and Hamlet, Indiana. The latter congregation, his last, he served 26 years, retiring from the active ministry in 1948 when his health began to fail.

The Lord's chastening hand early brought sorrow to Pastor Bloedel when, after the first three years of his ministry and married life, his wife, Ella, nee Zimmermann, having become seriously ill with tuberculosis, was taken to her eternal reward. During his ministry in Garret, Indiana, on August 19, 1914, Pastor Bloedel was joined in holy wedlock with Clara, nee Jungkuntz. This union the Lord blessed with eight children. One daughter, Margaret, preceded her father in death. She died at the tender age of one year.

Those remaining who mourn his departure are his wife, Clara; seven children; four sons, Victor and Elfred, both of Milwaukee; the Rev Paul, Empire, Ore., and Carl, Minneapolis, Minn.; three daughters, Mrs. Cordelia Mensing, Tinley Park, Ill., Mrs. Dorothy Schaefer, Wilmot, S. D.; and Mrs. Verona Hess, Kokomo, Ind.; 27 grandchildren; two brothers; four sisters; and a host of other relatives.

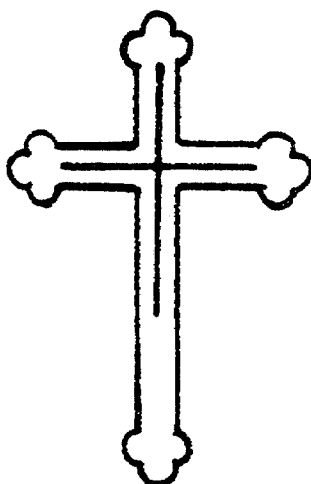
Pastor Bloedel spent his entire active ministry in membership with the Lutheran Church—Missouri Synod. After his retirement from the ministry

he eventually established his home near Bethel Lutheran Church, Wisconsin Synod, to which he then transferred his membership. Since the Wisconsin Synod in its 1953 Convention failed to sever its fellowship ties with the heterodox Missouri Synod, Pastor Bloedel felt conscience bound in God's Word to separate from the Wisconsin Synod in obedience to Romans 16, 17, 18. He then affiliated with what is now the Concordia Lutheran Conference of which he was a member at the time of his death.

His chief concern in life was to serve the Lord and keep God's doctrine pure. He took our Savior's Word sincerely to heart and put it to practice in his daily life: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Matthew 10, 37-39. His keen and unflagging interest in the affairs of the church was again lately manifested by his willingness and desire to serve as a delegate to our annual Church Convention in August of this year despite his physical infirmities which made it impossible for him to attend all the sessions. For all of these gifts of grace so richly bestowed, we praise the Lord from whose mercy alone they flow upon us poor unworthy sinners!

The funeral service was held in Milwaukee on Saturday, September 28th, at 3:00 p.m. Pastor Bloedel's mortal remains were laid to rest in the Graceland Cemetery, Milwaukee, there to await a joyous resurrection on the Last Day. "Blessed are the dead which die in the Lord."

For his sermon text the undersigned used Luke 2:29-30: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Dear Savior, this peace may we all by Thy grace ever seek and possess! —E. L. Mehlberg.



Reformation Day Thoughts

Over four hundred years have passed since all these great events took place, but the sands of time have not been able to cover the grandeur of Luther's personality and the greatness of his work, vested as it was in the power on which the great Reformer placed his sole reliance in all the conflicts of his lifetime, viz., the power of the living Word of God. So long as this Word shall endure, so long shall also Luther's message endure because it is the very Word of God. Not only his friends, but his foes in very particular have been compelled to acknowledge the magnitude, not of the glory of Luther, but of the glory of our majestic Lord and Savior Jesus Christ in Luther. "To God alone be glory" was Luther's watchword and it must ever remain the watchword of the Lutheran Church, indeed of the entire Christian Church. It was not the Reformer's aim, wish or desire to formulate a "Lutheran" Church so much as it was to reclaim the Bible from beneath the rubbish heap of human traditions and musty philosophical speculations, which Bible he knew by an abundance of personal experience to be the power to re-establish the primitive, apostolic standpoint of Christianity. It was for the "Christian" Church that he labored and spent all the energies of his life. The elevation of the glory of God above the glory of man and faith in the redemption of Jesus Christ above faith in the works and virtues of man: this was Luther's message,

the inspiration of which gave him the great power and endurance to perform the duties incumbent upon him in the great Reformation of the Church.

If one with a gigantic painter's brush could throw upon an enormous canvas the great events, the magnificent scenes as well as the horrible, of the centuries in the history of the world after the age of the apostles of Christ, the one outstanding scene, no Roman Catholic nor Protestant historian of whatever shade of opinion can deny, would be and must be the majestic and eloquent period of the Reformation in the center of which stands the indomitable, ponderous, overwhelming figure of the great Reformer under the shadow of the Almighty imbued with whose power he sends forth the mighty flashes of the Word of God as a power unto salvation for all men, extending its influences not only to his time and age but to practically every kindred and tongue, far down the highways and byways of the last four centuries. Luther was not perfect, he was no saint and never pretended to be one. He had his faults like every other mortal and if convinced of error he was not ashamed to admit it and to reproach himself for it. Unable to discredit the man's great work because of his surpassing knowledge of the Scriptures his enemies have seized every opportunity before his death and even more so after his death to enlarge upon his human faults and

TESTIMONIALS TO THE GREATNESS OF LUTHER AND THE REFORMATION

infirmities and disparage his character. It was ever thus. It is the mean resort of cheap and unscrupulous apologists when they find themselves baffled by the overwhelming power of the man's arguments. But Luther's foes may caricature his human faults to their heart's content, these can never overshadow the nobleness and grandeur of his work in the Church, the loftiness of his faith in his Lord and Savior Jesus Christ, and his unquestioning submission to the authority of the Scriptures rather than to the authority of men.

(Sketches from the History of the Church)

Now I beseech you, brethren, mark them which cause division and offenses contrary to the doctrine which ye have learned; and avoid them. Rom. 16:17.

In Thee, O Lord, do I put my trust: let me never be put to confusion. Deliver me in Thy righteousness, and cause me to escape; incline Thine ear unto me, and save me. Be Thou my strong Habitation, whereunto I may continually resort; Thou hast given commandment to save me; for Thou art my Rock and my Fortress. Psalm 71:1-3.

We glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed. Romans 5:3-5.

McGiffert, historian: "Luther is the modern world's foremost prophet."

Phillips Brooks, preacher: "All human progress must remember Martin Luther."

Goethe, poet: "We do not at all know how much we owe to Luther and the Reformation."

James Clark, author: "Luther is the real author of modern liberty of thought and action, the giant founder of modern civilization and of pure religion."

James Bryce, statesman: "The Reformation erected the standard of civil as well as religious liberty."

George Bancroft, historian: "The principle of Justification by faith alone brought with it the freedom of individual thought and conscience against authority."

Robert Southey, poet: "Blessed be the day of Martin Luther's birth! It should be a festival second only to that of the nativity of Jesus Christ."

Johann Staupitz, abbot: "We owe you much, Martin Luther, for having led us from the husks of swine back to the pastures of life and the words of salvation."

Lindsay, historian: "Luther was the embodiment of personal piety."

Koestlin, Luther scholar: "His domestic life was an integral part of his confession and public testimony."

A Meditation

"Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." —John 16:23.

Really it is not necessary to tell a Christian, a child of God, to pray, for it is natural to him, just as it is natural for a child to go to its father and mother and speak to them concerning its joys and sorrows. *Your prayer-life is therefore a sort of a barometer of your spiritual life, of your relation to your heavenly Father.* A Christian is always on speaking terms with his Father, and the closer you are to Him, the more intimate, the more natural, the more frequent, will be your prayers, your conversations with your Father, whether they are by word of mouth or by thought of the heart. But Satan knows the power and blessings of prayer, and therefore he is always ready to use our own weak sinful flesh to make us lazy and slothful in prayer. But our Lord knows this danger of His children. Therefore the innumerable loving, coaxing invitations to pray, "to believe that He is our true Father and that we are His true children, so that we may with all boldness and confidence ask Him as dear children ask their dear father." To make this invitation the more acceptable to us, He adds promise upon promise that He will surely hear our prayers. "Verily, verily." With His oath Christ assures us that whatsoever we ask the Father in His name He will give us.

True Christians sometimes complain that God does not hear their prayers. But they probably thought that they could strike a bargain with God and secure His favor as a reward for their "goodness" and their promises of future service instead of pleading only God's mercy and Christ's merit; for Christ alone is our Mediator with the Father, who is able to plead for us at the throne of God. And when we ask for temporal blessings, it is both childlike and wise to say: *Father, I know not what is good for me, but Thou knowest it, and for that I pray.* Thy good and gracious will be done.

H. D. Mensing, Sr. †



**"He that is of God heareth
God's Words." John 8:47**

TRUE LUTHERANISM

True Lutheranism stands for everything that God's Word teaches and rejects everything which is contrary to God's Word. Thus Luther took his bold stand on the Scriptures not only against the Roman Papacy but also against the founders of the Reformed Protestant Churches of our day, especially against the Swiss Reformer, Ulrich Zwingli. A meeting was arranged to take place at Marburg in October, 1529, for the purpose of settling the differences between Luther and Zwingli. The chief doctrine under discussion was the doctrine of the Lord's Supper. Luther held to the plain words of Christ: "This is My body," which words he also wrote on the table before him with a piece of chalk and rejected everything which was contrary to these words. Zwingli, on the other hand, taught that the words, "This is My body," must mean, "This *signifies* My body," claiming that God would not have us believe anything which we could not understand with our reason. But Luther

replied: "Whatever God has spoken is for our salvation, whether He command us to eat a crab-apple or to pick up a straw." At that conference Luther rejected Zwingli's hand of fellowship even though Zwingli offered his hand of fellowship to Luther with tears. Because of their disagreement in doctrine, Luther refused to acknowledge Zwingli and his followers as "brethren," saying: "Yours is a different spirit from ours." In Luther's mind the same spirit could not possibly dwell in those who simply believed the words of Christ and also in those who vehemently opposed those words. And this position of Luther is in full accord with the Scriptures for Jesus declares in Luke 11:23: "He that is not with Me, is against Me: and he that gathereth not with Me, scattereth." In this day of unionism, compromise, and indifference to the pure Word of God, it is well for us to remember these words of our Savior and the example of the great Reformer. —B.

LUTHER — NOT THE FOUNDER OF A NEW CHURCH

Luther was not the founder of a new church or of a new religion. It cannot be re-emphasized too often that his work was not one of creation by of RE-formation—a work of purifying the visible church from its corruption of the Scriptures, a work of correcting the false teaching and abuse which had overridden the church and had gradually gained the upper hand since the time of the Apostles.

The doctrine which Luther taught was startling and new to the people, yet, it was nothing else then the old, old, Story of Jesus and His love for lost and condemned mankind, the Story of Salvation full and free in the Redeemer, the Story of the forgiveness of sins for all people by God's grace and mercy *alone* in Christ Jesus. Is it no wonder that the Church of Rome cursed Luther and excommunicated

him? Is it no wonder that Rome declares in her decrees of the Council of Trent: "If anyone says that the ungodly are justified by faith alone, so that it be understood that nothing else is required, let him be accursed."? What would happen to the monasteries and nunneries, the pilgrimages and prayers to the saints, the buying and selling of the forgiveness of sins, the priest as a mediator between man and

God, yea, what would happen to the great and wicked Pope himself if the doctrines of Scripture, especially the doctrine of justification by God's grace alone for Christ's sake through faith without works, were taught and upheld in their truth and purity in the Church of Rome today? The great Roman See would be utterly destroyed and the Kingdom of Antichrist would stand in ruin. —B.

WILMOT MISSION FESTIVAL

Sunday, Sept. 22, 1957, was a significant occasion for the members of St. Stephen's Lutheran Church at Wilmot, S. Dak. It was the annual Mission Festival with two special services.

In the morning service Pastor Elmer Mehlberg of Christ Lutheran Church, Milwaukee, Wis., and President of our Conference, delivered the festival sermon, basing his remarks on the Great Commission of our Lord in Matt. 28:18-20. In his edifying and instructive message he pointed out the authority for this commission of our Savior, its contents, and its wonderful promise.

After this service a dinner was served to the members and visitors by the ladies of the congregation. In the afternoon service the local pastor, Rev. O. W. Schaefer, officiated and preached the sermon. He based his

message on the words found in Acts 1:8: "Ye shall be witnesses unto Me." He spoke on personal witnessing for Christ and showed what this means and why it is so important in these latter days.

The total collection from these two mission services amounted to \$147.02. This money will be used in our Concordia Lutheran Conference to help spread the precious, soul-saving Word of Christ in these days of distress and confusion.

The Lord granted pleasant weather for this occasion, and those in attendance went home with the fervent prayer on their lips:

Oh, spread the conquest of Thy
Word

And let Thy kingdom come, dear
Lord! —O.W.S.

LUTHER QUOTATIONS

Those parents that knowingly neglect their children and let them grow up without proper instruction bring about their ruin. There are others who ruin their children by setting them a bad example in words and deeds. Such people will in the end pay dearly for their folly. When a child is accustomed to hear shameful words and oaths from his parents, what else can he learn from them than shameful words and oaths? The third class that ruin their children are those who teach them to love the world and who have no other concern than that their children acquire an imposing bearing, learn to dance and dress, and cut a figure in society. We find but few parents who are as concerned that their children be provided with those things that relate to God and the soul as that they be provided with clothes, pleasures, wealth, and honor.

When habitually reading and hearing the Bible, you will find there is nothing like it as a source of comfort and patience in any troubles of conscience, and even in death.

Married people should know that they can perform no better and no more useful work than by bringing up their children well. Where father and mother rule badly, and let the children have their own way, there neither city, town, village, district, principality, kingdom, or empire can be well and peacefully governed.

BETAKE THYSELF TO PRAYER

*When bitter winds of trouble blow,
And thou art tossing to and fro,
When waves are rolling mountain high,
And clouds obscure the steadfast sky,
Fear not, my soul, thy Lord is there,
Betake thyself, my soul, to prayer.*

*When in the dull routine of life
Thou yearnest half for pain and strife,
So weary of the commonplace,
Of days that wear the selfsame face,
Think softly, soul, thy Lord is there,
And then betake thyself to prayer.*

*When brims thy cup with sparkling
joy,
When happy tasks the hours employ,
When men with praise and sweet
acclaim
Upon the highways speak thy name,
Then, soul, I bid thee have a care,
Seek oft thy Lord in fervent prayer.*

*If standing where two pathways meet,
Each beckoning thy pilgrim feet,
Thou art in doubt which road to take,
Look up and say, "For Thy dear sake,
O Master! show Thy footprints fair,
I'd follow Thee." Christ answers
prayer.*

*The tempter oft, with wily toil,
Seeks thee, my soul, as precious spoil;
His weapons never lose their edge,
But thou art Heaven's peculiar pledge.
Though Satan rage, thy Lord is there,
Dear soul, betake thyself to prayer.*

(Selected)

Walking In The Old Paths

Jeremiah 6:16

With this issue we are beginning a series of articles translated from C. F. W. Walther, Taegliche Hausandacht, which we wish to share with our readers. We believe that these choice morsels from the pen of this highly gifted and consecrated man of God will lead all those who read and absorb them into a deeper understanding of the Holy Scriptures and consequently assist them greatly in a closer walk with Jesus. To that blessed end we wish to dedicate this series which we shall present under the caption, WALKING IN THE OLD PATHS — JEREMIAH 6:16.

Text: Mark 7:31-35) This deaf-mute was, to begin with, a most miserable man and, at the same time, was a true picture of men as they all are by nature so far as their souls are concerned.

He was brought to Christ, however, in order that He might help him; and Christ received him in a merciful and friendly manner. This is a picture of how a person becomes righteous before God.

We not only hear that Christ received the deaf-mute in a friendly manner, but we read further: "He put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain."

Here we have a picture of sanctification. Namely, how the Savior, when after He had accepted the deaf-mute into His grace, now also healed his infirmities. Thus, also the Savior takes the soul of each person who has found grace in His sight and places it under His treatment.

The justification of a sinner does indeed take place in heaven; yes, a poor sinner, grieving over his sins is often not aware himself of the fact that he has already been justified before God; he frequently weeps tears of repentance on earth, when, as a matter of fact, all the angels of heaven are already rejoicing over him. Nevertheless, justification is not without effect on a person; rather, its first fruit is that such a person is reborn, that is, he receives the Holy Spirit, he obtains a new heart and a new disposition, so that he now no longer loves sin, but is disposed more and more to love God, His Word, and His Will, and earnestly wants to live a pious and godly life.

If the heavenly Father in the justification of a sinner has through the merits of Christ declared a sinner to be His child, then the Holy Ghost now also begins the work of sanctification in the sinner's heart; though it begin ever so weakly, yet it is genuine. This sanctification consists in this that the person justified becomes an entirely different person. He no longer endeavors to live for himself but for the Lord Jesus; his heart is constantly occupied with concern for his soul's salvation; for that reason there is nothing he would rather talk

about than things concerning heaven and God, concerning the one thing needful; even when he is carrying on his earthly business, he performs it with his thoughts directed to God. Such a person begins also to keep careful watch over his thoughts and desires; no longer is he able so carelessly to allow evil thoughts to pass through his mind; if these do arise, he sighs and prays against them. He is an enemy of sin, he no longer loves and protects it. He does not allow it to rule over his will, rather, he fights against sin, also against his favorite pet sin. If in an unguarded moment or in weakness he falls into sin, he does not persist in it, he is ashamed of himself, he confesses it to God with a truly humble spirit and prayer for forgiveness; he lets his fall serve him as a warning and he becomes now so much more humble and watchful over himself.

A person in the state of sanctification considers the pleasures of the world as vanity, for that reason he no longer conforms himself to the world; he prefers the enjoyment derived from the Word of God and the edifying fellowship of zealous Christians. If a special day of rejoicing falls to the lot of such a Christian, he seeks to enjoy this pleasure in the Lord; if he has earthly possessions, he is careful not to fix his heart on them, but to let his heart rest alone on God. If suffering strikes him, he prays God for patience, guards himself from complaining against God and comforts himself with the glory of heaven which awaits him.

A person in the state of sanctification seeks to offer up his entire life for his neighbor. He does not seek his own, but the interests of others. He loves his neighbor from the heart; not just for the sake of appearance, not merely with the tongue, but in deed and in truth; he gladly helps him in time of need, he rejoices over his success and sympathizes with him in his misfortune, he readily overlooks his neighbor's faults, he welcomes reconciliation with him who has done him wrong, he is concerned about the welfare of his neighbor's soul; and, finally, what is most excellent about the state of true sanctification is that such a person is always more aware of his own shortcomings than of the good which is effected in him through God's grace; he therefore considers himself as nothing before God and places himself humbly with the lowly.

That is the character of the new heart and the new life which the Holy Ghost begins to work in those who through faith in Jesus Christ have been justified.

(Translated by E. L. Mehlberg)

*Let my soul, in full exemption,
Wake up in Thy likeness now;
Thou art made to me Redemption,
My Sanctification Thou.
Whatever I need for my journey to
heaven,
In Thee, O my Savior, is unto me
given;
Oh, let me all perishing pleasure
forego,
And Thy life, O Jesus, alone let me
know. Amen.*

(The Handbook to the Luth. Hymnal,
No. 366).

Brief Lessons

Lesson 21

THE SECOND CHIEF PART

THE CREED

Article II

The Personal Union of the Two Natures in Christ

Our Lord Jesus Christ is the true, eternal, unchangeable, all-powerful, all-knowing and ever-present God. He is also true man having a truly human body and a truly human soul. But this doesn't mean that there are two Persons, two Christs, one the Son of God and the other the Son of Man. There is only one Person, one Lord Jesus Christ, Who is at the same time the Son of God and the Son of Man. Luke 1:35: "*That Holy Thing which shall be born of thee shall be called the Son of God.*" And Rom. 9:5: "*Of whom as concerning the flesh Christ came, Who is—God.*"

So our Lord Jesus Christ has two natures, a divine and a human nature. And these two natures are united inseparably in the one Person. Yet the two natures are so united in the one Person that the divine nature always remains the divine nature (Christ is the unchangeable God), and the human nature always remains the human nature (Christ is true Man and always will be). Each nature retains its own essential properties which can never become the property of the other nature.

The Person of Christ possessed from all eternity the divine nature. He always was "the Word," "the only Begotten of the Father." But (Gal. 4:4) "*when the fullness of the time was come, God sent forth His Son made (born) of a woman.*" Thus and then Christ received into His Person the human nature. John 1:14: "*The Word was made (became) flesh and dwelt among us (and we beheld His glory, the glory as of the Only-Begotten of the Father) full of grace and truth.*" We have in Christ this great mystery of the divine nature, the eternal God becoming manifest or visible in the flesh. I Tim. 3:16: "*Without controversy, great is the mystery of godliness; God was manifest in the flesh.*" Because of this personal union of the two natures in Christ, He is rightly called the *God-man*.

While the divine nature in the Person of Christ always retains its own essential properties, it also communicates and imparts them to the human nature. Isa. 9:6: "*Unto us a Child is born, unto us a Son is given: And the government shall be upon His shoulders; and His Name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace,*" Here Christ is called a child, a human being. But divine authority and divine names are given to this Child, to Christ according to His human nature. Matt. 28:18: "*All power is given unto Me in heaven and in earth.*" Christ always possessed all power according to His divine nature. All power then can be given

Him only according to His human nature. So also omnipresence is ascribed to the Person of Christ, to His human nature as well as to His divine nature. Matt. 28:20: "*Lo, I am with you alway even unto the end of the world.*"

The divine nature in the Person of Christ also participated in all those things which are peculiar to the human nature. I John 1:7: "*The blood of Jesus Christ, His Son, cleanses us from all sin.*" Blood, a property of the human nature, is here said to be the blood of God's Son, Who is the Second Person of the Trinity. Christ according to His divine nature cannot be killed, cannot die, yet when He was crucified, His divine nature participated in His death which He suffered according to His human nature. So Scripture says (I Cor. 2:8) "*For had they known it, they would not have crucified the Lord of Glory.*"

Christ received the human nature into His Person to enable Him to redeem and save mankind. Matt. 18:11: "*The Son of Man is come to save that which was lost.*" It was necessary for Him to become a true man that, as a Man in our stead, He might be capable of fulfilling the Law for us and for all men. Gal. 4:4,5: "*God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons.*" It was also necessary for Him to become a true Man, that He might be capable of suffering and dying as a Substitute

for us and for all men. Heb. 2:14: "*Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.*"

But no mere man can redeem his brother. Psa. 59:7,8: "*None of them can by any means redeem his brother, nor give to God a ransom for him; (for the redemption of their soul is precious, and it ceaseth forever).*" So it was necessary that our Savior be true God, that He might be sufficiently precious to appease the wrath of God for all men. John 3:36: "*He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*" Furthermore it was necessary that our Savior be true God that He might be sufficient to overcome sin, death and the devil. Heb. 4:15: "*But was in all points tempted like as we are, yet without sin.*" I Tim. 1:10: "*Christ hath abolished death and brought life and immortality to light.*" And I John 3:8: "*For this purpose the Son of God was manifested, that He might destroy the works of the devil.*"

These things are clearly taught in the Scriptures concerning the Person of Christ Who is our dear Savior and Friend. May they help us to distinguish Him from the false christs that have arisen in the world. Matt. 24:24).

—J.E.S.

Bible Study Outlines

PRAYER III

XIII Table prayer is—

- A. God's order. Deut. 8:10; I Cor. 10:31; Col. 3:17; I Tim. 4:3-5.
- B. An old and salutary custom. I Sam. 9:13; Mark 8:6; Luke 9:16; Acts 27:35.
 - 1. Death may even threaten us while eating—poisoning, coking, etc. 2 Kings 4:38-41.
 - 2. What about table prayers in public places? Note the following passages in this connection. Matt. 6:5-8; John 11:41.

XIV Where should a Christian pray?

- A. In the O.T. the Jews had to pray in the temple three times a year. Deut. 16:16; Luke 2:41,42; John 4:20. Otherwise they were permitted to pray wherever they were. Gen. 24:63; Dan. 6:10; Jonah 2:1.
- B. In the N.T. we are bound to NO particular place. Matt. 6:6; 14:23; Acts 16:13; I Tim. 2:8.
- C. Two common places of prayer.
 - 1. Church. Matt. 21:13; Ps. 26:12; 42:4.
 - 2. Home. Joshua 24:15; Matt. 6:6.

XV Public prayer.

- A. Prayer is not public when it takes place within the family circle, (family devotions) but rather when others outside of the household come together for the purpose of praying.
- B. Public prayer is on the same level with public teaching and therefore belongs to the duty of the called minister of the Christian congregation.
- C. The public prayer should be so constituted that every Christian can say Yea and Amen to it. I Cor. 14:16.

XVI Joint prayer.

- A. Christians should pray together. Matt. 18:19; Acts 1:14; 2:42; 4:24; Col. 3:16.
- B. This presupposes unity in ALL Scriptural teachings. Amos 3:3.
 - 1. God's Word forbids prayer fellowship with false teachers. Rom. 16:17; Matt. 7:15.
 - 2. Joint prayer without unity in doctrine gives the *impression* of unity, when there is actually none. Such prayers are hypocritical and a mockery of God's Word. I Cor. 1:10.
 - 3. Discuss the popular use of prayers at political conventions, civic affairs, public school functions, etc.

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4. Discuss the new man-made Missouri Synod distinction between "Prayer Fellowship" and "Joint Prayer."

XVII We can be certain that God hears every proper prayer. Matt. 7:7,8; John 16:23.

- A. God is almighty and His Word is the truth. 2 Tim. 2:13.
- B. Examples of those who had their prayers answered. I Sam. 1; I Sam. 7:9; I Kings 3:12,13; 2 Kings 4:30-35; Joshua 10:12-14; Acts 9:36-41. Can you list some others?
- C. God answers our prayers according to His will and not ours.
1. Often it appears that God does not answer the pleas of His children by removing the cross from them. Jesus had to drink the cup of suffering. Luke 22:42. God always knows better than we do. John 13:7; Rom. 11:33; Isaiah 55:8,9.
2. God usually gives us something better. Paul kept the thorn in the flesh, but was assured of God's grace (2 Cor. 12:9). Instead of entering Canaan Moses was taken into the heavenly Canaan (Deut. 34). David prayed for the life of his child, but God took it into the joys of heaven (2 Sam. 12:15-23). —M.L.N.
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