

the
Concordia Lutheran



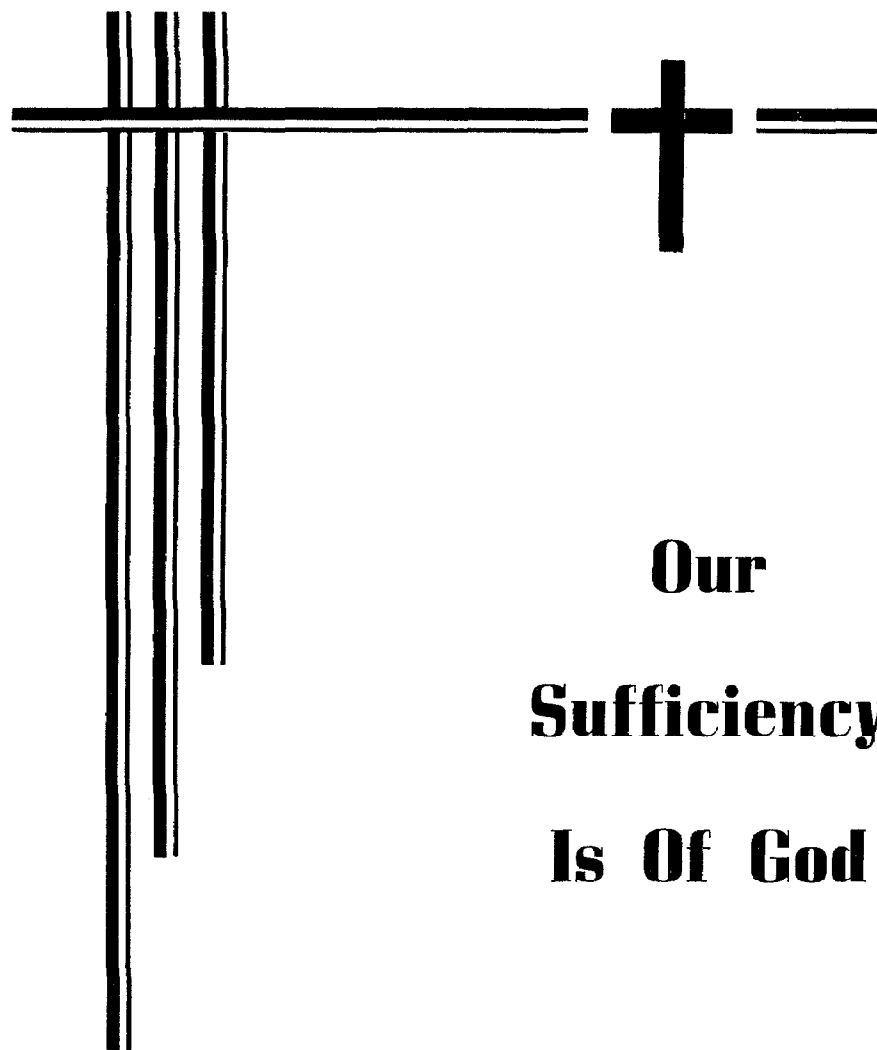
"The Scripture cannot be broken." John 10:35.

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

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**OFFICIAL ORGAN
OF THE
CONCORDIA LUTHERAN CONFERENCE**

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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.

The Concordia Lutheran Conference Convention Digest

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1, 10. That our congregations are always striving to heed this word of God, was clearly evident as the pastors and lay delegates assembled in Wilmot, South Dakota, August 24-26, 1957, for the seventh annual convention of the Concordia Lutheran Conference. The Lord granted pleasant weather as the representatives of our churches met to discuss and decide upon the business of Christ's kingdom. The official Proceedings of the convention will, God willing, be printed as soon as possible. In the meantime a brief resume of the 1957 convention is herewith offered.

The convention proper began on Saturday, August 24, with a divine service in St. Stephen's Lutheran Church. President E. L. Mehlberg, Milwaukee, Wis., delivered an edifying sermon on Eph. 4, 1-6, in which he explained "the unity of the Spirit" and showed how it is to be preserved.

The Sunday morning service (August 25), at which Holy Communion was celebrated, was attended by more than 100 people. Pastor Paul Bloedel, Empire, Oregon, preached an encouraging sermon on 1 Cor. 15, 58, in which he showed why we should always abound in the work of the Lord despite discouragements and difficulties. The host pastor served as liturgist. The total offering from this service and the opening service on Saturday amounted to \$138.03 and was received for the C.L.C. treasury.

Seven pastors, five lay delegates, and 52 visitors were in attendance. People came from Chicago, Milwaukee, Duluth, Minneapolis, Muscatine and Oskaloosa, Iowa, Clark, S. D., and Empire, Oregon. In addition to the devotions which preceded each session the convention heard two instructive and enlightening essays: "A Digest Regarding the Developments of the Organizational Relationships and the Doctrinal Position of the Various Lutheran Bodies in America of the Present Day," by Pastor E. C. Hallstein; and "The Nature of a True State of Confession, Especially on the Part of a Church Body," by Pastor Paul Bloedel. Various committee reports were also made to the Conference.

The convention adopted a budget for the coming fiscal year of \$4,440, of which \$2,900 has been set aside for Missions. Of this latter amount, \$1,500 was granted as a subsidy to the mission in Muscatine, Iowa, and \$900 as a subsidy to Christ Lutheran Church in Milwaukee, Wisc.

We now present some of the important resolutions which were adopted at this convention. With reference to the problem of the Training of a Future

Ministry, the Committee on Theological Education presented a detailed Prospectus, outlining the need for such training, the requirements, a proposed plan of instruction, and a suggested curriculum. The convention resolved to accept this Prospectus and to request our congregations to study it and to submit suggestions by February 1, 1958, to the Committee on Theological Education, which will then bring recommendations at the next convention for the possible final disposition of this matter.

The convention also adopted the resolution that in the interim if and when qualified men come to us for training in our ministry, the Board of Directors be empowered to make definite plans for the IMMEDIATE instruction of such students in accordance with the Constitutional provisions for the Committee on Theological Education.

The Committee on Constitution Revision offered a proposed Constitution which the delegates thoroughly studied and discussed. The convention then adopted the entire Constitution with various changes and additions, and it will be sent to all member congregations for approval and to those congregations of our fellowship which are not members for their consent. The convention also empowered the President to appoint such individuals and committees as are provided for by the new Constitution, if and when it is ratified and approved by the congregations.

The convention also passed a resolution in which it expressed its regret over the unhappy circumstances brought about by the Minneapolis faction which led to "Our Declaration," as published in the February, 1956, issue of the O.L. It also reaffirmed its loyalty to the principles of the bonafide O.L.C. It furthermore repudiated and denounced as untrue the charges adopted in the factional convention in Minneapolis on February 4, 1956, against the officers of the O.L.C. and also the charge of causing a schism in the conference made against Pastor Hallstein and those pastors and people who supported his stand.

The following officers were re-elected for the coming year: President, Rev. E. L. Mehlberg; Vice-president, Rev. E. C. Hallstein; Secretary, Rev. O. W. Schaefer; Treasurer, Mr. Elfred Bloedel; and Board Member-at-large, Mr. Robert Steinke Sr.; Pastor Paul Bloedel was re-elected editor of the Concordia Lutheran, and Mr. August Luft was re-elected business manager of that paper. The Committee on Mission Opportunities consists of Rev. M. Natterer, Mr. Henry Fischer, and Mr. W. Kofoid. The Committee on Theological Education consists of Rev. H. D. Mensing, Mr. L. Martin, and Mr. E. Bloedel. The Vice-President and the Secretary were again appointed as a standing Press Committee until the next convention.

An invitation to hold next year's convention at Tinley Park, Ill., was extended by Peace Lutheran Church and was accepted by the convention.

The convention concluded its official business on Monday evening, August 26. For the fine Christian fellowship, for the inspiration afforded by sermons, devotions, and essays, for the local hospitality and generous cooperation of all, we laud and magnify the Lord of the Church. May He give us new zeal and courage to go forth and serve Him with all our heart, for we are laborers together with God (1 Cor. 3, 9)! May His blessing rest upon our consecrated endeavors to His honor and glory and to the welfare of immortal souls!

O. W. S.

Resolution Concerning the Minneapolis Faction

WHEREAS:

A controversy was begun in January, 1955, by Dr. P. E. Kretzmann, when he taught his theological class that "under the circumstances" he "could preach for" a pastor who was at the time a member of the heterodox Wisconsin Synod and who was not in a true state of confession over against his Synod;* which statement was challenged by our brother, Pastor E. C. Hallstein as being a unionistic statement,

AND WHEREAS

Dr. Kretzmann would not acquiesce in Brother Hallstein's earnest request that he retract the statement,

AND WHEREAS

Dr. Kretzmann persistently refused to discuss the matter, either with the Committee on Theol. Education, or in a pastoral conference or in the delegate conference; but chose rather to regard the request that he retract the offensive statement as a personal insult and refused to consider Brother Hallstein as a brother in the faith until he would withdraw his request,

AND WHEREAS

Dr. Kretzmann permitted himself to give expression to several evil and unbrotherly charges which were untrue in fact against both Brother Hallstein and those of his brethren who could not with good conscience approve the Doctor's unbrotherly and arbitrary attitude in the whole matter, such as this that Brother Hallstein was "by way of becoming a pathological case"; and this, that he called a conference in which he took part and whose resolutions he had approved a Latrocinium (robbers den),

AND WHEREAS

Dr. Kretzmann refused to discuss the matter also with the President and Vice-president of the Conference as representatives of the congregations who had called him, contending that as President and Professor of the Orthodox Lutheran Seminary he was answerable only to Holy Trinity Orthodox Lutheran Church of Minneapolis, of which he was a member, for his teaching in the Seminary, AND WHEREAS

Dr. Kretzmann arbitrarily set a date (December 31, 1955) beyond which he declared that he would regard no one his brother in the faith who did not "withdraw" his "sinful charges" against him, THEREFORE BE IT KNOWN BY THESE PRESENTS:

That we, the members of the Concordia Lutheran Conference, assembled in regular convention at Wilmot, S. Dak., August 23-26, 1957, deeply regret the unhappy circumstances brought about by the faction which led up to and made necessary the drawing up and publishing of "Our Declaration," adopted at Tinley Park, Ill., January 18-19, 1956, and published in the February, 1956, issue of the Orthodox Lutheran;

That we are, by God's grace, happy to reaffirm our devoted loyalty to the principles of the bonafide Orthodox Lutheran Conference as set forth in that declaration;

That we are prepared, with our consciences bound in the truth and in God's pure Word, to stand before Him on that Day in full loyalty to these principles, wherein we uphold the full Truth of His Word in doctrine and practice. AND WHEREAS

The printed account of the factional convention of February 4, 1956, added as a supplement to their version of the 1955 Detroit Lakes regular convention, contains libelous charges which require an answer before God and the world,
AND WHEREAS

These same libelous proceedings contain statements which describe us as schismatics who disrupted the fellowship, which accusations, statements in their own correspondence to us plainly disprove,

THEREFORE BE IT KNOWN BY THESE PRESENTS:

That we repudiate and denounce as untrue and without foundation in fact the various and sundry charges made by Holy Trinity Orthodox Lutheran Church of Minneapolis, Minn., and adopted in the factional convention assembled in Minneapolis February 4, 1956, against Pastors E. L. Mehlberg and H. D. Mensing, President and Vice-president respectively of the Orthodox Lutheran Conference, in the so-called impeachment proceedings after they, the members of the faction, had by their renunciation of our fellowship ceased to be a part of the bonafide Orthodox Lutheran Conference; and

That we also repudiate and denounce the charge of causing a schism in the Conference made against Pastors E. C. Hallstein, E. L. Mehlberg, H. D. Mensing, J. E. Shufelt, P. R. Bloedel, M. L. Natterer, and O. W. Schaefer and their adherents.

*Although stating that his sympathy was with our cause this pastor nevertheless refused publicly to acknowledge us as his brethren in the faith and refrained from publicly declaring our position in doctrine and practice to be Scripturally correct. (II Tim. 1:8; II John 8, 9.)

A Meditation

"We know that all things work together for good to them that love God, to them that are called according to His purpose." Rom. 8:28.

Psychologists tell us that in order to have a happy life, we must cultivate a happy, cheerful philosophy of life. Every child is taught the importance of a happy philosophy of life. And it is very good advice indeed. But how will you get this philosophy? Where will you find it? You can never find it by looking at the world; for the more you open your eyes, the more you must realize that all the ways of this world lead to disappointment, misery, and despair. But *look to God and His everlasting promise, and you will find a happy outlook upon life, the proper world view.*

The Christian, who loves God because God has loved him first, has God's divine assurance that all things must work together for his ultimate good; for that was God's eternal purpose when He sent the Savior into the world and when by the Gospel He called us into His Kingdom of Grace, brought us to faith in our Lord Jesus Christ. The Christian knows that St. Paul was undeniably right when he said to the Athenians: "In Him we live and move and have our being." We know that we repose in the almighty, loving hand of our God, a God who has given His life as a ransom. *While we see our life merely at one little point, which we call to-*

day, our God sees our life from beginning to all eternity, and He therefore alone is able to plan our destiny intelligently. He in His never-changing love and concern, according to His divine wisdom, will take all the intricate threads of our life, all the warp and woof, the joy and pain, and weave it all into a most beautiful pattern. What courage and joy of life! What a safe and secure destiny in the everlasting arms of God!

—H. D. Mensing, Sr. †



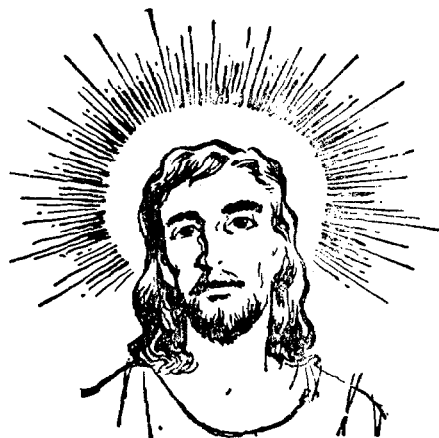
"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

WHY SHOULD CROSS AND TRIAL GRIEVE ME?

Why should cross and trial grieve me?

*Christ is near with His cheer;
Never will He leave me.*

*Who can rob me of the heaven
That God's Son for my own
To my faith hath given?*

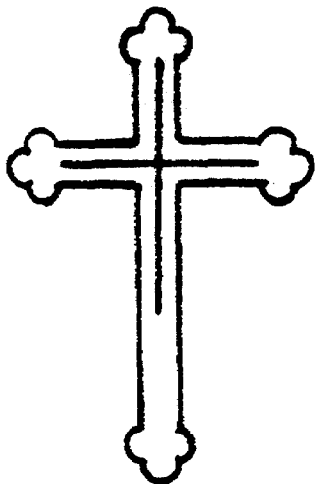


*Though a heavy cross I'm bearing
And my heart feels the smart,
Shall I be despairing?*

*God, my Helper, who doth send it,
Well doth know all my woe
And how best to end it.*

*God oft gives me days of gladness;
Shall I grieve if He give
Seasons, too, of sadness?*

*God is good and tempers ever
All my ill, and He will
Wholly leave me never.*



*Death cannot destroy forever;
From our fears, cares, and tears
It will us deliver.*

*It will close life's mournful story,
Make a way that we may
Enter heavenly glory.*

*What is all this life possesses?
But a hand full of sand
That the heart distresses.
Noble gifts that pall me never
Christ, our Lord, will accord
To His saints forever.*

*Lord, my Shepherd, take me to Thee.
Thou art mine; I was Thine,
Even e'er I knew Thee.*

*I am Thine, for Thou hast bought
me;
Lost I stood, but Thy blood
Free salvation brought me.*

—(Paul Gerhardt)

THE WORD THEY STILL SHALL LET REMAIN!

It becomes necessary from time to time just to speak about the Bible. The devil is always busy through his emissaries, the enemies of Christianity, to discredit Holy Writ, God's Book. To timid Christians these attacks seem formidable, especially if made with pomp and a great blare of trumpets. To such, however, as are acquainted with the tactics of the enemies and the utter futility of their attempts, their proceeding would be amusing, were it not for the deplorable fact that these assaults cause some weak Christians to doubt the divine truth of Scripture, and thus to lose faith.

The Bible cannot be destroyed; it is God's Book. For nineteen long centuries a terrific warfare has been waged against it, but all in vain. During the first three centuries of the Christian era the devil summoned up all his wit and ingenuity to do away with this Book, but failed. The genius of man, the philosophy of man, the science of man, the satire of man, was brought to bear against it—but all ended in failure. Next, the military and the political power of the old world made war against it—but all in vain. Edicts were issued by powerful emperors to burn all the Scriptures, thus to root out this new religion—that failed. Orders were issued to burn the Christians that owned Bibles, and thus to uproot Christianity—and that failed. The blood of the martyrs became the seed of the Church. Then, later on, under the regime of the Pope, the people were forbidden to read the Bible—that failed. Anything, everything was tried to discredit the Bible's teaching or to suppress it—but still the Bible stands unscathed.

And in our own times—well, the devil remains the devil—and warfare is still going on. The devil has simply changed his tactics. Years ago in Germany, the cradle of the Reformation, a school of criticism arose that taught and still teaches: this and that in the Bible is not true. The devil is trying the same old ruse that worked so well with Eve in the Garden: "Yea, hath God said?" This so-called "new learning," made in Germany, has been transplanted to our shores and is being peddled in most of our American universities. But now this "new learning," too, is on its deathbed, but the Bible still stands.

The devil, however, will not rest. It is the old story: One school of criticism under the veil of great learning arises, and fails; another arises and fails, and still other enemies will try again. And the Bible? Why, it still stands! As one writer remarks: "A Book that has successfully withstood nineteen centuries of assault of the devil's heaviest artillery is not going down before the air-guns of modern criticism." What saith the Lord? "HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY." —Prof. Louis Wessel, 1918.

THE ATTITUDE OF CHRIST'S TRUE DISCIPLES TOWARD THE BIBLE

"All Scripture is given by inspiration of God." The Bible is God's Book. God's words, God's thoughts, are herein laid down for our salvation. Now, when God gives us a book, is it to be marveled at that we find thoughts therein which far transcend all human reason? Is it to be marveled at if we find mysteries here which we cannot fathom? Would it not rather be marvelous if we could grasp all that God says? God is infinite, we are finite; how impossible for our small, finite minds to understand the infinite mind of God! What, then, should be our attitude over against the Bible? Accept, believe, what God has deigned to reveal unto us *just as it reads*. And that is the very thing God demands of us. Again and again we are enjoined: "Hear the word of the Lord;" "Thus saith the Lord." We are bidden to "bring into captivity every thought to the obedience of Christ." That is the attitude of the Lutheran Church over against the Bible, the Word of God. And for that very reason, because we bow in humility to the Word, we are reviled as a sect that is everywhere spoken against.

"Toleration" is the watchword of our time. "Do not condemn this or that doctrine of the other Protestant Churches simply because they differ from yours," we are told. "You have your views, they have theirs; who can tell which is correct? Instead of fighting one another, let us rather unite and sweep the world for Christ." Honeyed words, indeed, that appeal to human reason, but treacherous words, nevertheless, because they give God the lie. God speaks in this Book, and *we* should say: "Speak, Lord; Thy servant heareth." "How can this be, how that?" such questions should find no room in our hearts. God speaks. What does He say? "What readest thou?" This is the all-important question, the *how* we leave up to God. Such is the attitude of the true disciple of Christ. —Prof. Louis Wessel, Concordia Seminary, Springfield, Ill., 1918.

Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 2 Cor. 13:11.

The Lord is faithful, who shall establish you, and keep you from evil. 2 Thess. 3:3.

Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. Rev. 14:12.

God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Rom. 5:8.

PRAYER IN PUBLIC SCHOOLS

"Controversy rages in this tiny town over whether public school children here can say grace before lunch.

"Edgewater Park has two elementary schools, Magowan and Farnum.

"About 350 of the pupils, those who come from some distance to school and lunch in the cafeterias, have been saying grace for some years in the classrooms just before leaving to eat.

"This practice was abandoned in March after the School Board received a protest. It was resumed in April when a petition bearing 603 names objected. Meanwhile the School Board asked Attorney General Grover C. Richman, Jr., for an opinion. He said prayer in public schools is illegal.

"Richman also said that an interval of silence, understood by the children to be for grace, would be a religious exercise and illegal. He said the silence period could be observed without any understanding that grace was to be said by the children silently.

"Mrs. Mildred Magowan, supervising principal for whom one of the schools is named, asserts:

"I would say 98 per cent of our people are in favor of their children saying grace. Our legislators have incorporated 'One nation under God' in the salute to the flag, but apparently, we cannot mention God in a prayer.'

"Mrs. Magowan also took issue with Richman's opinion on the silence period.

"That, too, is ridiculous,' she said. 'How could you ask children for a moment of silence without telling them why you are asking for it?'"

(Seattle Times, July 31, 1957)

Prayer in the public schools is not only contrary to the principles set forth in our American Constitution, but it is also contrary to the Word of God which demands SEPARATION of Church and State. To mingle Church and State can only bring disastrous results as history abundantly testifies. The last Associate Justice Robert H. Jackson of the U. S. Supreme Court put it well in an opinion, "The day that this country ceases to be free for irreligion, it will cease to be free for religion, except for that sect that can win political power." May God preserve unto us the freedom of religion! —M.L.N.

ROMANS 16:17

Here stands God's command, that the Christians are not only to avoid false doctrine, but also false teachers, and to remain separate from those church bodies in which false doctrine and false teachers are tolerated. All unionism, which unites truth and error in the same church organization, is condemned by this word of the Apostle, and that is the Word of God. Similar warnings are to be found in 2 Thess. 3:6; Titus 3:10; I Cor. 5:11; 2 John 10.

(G. Stoeckhardt, former professor at Concordia Seminary, St. Louis, Missouri)

34TH BIENNIAL CONVENTION OF THE WISCONSIN SYNOD VOTES TO REMAIN WITH THE MISSOURI SYNOD

After about eight hours of debate, the delegates of the Wisconsin Synod in convention assembled at New Ulm, Minnesota, voted to continue fellowship relations with the Lutheran Church—Missouri Synod. A floor committee recommendation that the Wisconsin Synod suspend relations with the Missouri Synod was rejected by the Convention. Voting against the recommendation were 77 delegates while 61 favored the proposal. Eight delegates abstained from voting.

Some of the unionistic practices on the part of the Missouri Synod which were objected to by the floor committee included the following:

That the Missouri Synod and the National Lutheran Council co-sponsored a seminar for Lutheran students at Washington, D.C., last April.

That the Missouri Synod, the National Lutheran Council and the Lutheran World Federation (LWF) sponsored a seminar on family and Christian education at Northfield, Minn., recently.

That Missouri Synod chaplains took part in a retreat for Lutherans of various church bodies in Bavaria during the early part of August, and that the retreat master was Dr. A. O. Fuerbringer, president of the Missouri Synod's Concordia Seminary, St. Louis, Mo.

That the Missouri Synod participated through the All-Lutheran Youth Leaders' Council in arranging the itinerary of and playing host to the contingent of Lutheran young people

from other countries who came to the United States under the auspices of the Lutheran World Federation.

That a professor from the American Lutheran Church's Wartburg Seminary at Dubuque, Iowa, recently taught at a workshop for institutional missionaries at Concordia Seminary, St. Louis, Mo.

The action of the convention has had considerable repercussions throughout the Wisconsin Synod. Professor Edmund Reim, president of the Synod's Lutheran Theological Seminary at Thiensville, Wisconsin, resigned from the synod shortly after the convention. An eight hour discussion with the Board at Milwaukee failed to weaken him in his stand and to reconsider his resignation. Pastor M. J. Witt, president of the Wisconsin Synod's Northwest District (which includes Washington, Oregon and the western part of Idaho) also resigned from the synod in protest over the continued relations with the Missouri Synod. A pastor in Tomah, Wisconsin also resigned and another pastor in Milwaukee has informed his congregation that he will remain their shepherd only if they leave the Synod with him. Let us remember these pastors and people in our prayers that they might continue their fight for the Lord and for the pure teachings of His Word, also praising and thanking God who has furnished them with the necessary courage and strength to act according to His Word. —B.

Brief Lessons

Lesson 20

THE SECOND CHIEF PART

THE CREED

Article II

OF REDEMPTION

OUR LORD JESUS CHRIST

TRUE GOD AND TRUE MAN

The second article of the Creed treats of the person and work of our Lord and Savior, our best and truest Friend. John 15:15: "*Henceforth I call you not servants—but I have called you friends.*" The better one understands a friend, the more he appreciates him and the better he loves him. And eagerness to learn all that may be known of the Person and work of this Best of Friends should impel us to study this article with special care.

There is only one Savior from sin. Acts. 4:12: "*Neither is there salvation in any other*" (than Jesus Christ of Nazareth, vs. 10); "*For there is none other Name under heaven given among men, whereby we must be saved.*" He is called *Jesus* because He is the Savior of men. Matt. 1:21: "*Thou shalt call His name JESUS, for He shall save His people from their sins.*" He is called *Christ* (meaning Messiah, the Anointed One), because He was anointed with the

Holy Ghost in the fullest measure. Acts 10:38: "*God anointed Jesus of Nazareth with the Holy Ghost and with power.*" And John 3:34: "*God giveth not the Spirit by measure unto Him.*"

This Jesus Christ is "*true God begotten of the Father from eternity.*" Which fact we believe because, in Scripture, He is given names which belong to God only. I John 5:20: "*This (Jesus Christ) is the true God and eternal life.*" Rom. 9:5: "*Christ—Who is over all, God blessed forever.*" John 20:28: "*Thomas answered and said unto Him, 'My Lord and my God.'*" Jer. 23:6: "*This is His Name whereby He shall be called, The Lord our Righteousness.*" John 3:16: "*For God so loved the world, that He gave His only begotten Son.*" John 1:1,2: "*In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God.*"

We believe that Jesus Christ is true God also because Scripture gives Him the attributes, the qualities of God. He is ETERNAL. Heb. 13:8: "*Jesus Christ, the same yesterday, and today, and forever.*" And John 17:5: "*Now O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was.*" He is OMNIPOTENT—all-powerful. Matt. 28:18: "*All power is given unto Me in heaven and in earth.*" He is OMNISCIENT — all-knowing. John 21:17: "*Lord, Thou knowest all things.*" And He is OMNIPRESENT —everywhere present at all times.

Matt. 28:20: "Lo, I am with you always, even unto the end of the world."

We furthermore believe that Jesus Christ is true God because He has done and continues doing the works which only God can do. He CREATED all things. John 1:3: "All things were made by Him; and without Him was not anything made that was made." He PRESERVES all things. Heb. 1:3: "He upholds all things by the Word of His power." He has POWER to forgive sins. Matt. 9:6: "The Son of Man hath power on earth to forgive sins." He has AUTHORITY to execute judgment." John 5:27: "The Father hath given Him authority to execute judgment also, because He is the Son of Man." Moreover, the MIRACLES which He performed in His own Name and power are all proofs of His divinity. He turned water into wine (John 2:1-11), healed the palsied man (Matt. 9:1-8), rebuked the storm (Luke 8:22-25), raised the dead (John 11:38-44), and did many other wonderful works. His greatest miracle was His own resurrection. He was (Rom. 1:4) "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

And finally we believe that Jesus Christ is true God because Scripture ascribes to Him divine honor and demands that He be worshipped as God. Heb. 1:6: "Let all the angels of God worship Him." And John 5:23: "All men should honor the Son, even as they honor the Father. He that hon-

oreth not the Son honoreth not the Father which hath sent Him."

On the other hand, our Lord Jesus Christ is "true Man born of the Virgin Mary." This fact also we believe because the Scriptures expressly call Him "Man". I Tim. 2:5: "There is one God and one Mediator between God and man, the Man Christ Jesus." He often called Himself "the Son of Man," as in Luke 19:10: "For the Son of Man is come to seek and to save that which was lost." He was born of a human mother. Luke 1:35: "The angel answered and said unto her— 'That Holy Thing which shall be born of thee shall be called the Son of God' On His mother's side He had human ancestors. Rom. 9:5: "Whose are the fathers and of whom as concerning the flesh Christ came."

Moreover He had the natural parts of a man, that is a human body (Luke 24:39: "Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones as ye see Me have." And a human soul (Matt. 26:38: "My soul is exceedingly sorrowful, even unto death."). And finally, Jesus had the ways of a man. He hungered (Matt. 4:2); He rejoiced (Luke 10:21); He thirsted (John 19:28); He ate and drank (Matt. 11:19); He wept (John 11:35); He grew weary (John 4:6); He slept (Matt. 8:24); He died and was buried (Matt. 27:50,57,60.) Indeed our Lord Jesus Christ was and is to all eternity, true God and true Man. —J.E.S.

Bible Study Outlines

- VII It is of little importance whether the prayer is—
- A. Spoken or silent.
 - 1. Silent prayer. Ps. 19:14; 38:9; 10:17; Isaiah 65:24; Exodus 14:15; I Samuel 1:10,12,13
 - 2. Spoken prayer. Ps. 19:14; Luke 11:2. Jesus often prayer aloud. Matt. 11:25; 26:36-44; Heb. 5:7
 - B. Long or short. Sometimes a few words will suffice. Matt. 6:7. There are times, however, when longer prayers are definitely in place. Note Psalm 119. Also Jesus' prayer, John 17.
 - C. Extempore or read. List some of the things of which we must be especially careful in extemporizing or reading prayers.
- VIII Prayers of supplication. We should ask for all that which redounds to God's honor and our salvation. Mark 11:24; Phil. 4:6. The biggest danger is that we never ask enough.
- IX We should observe a distinction when praying for spiritual and for temporal blessings.
- A. Spiritual blessings should be asked for without condition. Luke 11:13. The forgiveness of sins, life, and salvation are guaranteed to us by God. John 3:16
 - B. Temporal blessings we should ask with condition. Matt. 8:2; Luke 22:42; I John 5:14
 - C. Discuss the so-called "faith-healers" so prevalent today who claim that no such distinction should be made in our prayers.
- X For whom should we pray?
- A. For ourselves. Luke 18:13.
 - B. For others. James 5:16; I Tim. 2:1; Matt. 15:22; Gen. 18:23-32
 - 1. We should pray for the Church. 2 Thess. 3:1
 - 2. Children for their parents and parents for their children.
 - 3. The government. Jer. 29:7
 - 4. Even for our enemies. Luke 23:34; Acts 7:60; Matt. 5:44
- XI What should prompt us to pray?
- A. God's command. Ps. 27:8; Matt. 7:7,8; I Tim. 2:1; Matt. 26:41; Ps. 50:15
 - B. God's promise. Ps. 10:17; 50:15; 91:14-16; 145:18,19; Matt. 7:7,8; John 16:23
 - C. The temporal and spiritual needs of ourself and our neighbor. Ps. 77:2; 116:1-4; 120:1; Isaiah 26:16; I Sam. 1:10; Luke 18:13. How often we complain instead of asking God for help!

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D. The wonderful examples of—

1. The Lord Jesus. Luke 5:16; 6:12,29; 11:1; 22:41; Heb. 5:7; John 17.
2. The Apostles and the early Christians. Acts 2:42; 12:12; Luke 18:7; I Cor. 14:14-16
3. The Old Testament believers. Gen. 32:9-12; Num. 10:35,36; Gen. 24:12-14; I Kings 3:6-9; 2 Kings 19:15; Daniel 6:10-17

E. The glorious benefits of prayer.

1. It replaces the anxieties and cares of a distressed mind with a quiet strength.
2. It directs the mind away from earthly to heavenly things.
3. It is a mighty weapon with which we can ward off the assaults of the devil; a weapon which is especially necessary during the last evil days of the world. Luke 21:36; Mark 13:33
4. It offers rich rewards of grace. Matt. 6:6.

XII When should we pray?

- A. At all times. Thess. 5:17; Luke 18:1; Eph. 6:18
- B. Regularly. Dan. 6:10; Ps. 55:17; 92:3
- C. Especially in time of trouble. Ps. 50:15; Is. 26:16; Gen. 32:9-12.

—M.L.N.

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