

the
Concordia Lutheran



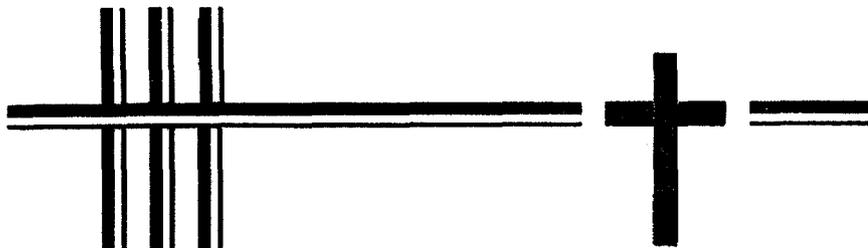
"The Scripture cannot be broken." John 10:35.

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

VOL. II

MARCH, 1958

NO. 3



**He Is Despised
And Rejected
Of Men;
A Man Of Sorrows
And Acquainted
With Grief.**

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

Vol. II March, 1958 No. 3

**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.

Upon The Cross Extended

Upon the cross extended,
See, world, thy Lord suspended,
Thy Savior yields His breath.
The Prince of Life from heaven
Himself hath freely given
To shame and blows and bitter death.

'Tis I who should be smitten
My doom should here be written;
Bound hand and foot in hell.
The fetters and the scourging,
The floods around Thee surging,
'Tis I who have deserved them well.

Come hither now and ponder,
'Twill fill thy soul with wonder,
Blood streams from every pore.
Through grief whose depth none
knoweth,
From His great heart there floweth
Sigh after sigh of anguish o'er.

The load Thou takest on Thee,
That pressed so sorely on me,
It crushed me to the ground.
The cross for me enduring,
The crown for me securing,
My healing in Thy wounds is found.

Who is it that hath bruised Thee?
Who hath so sore abused Thee
And caused Thee all Thy woe?
While we must make confession
Of sin and dire transgression,
Thou deeds of evil dost not know.

A crown of thorns Thou wearest,
My shame and scorn Thou bearest,
That I might ransomed be.
My Bondsman, ever willing,
My place with patience filling,
From sin and guilt hast made me free.

I caused Thy grief and sighing
By evils multiplying
As countless as the sands.
I caused the woes unnumbered
With which Thy soul is cumbered,
Thy sorrows raised by wicked hands.

Thy cords of love, my Savior,
Bind me to Thee forever,
I am no longer mine.
To Thee I gladly tender
All that my life can render
And all I have to Thee resign.

Thy cross I'll place before me,
Its saving power be o'er me,
Wherever I may be;
Thine innocence revealing,
Thy love and mercy sealing,
Thy pledge of truth and constancy.

—(Paul Gerhardt)



A Lenten Meditation

**"For if they do these things in a green tree, what shall be done in the dry?"
Luke 23, 31**

We are rapidly approaching the end of another Lenten season. In a few days we shall stand at the foot of the Cross and behold with the eyes of faith the shameful, but also glorious death of our Savior, as He pays the supreme penalty for our sins. It is soul-stirring to observe the Lord on His way to the cross.

As He plods along, bowed down by the weight of men's sins and carrying His own cross, we see the soldiers compel a bystander, Simon of Cyrene, to assume the burden of the cross for the Lord. Lining the road along which Jesus trudged were many people, including women who bewailed and lamented Him. Deeply sympathetic and emotional, they could not control their sobs. Jesus turns to them and feels compelled to speak. His piercing, but loving eyes sweep over the crowd, as He says, "Weep not for Me, but weep for yourselves, and for your children!" Luke 23, 28. Although their tears are natural, He wants none of them, and referring especially to those who were hard-hearted and hypocritical, who never listened to His warnings and admonitions, He points out that theirs is a false sense of pity and a shallow sympathy. The kind of tears needed now are tears of godly sorrow and repentance. All else is uncalled for.

But He tells them more. If they do not shed such tears and seek refuge in Him as their only Savior, a terrible

judgment will come upon them. He says, "Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us!" Luke 23, 30. Here is a reference to the awful destruction of Jerusalem, which occurred as prophesied in 70 A.D. when the Romans destroyed the city in an orgy of bloodshed and brutality. Foreseeing this, Jesus, shortly before His death, still urged the people to repent. And what a powerful call to repentance, which sad to say, most of Jerusalem did not take to heart!

The Lord also added a timely proverb: "If they do these things in a green tree, what shall be done in the dry?" Luke 23, 31. He is the fruitful, green tree, that is to say, the holy, just, and innocent One. And if He, an innocent person, must endure such cruel punishment as death on the cross, then what will happen to the dry tree, that is, to the guilty and impenitent people of the world who have trodden His grace under foot? They will be hewn down as unfruitful trees and cast into the fire of everlasting damnation. Luke 3, 9.

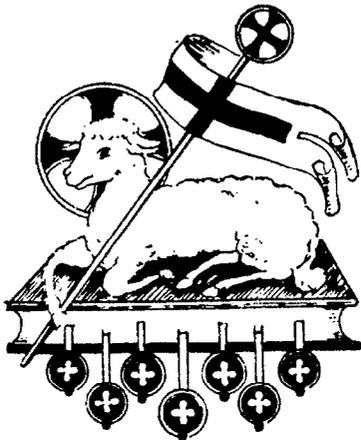
With this remark the Lord's speech came to an end, and what an impressive sermon it was! How these words of our Lord need to be emphasized yet today! As man beholds the Savior in His bitter pain and death, he must weep tears of repentance for his own guilt, for Jesus does not want just a show of emotion or sentimentality. Rather He wants us to realize that also OUR sins led Him to the cross.

He wants us to cling to Him as our Substitute and our Refuge. He wants us to bear all our crosses meekly and patiently and to give ourselves wholeheartedly to His service. Then on the Last Day we shall exchange our cross for a crown of glory.

As we near the end of the Lenten season and look forward to the glorious Feast of the Resurrection, may the Passion messages which we heard anew cause us to rejoice in our Lord and to bind the truth of our redemption more closely to our hearts! May our daily prayer be:

*O make me Thine forever
And should I fainting be,
Lord, let me never, never
Outlive my love for Thee! Amen.*

—O.W.S.



**Concordia Lutheran
Conference
BOARD OF DIRECTORS
MEETING**

at
MILWAUKEE, WISC.

April 15 - 16, 1958

The meeting will begin Tuesday evening, April 15, and continue through Wednesday, April 16.

Walking In The Old Paths

I Cor. 15:55-57: O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

We people were not only delivered into the terrible tyranny of sin through the fall, but also into willing obedience of the same. By nature we delight to serve sin. Every person by nature serves certain sins in particular which hold complete sway over him and which he follows wherever they direct, like a stalled ox being led to the slaughter. The one is held in particular under the sway of covetousness and greed; another especially under the power of drunkenness or gluttony; a third is held in the snares of sensuality and lasciviousness or, at least, vanity and love of amusements; a fourth is held in the clutches of anger and revengefulness or of envy and malice; a fifth in the grip of hypocrisy, falsehood, slander; a sixth under the spell of honor-seeking, arrogance and the like. Without offering any resistance, the natural man carries out the commands of these vile tyrants and often knowingly and deliberately sacrifices to them property, honor, rest and peace of heart and conscience, yes, body and soul, God's grace, and eternal salvation.

But the worst of it is: even though such a person by nature wants to free himself from this or that sin, because

he realizes it has cast him into sorrow and misfortune—he cannot accomplish it. All of his efforts end in failure. True, such a person can at times prevent the *outbreak* of his sins, but in his *heart* to cast them down from the throne, to take away the love and *desire* for a sin: that he cannot do. By nature sin lives in the heart of a person as in a war camp well protected on all sides, as in a high, strongly fortified, impregnable fort. The guards in this fort, who defend it, are the indwelling evil inclinations and lusts, and the troops on the outside which daily and hourly come to its assistance, are the enticements and threatenings of the world. That the natural man has a free will to choose the good and to reject the evil, is an empty dream out of which a person is awakened every time he is tempted.

Still—what blessing for poor captive mankind!—as God knew and provided a means to free man from the *claim* which sin held to torture and condemn him, so God also knew and provided us a means to free us from the *power* of sin to coerce and rule over us. And also this means is none other than the awakening of Christ Jesus from the dead. Just as soon now as a person from the heart believes that through the awakening of the Son of God, his Savior, he has been acquitted of the guilt of sin, at that moment sin in his heart is cast down from its throne, immediately its power in his soul is broken; the joy and delight of the heart, which before this was directed to sin and

the world, now directs itself to Christ and His glorious freedom and grace. Yes, Christ Himself enters into the heart of such a person, brings with Him a new heavenly fire and life, establishes Himself henceforth in that heart upon the throne which sin has vacated, and now rules there through the promptings of the Holy Ghost. Whoever believes from the heart that with the Resurrection of Christ sin has lost the right to accuse him, such a one will thereby not only be filled with peace and joy of the Holy Ghost, to such a person one also does not have to say: But now you must also renounce obedience to sin, now you must serve Christ as your only rightful Lord. Before one has been able to speak this to such a person, he has already begun to do it, constrained by a voluntary urge which now dwells within him. The living faith that he has risen with Christ to his salvation, also impels him now to live a new life with Christ.

O precious, sweet freedom, which Christ out of His grave has brought to us poor mortals held captive and enslaved by sin! It makes us lords over sin, death, and hell, and, what is greatest of all, lords over our own heart. It makes us into free citizens yes, into priests and kings, who do not allow any sin to rule over them and who, even when they submit themselves to people, do it alone for the Lord's sake, and for that reason really are subject to no man, yes, to no creature, but alone to the great God, whom to serve is no disgraceful slav-

ery but true freedom, honor, and salvation.

*All sin-wrought grief and hell hast
Thou*

*With matchless courage vanquished;
Hast Satan, world, and flesh thus now
Through Thy death wholly banished;
Thou hast been Victor far and wide,*

*Such glory doth through Thee abide,
How can we, Lord, ever raise
Thee in this life worthy praise?
Hallelujah! Amen.*

Taegliche Hausandacht
C. F. W. Walther (Crull)
Translated by E.L.M.

Digest Regarding the Developments of the Organizational Relationships and the Doctrinal Position of the Various Lutheran Bodies in America of the Present Day (1957)

Presented to the Concordia Lutheran Conference assembled at Wilmot, S.D.
St. Stephen's Ev. Lutheran Church, August 23-26, 1957
By Rev. E. C. Hallstein, Clark, S.D.

The oldest Lutheran Synods in America were the Pennsylvania Synod, organized more than 200 years ago, 1748; the New York Ministerium, 1786; the Joint Synod of Ohio, 1818; the Synod of Maryland and Virginia, 1820. Of these the Pennsylvania Synod was not only the oldest but also by far the largest.

In 1820 a number of these Synods formed a larger federation of Lutherans, calling themselves the General Synod. During the succeeding years this synod experienced a very rapid growth, externally, so that by 1860 it embraced two-thirds of the nominal Lutherans in America, however, with almost all of these residing east of the Mississippi.

In this General Synod the largest group, the Pennsylvania Synod, withdrew in 1866. This synod soon found other groups who were in sympathy with her position so that in December of the same year, representatives of thirteen separate Lutheran synods,

meeting in Reading, Pennsylvania, held a convention which in 1867 culminated in the organization of the General Council.

In the year 1918, these two bodies, the General Synod and the General Council, together with the United Synod of the South amalgamated and adopted the name, United Lutheran Church in America. This body still remains intact. It has always, from the beginning, been the most liberal of all Lutheran bodies.

From its inception the outstanding, distinguishing characteristic of this body has been indifference in both doctrine and practice. Many of its most prominent pastors and leaders held the sectarian view on Baptism, the Lord's Supper, Absolution and the doctrine of Sunday. The LUTHERAN OBSERVER, a periodical which was published for more than 80 years, contained articles which set forth the reformed position in such

a way that there was nothing Lutheran about them at all. Unionism, that is, joint worship and work with those who are not agreed in doctrine, flourished on every hand. H. M. Muehlenberg, the chief leader, himself preached for other sects and entertained the Episcopalians and Methodists (such as Whitefield and others) in his own pulpit.

In 1920 we find its official church paper, THE LUTHERAN, carrying statements such as this: "conversion is largely one's own act. God first makes it possible but then the responsibility rests upon ourselves to determine whether or not we will comply with the truth brought to our understanding."

As early as 1903, Dr. Jacobs, Professor of Dogmatics in Mt. Airy seminary, openly attacked the doctrine of verbal inspiration with the declaration that this teaching must be formulated. He stated his false position thus: "If the verbal theory of inspiration means that every word and letters are inspired so that the writer was purely passive and performed a merely mechanical office as the pen of the Holy Ghost, this, we hold, is an assumption for which we have no warrant." In this body, the United Lutheran Church, until now the largest in America, the satanic leaven of indifference in doctrine and practice has continued to work so that in many congregations all that remains of Lutheranism are the outward forms: the liturgy, the observation of the church year, the rite of confirmation, etc. But the *heart* is absent.

II.

We now turn to the Joint Synod of Ohio. The seed for this organization was sown in the state of Ohio as early as 1805, but no formal organization was effected until 1818. Not very long after the founders of the Missouri Synod settled in Perry County, contact was established between them and the Ohio Synod and these contacts were indeed of wholesome influence. Free conferences were held from 1856 until 1859 with the result that the Ohio Synod joined the Synodical Conference in 1872, the bond lasting until 1881 when, rather than forsake error in the doctrine of election, this synod left the Synodical Conference.

The distinctive error of the Ohio Synod was her false position on conversion and election. Ohio held that the reason why of two people, equally guilty before God, the one is saved and the other lost is to be sought and found in the individuals themselves; the one is saved because he has resisted God's grace in a lesser measure than the other. Both resist God by nature and God can overcome this natural resistance; but the one, adding to nature a stubborn wilful resistance makes it impossible for God to convert him. The Ohio Synod always injected the phrase "*Intuitu Fidei*" i.e. "in view of faith" into the doctrine of election, teaching that the election took place in time, in view of the fact that God knew the individual would believe. But Holy Scripture teaches that the election of

grace took place before time, from all eternity, without regard to man's faith. Ohio taught that man was chosen because he believed; the Bible teaches that man was chosen to believe.

III

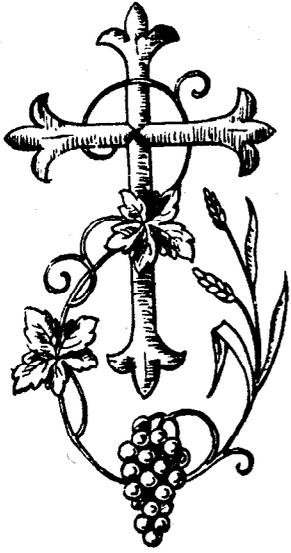
The Iowa Synod. The congregations and pastors which in 1854 organized the Iowa Synod previously, even as Ohio, had been in close contact with Missouri. In fact, William Loehe, the chief leader of the Iowa Synod, labored hand in hand with the Lutherans who had come from Saxony, in obtaining candidates for the holy ministry from Germany to enter the many mission fields Missouri had opened in the Middle West. Loehe sent representatives to St. Louis to meet with the pastors of the congregations from Saxony to set up a constitution. In a draft of this constitution, submitted to a pastoral conference in Ft. Wayne, it became evident that Loehe, in spite of commendable missionary zeal, was not a true Lutheran. He objected to the proposed constitution for two reasons: 1. It contained no paragraph for the authorization of pastors and bishops who should have and exercise a certain degree of supervision over the congregations. 2. It granted lay representatives from the congregations too much "democracy" in the management of the synodical organization. Loehe confessed to "a certain horror" of a constitution which recognized congregational representatives.

Even afterward it was this distinctive teaching on the doctrine of the holy ministry especially, that distinguished Iowa as a false church body. In 1915 the foremost spokesman of the Iowa Synod, Siegmund Fritschel, stated that position in these words: "The Iowa Synod rejected the view according to which the ministerial office is derived from the invisible church; that it is originally vested in the individual members of the same only through them conferred upon the ministers of the church through their vocation to the holy office. The Iowa Synod differed from Missouri in so far as it taught that the holy office was originally and directly given by God to the church in its totality," and "the church in its totality," according to Fritschel is naught else but the synod. In other words, if a pastor received a call directly from a congregation only, without synodical consent or approval, he did not have a legitimate call.

Other distinctive false doctrines of Iowa were found in its position on open questions. She placed the so called Millenium, the Antichrist, a resurrection of the martyrs in the past and a universal conversion of the Jews in the future, in the category of open questions.

(to be continued)

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. Is. 53:6.



“Under an Eastern sky,
Amid a rabble cry,
A man went forth to die
For me!

Thorn-crowned his blessed head,
Blood-stained his every tread,
Cross-laden on he sped
For me!

Pierced glow his hands and feet,
Three hours o’er him did beat
Fierce rays of noon-tide heat,
For me!

Thus wert thou made all mine,
Lord make me wholly thine.
Give grace and strength divine,
To me!”

He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint. Is. 40:29-31.

Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Ps. 37:1-3.

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. Rom. 8:5.

ON THE UNIONISM FRONT

The following item appeared in the Minneapolis Morning Tribune of February 7, 1958:

“At an Evangelical Lutheran Church conference at Concordia College (Moorhead, Minnesota -ELC college) Dr. A. R. Kretzmann, Chicago Lutheran pastor, took the church to task for ‘its ability to generate enthusiasm for evangelism only in large groups.’ He said the church must get over the belief it can do something just through church organizations.”

Dr. A. R. Kretzmann is the Missouri Synod Pastor of St. Luke’s Lutheran Church, Chicago, Illinois.

Are we to believe that this was “cooperation in externals?” Or will Dr. Kretzmann say that on this occasion he was given opportunity to testify to his faith and defend the teachings of his church body which differ with those of the ELC?

CHRIST'S ATTITUDE TOWARD ERROR AND ERRORISTS

Having considered Christ's attitude toward error, we will now proceed to consider His attitude toward teachers of error.

2. Christ's attitude toward errorists.

In order to understand our Redeemer's position in relation to teachers of error properly, it is necessary to bear in mind that there are two general classes of errorists, viz., conscious and unconscious teachers of error. The first and worst class of false teachers consists of such as consciously turn from the known truth and stubbornly hold to their error. They knowingly encourage and propagate their corrupt doctrines, and wittingly deceive and destroy simple souls. Alas, there are many such teachers of error, Titus 1:10,11; 3:10,11. But there are also many who propagate error in ignorance. They are ensnared in the errors of their denomination; but their intentions are honest. They do not make it a point to deceive others, but are rather deceived themselves and blindly follow their leaders without really knowing what they are doing, like those two hundred men who followed the rebellious Absalom in their simplicity, 2 Sam. 15:11. (See also the Preface to the Book of Concord, p. 16 sq.) This does not, of course, justify their teaching of error, neither does it render their error innocuous. Error is ruinous, no matter by whom it is taught. But while this circumstance does not neutralize the effect of their false teaching, it

places their act in the catalogue of unconscious sins.

These two classes of errorists were found also in Israel in the days of our Savior. And Christ took into account the different spirit of these false teachers and modified His method of dealing with them accordingly. We use the word "modified," for though Christ antagonized all errorists without exception, He treated the one class with mildness, and handled the other with deserved severity. But even in His treatment of the latter there was a perceptible progress.

In the third chapter of John we have an account of Christ's conversation with a man of the Pharisees. This interview occurred on the occasion of our Lord's attendance at the first Passover after His baptism. Nicodemus belonged to the sect of the Pharisees; he was also a member of the Sanhedrin and a teacher of Israel. And being a Pharisee, he was, of course, a false teacher. However, he evidently belonged to the better portion of his party. He came to Jesus as an honest inquirer, sincerely desiring to receive information concerning the kingdom of heaven. How did our Lord treat him? He treated him kindly, but He did not connive at his errors. Although Nicodemus was a great and good man in the sight of his countrymen, Christ tells him again and again that he must be born anew, otherwise he cannot enter

into the kingdom of God. By reminding him of his inborn corruption Christ opposed his Pharisiac idea concerning the way into the kingdom and rebukes his work-righteousness. Nevertheless, this reproof is a gentle reproof, clearly showing that Christ took into account the spirit of this false teacher.

Our Savior's relation to the other class of false teachers is clearly defined in the Sermon on the Mount. Toward the close of that marvelous sermon He says to His hearers, "Beware of false prophets, which come to you in sheep's clothing, inwardly, however, they are ravening wolves." This picture of ravenous wolves who cover themselves with the skins of sheep that they may come near to the flock and thus catch the sheep, is evidently a description of *conscious* deceivers, of teachers who *know* that they are false prophets, and *purpose* to deceive and destroy simple souls with their errors. They disguise themselves, put on a deceptive appearance, and thus hide their true nature and character. This plainly implies that they are aware of being false prophets; for no one disguises himself without really knowing that he has something to conceal and without being conscious of the purpose to deceive.

Does the wolf who covers himself with the skin of a sheep know that he is a wolf? Even so these false prophets know that they are false prophets. Do ravenous wolves know why they wish to come near to the

sheep? Even so these false prophets know why they wish to come near the sheep of the Good Shepherd. Do rapacious wolves know that the sheep will recognize them and escape if they come to them openly? Even so these false prophets know why they must hide their real nature by donning the garb of true prophets. Again, in one of the following verses, v. 19, our Lord points to the doom of the false prophets. He says, in effect, that *everyone* of these pseudo-prophets shall perish. It is evident, therefore, that Christ is *here* warning against conscious deceivers.

Such radical errorists were doubtless to be found among the teachers of Israel at the time when our Savior uttered this warning—about nine or ten months after His baptism—for He speaks in the present tense, "which come to you." He does not mention them by name in this warning; but we know whom He means, the Scribes and Pharisees, who have already begun to reject knowledge and to harden their hearts. They had heard His divine preaching and had witnessed His wonderful works during the eight months of His ministry in Jerusalem and Judea, John 2:13-5:47. But they did not believe Him. They *would* not come to Him. They hated and persecuted Him, because He had broken their Sabbath by healing the poor paralytic who had lingered thirty-eight years, unpitied and friendless, at the pool of Bethesda. They formed the fearful resolve to kill this beneficent Savior, not only because

He had broken their Sabbath, but also because He had said that God was His own Father, making Himself equal with God, John 5:18. When He left Jerusalem shortly after this incident, some of these Scribes and Pharisees followed Him wherever He went, Luke 5:17, to collect charges against Him.

Shortly after this departure from Jerusalem, while on His journey to Galilee, He was passing through a field of grain with His disciples. These Jerusalem spies, who dogged His footsteps everywhere, condemned His disciples for plucking ears of grain on the Sabbath. (Matt. 12: 1 sq., and parallel passages.) The Master, however, defended the act of His followers, completely refuting the objection of their accusers. The malignant emissaries were silenced; but their hostility deepened. On one of the following Sabbaths our Lord was teaching in a synagogue in the interior of Galilee; and there was a man whose right hand was withered. And the Scribes and Pharisees watched Him, whether He would heal on the Sabbath day, that they might find an accusation against Him. But He knew their thoughts. He opposed and refuted these malicious teachers of error by word and deed. Commanding the man with the withered right hand to arise and stand forth in the midst, He said unto them, "Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill?" But they were silent. They were convinced and convicted. They

knew and felt in their hearts that it was lawful to heal the man on the Sabbath; but they would not admit it; they would not give God the praise, but wilfully hardened their hearts.

A strange mixture of feeling now filled the Lord's heart—indignation and grief. Looking round about on them indignantly, being greatly grieved for the hardness of their heart, He said unto the man, "Stretch forth thine hand!" And he stretched it out: and his hand was restored whole as the other. The Scribes and Pharisees were now filled with madness. They went forth from the synagogue and took counsel against Him, how they might destroy Him, destroy Him who had broken their Sabbath by—an act of mercy.

(To be continued)

SCRIPTURAL DISCIPLINE?

"The Evangelical Lutheran Church will begin a five-day comprehensive conference on evangelism here Wednesday.

"The program will include Bible studies, lectures, mass evangelism sessions and a Youth Day program.

"Day sessions will be held in Denny Park Lutheran Church and rallies at 8 o'clock Wednesday through Saturday nights in the First Presbyterian Church.

"The Rev. Dr. A. R. Kretzmann, pastor of St. Luke's Lutheran Church of Chicago, a Missouri Synod pulpit, will speak each day.

"The Rev. Dr. Lowell Satre, professor at Luther Seminary, St. Paul,

will give the keynote address at 1:30 o'clock Wednesday.

"The Rev. Dr. George Aus, vice president of Luther Seminary, will speak at the night services." (The Seattle Times, Jan. 25, 1958)

According to the Brief Statement, to which the Missouri Synod claims that it still adheres, Dr. A. R. Kretzmann, a pastor in the Missouri Synod, is guilty of unionism. Here is what the Brief Statement has to say on Church Fellowship: "Since God ordained that His Word only, without the admixture of human doctrine, be taught and believed in the Christian Church, I Pet. 4:11; John 8:31; I Tim. 6:3,4, all Christians are required by God to discriminate between orthodox and heterodox church bodies, Matt. 7:15, to have church fellowship only with orthodox church bodies, and, in case they have strayed into heterodox church bodies, to leave them, Rom. 16:17. We repudiate unionism, that is, church fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17; 2 John 9,10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21.

"The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is actually taught in its pulpits, in its theological seminaries, and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of er-

rors, provided these are combated and eventually removed by means of doctrinal discipline, Acts 20:30; I Tim. 1:3".

On June 22, 1956, Dr. Behnken, president of the Missouri Synod, read a greeting to the Evangelical Lutheran Church convention assembled in Minneapolis. He said in part, "All of us realize that our churches do not enjoy pulpit and altar fellowship. This wonderful blessing and privilege has not been granted us because of a lack of full agreement in doctrine and a divergence in practice." (Lutheran Witness, July 17, 1956)

Already in 1955 Dr. Behnken, in addressing the Wisconsin Synod, "frankly admitted that our Synod is not perfect in the area of practice and assured the convention that evangelical admonition and discipline is practiced where such violations occur." (Lutheran Witness, July 3, 1956)

It is well-known that Dr. A. R. Kretzmann has been practicing unionism for years. Our paper has pointed out from time to time some of the unionistic services in which he has been involved. The reader can, therefore, judge for himself whether the once staunch Missouri Synod has ever taken any *effective Scriptural* action against Dr. A. R. Kretzmann or, for that matter, against any of the other unionists in its midst. The past years have revealed that the Missouri Synod takes effective action only against those who *really* oppose the sin of unionism and who want to abide by ALL things whatsoever our blessed Savior has commanded us. —M.L.N.

Bible Study Outlines

INDIFFERENCE

- I Indifference appears in various forms—
- A. Indifference over against *all* religions. A person wants to know nothing about any religion.
 - B. Holding that one religion is as good as another. (Lodges, Boy Scouts)
 - C. The “I don’t care” attitude over against the *pure* teachings of God’s Word.
- II Many want to lay aside the Scriptural confessions of the Church and allow differences in teachings. “It does not matter whether you are a Lutheran, Methodist, or a Baptist; they all have the same God and the same Bible.” This indifferent attitude is prevalent in—
- A. Europe, e.g., the State Churches.
 - B. America. It is found, for example, in—
 - 1. the sects in general. (The Reformed Churches, etc.)
 - 2. all interdenominational organizations such as, “Young Men’s Christian Association,” etc.
 - 3. the various synods which call themselves “Lutheran.”
 - 4. Do we even find it creeping into our own midst?
- III Indifference reveals itself in—
- A. the toleration of false doctrine. Rev. 2:20
 - B. opposing those who testify against false doctrine. I Kings 18,19 (Elijah)
 - C. church union where there is no *Scriptural* unity. I Cor. 1:10
 - D. the neglect of Scriptural practice.
 - 1. Irregular attendance at the Divine Service and the Lord’s Table. Luke 11:28
 - 2. Lack of concern on the parent’s part for the proper religious training of their children. Eph. 2:15-17
 - 3. The utter disregard of many professing Christians for proper amusements. I John 2:15-17
 - 4. The neglect of Scriptural church discipline in the congregations. Matt. 18:15-17
 - 5. What about mixed marriages? I Kings 11:1 ff. Gen. 6:2 f.
- IV Indifference is condemned—
- A. in Scripture.
 - 1. We are to keep all of God’s Word. Matt. 28:20; John 8:31; 2 Thess. 2:15
 - 2. The Bible is not our word, but God’s. John 7:16; I Cor. 2:4-7

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3. We are to avoid all false teachers. Rom. 16:17; I Tim. 6:3-5;
Titus 3:10

4. Compare also: I Kings 18:21; Matt. 6:24; 2 Cor. 6:14 ff.; Rev.
3:16

B. in our confessional writings.

V Results of indifference.

A. Makes the entire Scriptures uncertain. If we were to hold that one teaching in God's Word were unimportant, that would place the rest of the teachings in doubt and make our salvation uncertain. II Tim. 3:15,16

B. Is the mother of all false teaching. Where the people become indifferent and careless, there the devil reaps a large harvest. Matt. 13:25

VI We must fight against indifference. This is done by—

A. publicly testifying that indifference in matters of doctrine is sin. While we are to exercise patience with the weak brother we are under no circumstances to tolerate the error. II Tim. 4:2,3

B. holding steadfastly to the Word of God. preaching and teaching it in all of its truth and purity. Jer. 23:28; 2 Tim. 1:13

C. digging ever deeper into the Scriptures and thereby increasing our knowledge of doctrine. John 5:39; Colossians 3:16

—MLN.

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