

# the Concordia Lutheran



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

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

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Vol IV

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BLESSED BE THE LORD,  
WHO DAILY LOADETH  
US  
WITH BENEFITS!



# *the* **Concordia Lutheran**



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Vol IV NOVEMBER, 1960 No. 11

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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, and the Brief Statement of 1932.

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.

# A Thanksgiving Meditation

"Thou shalt bless the Lord thy God . . . Beware that thou forget not the Lord thy God." Deut. 8, 10-11

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The observance of Thanksgiving Day is a traditional custom in America, for every year the President of our country urges all citizens to gather in their houses of worship and to express gratitude to God above. However, the fact that we do so is in obedience to something greater, namely, God's command: "In everything give thanks, for this is the will of God!" 1 Thess. 5, 18. And David writes, "Be thankful unto Him and bless His name!" Ps. 100, 4b. The truth of these and other passages moves us to praise Him who has been so good and gracious to us in temporal and spiritual gifts. True children of God will give heed to the words of Moses, who urged the Israelites, after they had entered the land of Canaan, to bless the Lord and not to forget Him.

This call to give thanks is directed also to us. We need to be reminded of the many blessings which God has bestowed upon us. Let us not forget our *temporal* blessings in whatever measure God saw fit to grant them unto us. God forbid that we become guilty of a fleshly attitude which would have us compare ourselves with others so that if the neighbor's

income is larger, then we have nothing to be thankful for!

We have every reason to bless the Lord for the good land in which we live, a land rich in resources, skills, products and the like. People in other lands never cease to wonder at the wealth in America, much of which is taken for granted. Besides necessities, there are also many luxuries. Then think of all the coal, iron, lead, copper, gas, oil, uranium, etc. Without question our land is richly blessed.

Not to be overlooked are also our many national blessings: freedom of the press, speech, and religion, the right to vote, a government of, by, and for the people! What a treasure we have in these liberties and privileges! We do well to erect an altar of praise to Him who has made them possible and who deserves all honor.

Who could at this time of year fail to consider his own physical blessings: health of mind and body; success in earthly labors; the produce of the fields; protection and safety in times of danger; the blessings of a Christian home; the love of parents and children; the companionship of brothers and sisters; all the joys

of family life! Who can enumerate them all? We have every reason to thank God.

Moses warned the people, "Beware that thou forget not the Lord thy God!" Deut. 8, 11. That danger faces us all, for the devil would have us bask in the sunshine of pride and self-glory and attribute everything to our own skill and ingenuity. Of such shameful ingratitude the Lord said, "If thou do at all forget the Lord thy God . . . ye shall surely perish!" Deut. 8, 19. All who ignore the true Source of all blessings will bring down upon themselves divine wrath and punishment. Let us rather declare with the psalmist, "Thou crownest the year with Thy goodness!" Ps. 65, 11.

If our temporal blessings move us to gratitude, how much more ought our *spiritual* gifts encourage us to thankful praise? We have the Gospel and the Sacraments in their truth and purity; we have our house of worship, Sunday School, ministry, and fellowship with those agreed in doctrine and practice. Our spiritual blessings again strengthened our faith and deepened our love to God and man. They helped us to endure trials and tribulations in life without losing our faith. For all these we owe our Lord a tremendous debt of gratitude. May His goodness lead us to repentance as we ask Him to forgive us any ingratitude and forgetfulness for Jesus'

sake!

How can we show our thankfulness properly? By using God's gifts wisely for the support of our own families, for the help of those in need, and for the maintenance and extension of His Church! Let us declare with David: "Blessed be the Lord, who daily loadeth us with benefits!" Ps. 68, 19. May our fervent prayer be: Lord, keep us a thankful people till we join the heavenly choirs and praise Thee in endless thanksgiving!

—O.W.S.

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## REFORMATION AND ANNIVERSARY SUNDAYS AT WILMOT, S. D.

October 30 and November 6 were memorable Sundays for the members of St. Stephen's Lutheran Church at Wilmot, S.D. Several noteworthy events were observed on those days in special services of praise and thanksgiving.

The service on Sunday, October 30, took note of the glorious work of the Reformation through Dr. Martin Luther and the 443rd anniversary of the nailing of the 95 Theses to the door of the Castle Church in Wittenberg, Germany. Recalling the significance of this great event, the congregation sang the beloved battle hymn of the Reformation, "A Mighty Fortress is our God."

On November 6th the congregation observed the 9th anniver-

sary of its founding as St. Stephen's Lutheran Church and the 8th anniversary of the dedication of its church building. The former event took place on November 2, 1951; the latter occurred on November 2, 1952. To glorify God for His rich spiritual blessings during all these years the members joined in songs of praise and in prayers of gratitude to the Lord of the Church.

On both of these occasions the local pastor, Rev. O. W. Schaefer, delivered the festive sermons, pointing out the glorious heritage which is ours by virtue of the God-blessed work of Luther and emphasizing the need of remaining faithful to the Word of truth and of building the kingdom of Christ in these latter times.

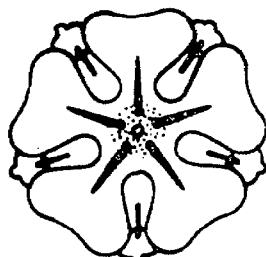
As the members of St. Stephen's took note of these great occasions and returned to their homes, this fervent prayer poured forth from humble and grateful hearts: "The Lord our God be with us, as He was with our fathers; let Him not leave us nor forsake us, that He may incline our hearts unto Him to walk in all His ways!" 1 Kings 8, 57-58.

—O.W.S.

## CHURCH DISCIPLINE

The failure to practice church discipline results in the decadence of doctrine and life. It cannot be otherwise. For God Himself has commanded church discipline. We read in Matt. 18:15-17, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Since God has so plainly commanded church discipline we must practice it. Disobedience to this divine command has dire consequences.

We have seen this happen in that once staunch church-body, the Missouri Synod. Because church discipline was not exercised as it should have been according to the Word of God it was not long until false teaching permeated the whole body of that Synod. We observe the neglect to practice church discipline not only in the Missouri Synod, but also in the other so-called Lutheran



churches. Although a member of the congregation may be guilty of an open and manifest sin (adultery, drunkenness, etc. Gal. 5:19-21), *effective Scriptural action* is very seldom taken against the individual. The result is that God's plain command to practice church discipline is being despised, the soul of the erring sinner is being greatly jeopardized, the entire congregation becomes accessory to the offense and is in danger of being corrupted by its influence and example, and finally, grievous offense is given to the outsiders.

Where Scriptural church discipline is not exercised, there we also find that the hearts of faithful members of the congregation become *bewildered and confused*. A glaring example of this was brought to our attention in the October 12th issue of *The Lutheran*, the official publication of the United Lutheran Church in America. A woman had written to the editor of the *Personal Problem Clinic* asking for advice. (One wonders why she did not go to her own pastor, or perhaps the poor woman did and received no satisfaction). She writes, "I chose the Lutheran church when I was in high school because my family's church didn't seem to meet my spiritual needs. It seemed highly satisfactory until recently — now I feel disappointed in it. My husband was reared in the Luth-

eran church. His parents attended church regularly and saw to it that their children received all the training the church could give. Alvin was confirmed in the congregation . . . we were married in that church. Our children were baptized there, and have all been confirmed. It seems to me that Al should know right from wrong. Among the members of the congregation I have seen so many cases similar to mine that I have begun to wonder whether the church is failing to get over to its members that husbands and wives must be true to each other and keep their marital vows. . . The 'other woman' in this case is a member of our church, and until her husband's death was my close friend. A few months after this man's death Al asked for a divorce, and I did not contest it, because I was worn down by the strain under which I had lived for so long. I considered my obligations and prayed that God would guide him, but things became worse and worse. . . My children are ashamed to face people at church, and I am worried sick. I continue to pray for Al, though I am sure he doesn't care. Al and his new wife come to our church as if nothing had happened, and we have to face them. . . I have considered leaving this congregation and uniting with another."

In his reply the editor of this *Personal Problem Clinic* says noth-

ing about God's command to practice church discipline; instead, we hear him advise this woman, "In view of unusual conditions you are justified in considering a transfer to another congregation. Make the whole matter clear to the pastor whose congregation you join, and he will, I am sure, help. The change will give you and your family a new chance."

The Corinthian congregation was guilty of tolerating an evildoer. We read in 1 Cor. 5:1, "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." The Apostle, however, minces no words in taking the members of the congregation to task for their laxity, and he concludes by telling them, "Therefore put away from among yourselves that wicked

person." Of course, whenever the wayward sinner repents of his wickedness, there is joy and gratitude not only among the true Christians but also in heaven. Jesus says, "there is joy in the presence of the angels of God over one sinner that repenteth." (Luke 15:10) The repentant sinner should be reinstated as a member of the Christian congregation to enjoy all of the rights and privileges accompanying membership in a Christian congregation. (Compare 2 Cor. 2:6-11)

Our own congregations must ever be alert to their duties and responsibilities, and while church discipline involves many difficult tasks, we dare not shrink from obeying the Lord's express commands and thus show ourselves to be truly Lutheran congregations in doctrine and practice!

—M.L.N.

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## Around The World

In Ortonville, Minnesota, the Big Stone County Ministerial Association adopted a resolution denouncing the BINGO GAMES recently established by the local Junior Chamber of Commerce. The resolution stated that the ministers feel that bingo is a "moral stigma on the city and increases the temptations to youth." They urged immediate reconsider-

ation and discontinuance by the sponsoring body and city officials.

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J. Edgar Hoover, director of the F.B.I. in our country, recently made some noteworthy comments on his hope for the future of our nation. He said, "If there is to be peace and happiness in our homes, then we, as a nation, must return to God and to the practice

of daily family prayer. Our generation, it seems, has allowed old faithful, religious practices to slip into oblivion. As a result, family life has been weakened and the nation has suffered. My hope for the future of this nation is predicated upon the faith in God which is nurtured in the family."

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The minister of the First Methodist Church of Lake Wales, Florida, is offering trading stamps for attendance at Sunday night services. Rev. R. C. Boggs said that each person attending church Sunday night would receive five stamps. "It's my impression that some feel more at home where trading stamps are offered than they do in the normal church service," he said. "We want everyone to feel at home."

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Roman Catholic parents in New South Wales, Australia, were warned to get busy and "sway public opinion in their favor" if they wanted state aid for parochial schools. The *Catholic Weekly*, official paper of the Sydney archdiocese, said "governments rarely move in advance of public opinion but are guided by it."

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The Supreme Court directed a federal district court in Philadelphia to take another look at a challenge to Bible reading in Pennsylvania public schools. The case was brought to the high court by

Abington Township, Pa., school district which appealed a decision by a three-judge court for the eastern Pennsylvania federal district. The three judges had ruled unconstitutional a Pennsylvania state law which said a public school teacher must open each school day with the reading of 10 Bible verses or face dismissal. The law was amended last December to strike out the "compulsory" feature of the Bible session. It now requires a teacher to excuse any child from attending the Bible reading on written request of the parents.

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A warning of possible excommunication for any Roman Catholic voting for or supporting Gov. Luis Munoz Marin's Popular Democratic Party was issued by the chancellor of the diocese of Ponce (Puerto Rico). Three Catholic bishops of Puerto Rico assailed Munoz Marin's ruling party anew in a second pastoral letter, saying the party is anti-Christian and that voting for it in the island's coming elections would be a sin. The Rt. Rev. Msgr. Victor M. Nazarius, the Ponce chancellor, was quoted in the Spanish language newspaper *El Mundo* as saying, "Any Catholic preaching or publicly supporting the Popular Democratic Party's program, with its heretical content, not only commits sin but also can be excommunicated (cut off from the

church's sacraments, according to Canon 2316) from the church's body of canon law."

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Clare Boothe Luce predicted that Senator John F. Kennedy's Roman Catholic religion "will win him almost all the Catholic votes . . . and may win him the vital Negro votes, as well." Mrs. Luce, formerly a Republican member of Congress and ambassador to Italy,

and a convert to Roman Catholicism, states in the November issue of *McCall's* magazine that, "Every Catholic will take Mr. Kennedy's Catholic faith into account when making his or her choice. This is inevitable; it is also right." She also said that many Negroes were aware of a Vatican order several years ago for U.S. bishops to desegregate their churches and schools and would be inclined to vote for Kennedy.

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## *Walking In The Old Paths*

Romans 4:16, "*Therefore it is of faith. . . to the end the promise might be sure.*"

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Many when they hear the Gospel presented think this is nothing more than a story about what Christ has done, an injunction and instruction what man on his part must do in order with the help of Christ to save himself. Many think that the Holy Sacraments are but empty signs of grace, a grace which man really possesses before he even makes use of them. But that, praise God, is not true! Since Christ has already perfectly reconciled the entire world to God, has redeemed it, and has won for it an eternal righteousness, the Gospel and the Holy Sacraments are now purely divine promises of grace and righteousness which have already been acquired for all

who hear the Gospel and make use of the Holy Sacraments. Even as the Father, the Personal Word, and the Holy Ghost, for the sake of Christ's redemption, are the true witnesses in heaven in behalf of the righteousness which has been gained for all sinners, so also are the Spirit, the water, and the blood, or, the Gospel, baptism, and the Holy Supper, the three divine witnesses in its behalf on earth. As often as the Gospel is preached to a person, so often God absolves him and offers and delivers to him the righteousness of Christ. When a person is baptized, God the Father declares to such a one that He is that person's Father, God the Son declares that

He is that person's Savior, and God the Holy Ghost declares that He is that person's Comforter. And as often as one goes to the Lord's Supper, so often Christ assures such a one the fellowship of His redemption, the forgiveness of his sins, and eternal righteousness, sealing this His promise with the offering of His true body and blood. What God once personally promised Abraham with the words: "In thy seed shall all the nations of the earth be blessed," God now promises all people through His Word and Holy Sacraments.

No person therefore dare say: Oh, that God would come down from heaven and personally speak to me and promise me righteousness and eternal life, then I would believe and be happy! For God really does speak through the Gospel to every person and thereby promises him righteousness and eternal life, sealing this to him through the Holy Sacraments. These three means of grace are the audible and visible representatives of the Triune God here on earth. They are God's mouth, voice, and hand which promise, offer, and give the person Christ's righteousness. They are the receipt which, since Christ has paid the debt of all men, God writes out and hands over to all people.

Accordingly, what else but faith can be necessary in order that a person be justified before God?

Where there is a freely given promise, a pledge, an offer, there faith is the only means whereby one receives and rejoices over that which has been promised, pledged, and offered.

God has, however, attached the righteousness of Christ to no condition, but promises, offers, and grants it in the Sacraments freely and without cost to all who make use of them. Therefore, the means to obtain this righteousness can be neither love, nor hope, nor humility, nor patience, or any other virtue, but faith alone. Just as soon as a person wants to obtain this righteousness by some other means, the promise is then no longer sure; he turns it into a lie and builds his righteousness not on an indestructible rock but on the quicksands of his own deeds.

Oh, therefore, let us never forget what the holy Apostle writes in our text: "*Therefore it is of faith . . . to the end the promise might be sure.*" This doctrine of justification alone by faith contains the one and only basis of all hope and salvation. This doctrine is the heart, the soul, the kernel, and star of the entire Holy Scriptures. It is the divine key to all the other revealed mysteries of faith contained in the Bible. It is the doctrine which, if a church holds fast to it, makes it a standing church; and which, if a church rejects it, makes it a fallen, an unbelieving church, in the sight

of God. It is the sun which alone gives light in the darkness of life and in the night of temptation and death. Where this sun no longer shines, there complete hellish darkness envelopes us. Whoever does not hold fast to this doctrine, he is utterly defenseless alike against the most ridiculous and the most horrible soul-destroying error. But whoever holds fast to this doctrine, he has in it an infallible touchstone whereby he is able clearly and surely to distinguish between true prophets and false prophets, between pure teachers and false spirits, between truth and error, between the right church and the false church.

Oh, blessed, therefore, all who hold fast to this doctrine! They

have the right guide against all fearfulness brought on by sin and against physical and mental distress; they have power and strength against all temptations and a wide open door through death into everlasting life.

And Thou, O Holy Spirit,  
My Comforter and Guide,  
Grant that in Jesus' merit  
I always may confide,  
Him to the end confessing  
Whom I have known by faith.  
Give me Thy constant blessing  
And grant a Christian death.

Amen.

(The Lutheran Hymnal: 334,3)

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

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## The Place of the Christian Child In the Church and Home

*(Printed by resolution of the  
Tenth Annual Convention of the  
Concordia Lutheran Conference)*

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(continued from last issue)

If there are some older children in the congregation who do not have any outside jobs nor receive any allowance from their parents, there are still various ways in which they can reveal their love for the Savior and His Church. The older boys, for example, could see to it that the Church

lawn is kept mowed and the snow shoveled from the sidewalks in the winter. Yes, where Christian children really have the interest of their Church at heart, they can always find something to do which will benefit their Church.

No Lutheran child should be ashamed to speak of his religion, his Church, his faith. Where he

realizes that he has been saved by the grace of God through faith in the precious blood of Christ, the Christian child will speak out of the abundance of his heart (Matt. 12:34). He will also make a concentrated effort to win others and enable them to share in the great joy of redemption. The children have ample opportunity to do this missionary work in the school, on the playground, and wherever else they might come into contact with unchurched children. The children should always be conscious of the fact that they are missionaries by their *words and deeds* that the unchurched children with whom they might associate be invited to the Sunday School and Church for sound Lutheran instruction. May every Christian child bear in mind the words of Solomon, "He that winneth souls is wise" (Prov. 11:30).

## II

In this second part of our discussion we should like to focus our attention upon *the place of the Christian child in the home*.

"Children, obey your parents in all things: for this is well pleasing unto the Lord." writes the Apostle Paul in his Epistle to the Colossians, chapter 3:20. Obedience is demanded from the children in all things; nothing is excluded, except the limitation which the Lord Himself has set, namely, "We ought to obey God rather than men" (Acts 5:29).

When the children are commanded by their parents to do something which is contrary to God's Holy Word then Christian children must refuse. For, "he that loveth father or mother more than Me is not worthy of Me" (Matt. 10:37) says our Savior. When King Saul commanded his son, Jonathan, to bring David to him so that Saul might kill David, Jonathan refused. (1 Sam. 19) Whenever parents tell their children to do that which God's Word forbids, then there can be only one answer for a Christian child, and that is — *obedience to Christ and His Word!* In all other things children are to be obedient unto their parents, for this is right and proper. The Apostle Paul says in his Epistle to the Ephesians, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (6:1-3). The perfect example of obedience is that of our Savior of whom we are told in the Scriptures that He went down with Mary and Joseph and "came to Nazareth, and was subject unto them" (Luke 2:51).

When the children are small and rely upon the parents for care, nurture, instruction, and training, then *absolute obedience* is required on the part of the children. This matter of *absolute obedience* is

quite thoroughly set forth in a special article in the Popular Commentary from which we would like to quote the following words, "A command given by either parent during the period of early childhood must be given immediate and unquestioning attention on the part of the children. . . Where such continuous training in obedience has been the rule in childhood, where the children have learned to be subject to their parents 'in the Lord', where the spirit of love, wrought by the Lord of love, lives in their hearts, there Christian parents will be able to use proper wisdom in building upon this foundation during the youth of their sons and daughters. It is at this time that the young people are being trained for their calling, for their life-work; it is at this time that the mental faculties and abilities will be developed. Wise parents, during this period, although still insisting upon unquestioning obedience, will consider it a matter of the proper training for their children to discuss matters pertaining to their interests with their growing boys and girls, to permit them, with all respect, to submit arguments for and against a certain matter." (Vol. II, page 339)

Christian children are to learn to obey their parents *in the Lord*; they should be motivated by the Spirit of Christ! And whenever children obey their parents, they

are actually obeying God, for *the parents are, after all, the representatives of God*. Therefore only Christian children can render obedience which is well-pleasing unto the Lord. Let Christian children constantly remind themselves of this Scriptural truth, especially, when they are tempted to be disrespectful to their parents by talking back to them and disregarding their authority. *Such utter disregard for the authority of the parents is one of the signs of the last days heralding the final coming of the Lord Jesus Christ.* In his Second Epistle to Timothy, the Apostle Paul writes, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, *disobedient to parents, etc.*" (3:1, 2).

Anyone who even remotely keeps up with the current events must readily acknowledge that, generally speaking, there is an alarming lack of respect on the part of children for ALL those in authority (parents, teachers, law enforcement officials, etc.). In a series of articles on Juvenile Delinquency, J. Edgar Hoover, the Director of the Federal Bureau of Investigation, brought out some startling facts to substantiate his "get tough" policy. He writes, "Since 1952, our juvenile population has increased approximately 22 per cent. Juvenile ar-

rests in the same period have risen 55 per cent! And the offenses committed by young people are characterized by more violence, more contempt for law and order. In every one of our cities terror runs down the street as youthful hoodlums grow increasingly bold and vicious. This is the scope of

the problem, a problem which cannot be dismissed as affecting only one area or one class. Juvenile delinquency and juvenile crime are not restricted. No child—rich, poor, city dweller or suburbanite—is inherently immune to delinquent behavior."

(to be continued)

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## Bible Study Outlines

### THE SECOND COMMANDMENT

I God's name. Even as we have names by which we are known, so also God has names.

- A. God has many names. Ex. 3:14; Deut. 28:58; Is. 43:15, 44:6; Jer. 23:6; Matt. 1:18, 21.
- B. In His name God reveals Himself unto us. Ps. 48:10.
  1. God has given these names to Himself and when we use a name of God we mean God Himself. Ps. 86:9, 11, 12.
  2. God's name is also anything that reveals God and tells us something about Him. (The Bible) Exodus 20:24.

II God forbids us to make the *wrong* use of His holy name.

- A. We take the name of God in vain whenever we use His name *thoughtlessly*, and when we *carelessly* use such exclamations as "My God," "Good Lord," etc.
- B. We should not *curse* by God's name. Cursing by His name is —
  1. to dishonor Him, to blaspheme Him. 2 Kings 19: 3, 4; John 8:48, 49; Luke 22:63-65.
  2. to call down God's wrath and punishment upon someone. 1 Sam. 17:43; 2 Sam. 16:7; Matt. 26:74; 27:25.
    - a. What was the penalty in the Old Testament for cursing? Lev. 24:13-16, 23. Read what the New Testament says, Rom. 12:14; Gal. 6:7; James 3:9, 10 (Cp. Ex. 20:7).
    - b. What about the excuse often heard: "Cursing is merely a habit with me"? Ps. 139:20.

- C. We take the name of God in vain whenever we *swear falsely* by His name. (To swear means to call upon God to witness the truth of what we say and to punish us if we lie).
1. The kind of swearing that is permitted, and even required.
    - a. Swearing demanded by the government. Matt. 26:63, 64; Rom. 13:1; Heb. 6:16.
    - b. Swearing that is necessary for the glory of God or the welfare of our neighbor. Gen. 24:3; Deut. 6:13; 2 Cor. 1:23.
  2. The kind of swearing that is forbidden.
    - a. False swearing. (Perjury) Lev. 19:12; Matt. 26:72.
    - b. Blasphemous swearing. Acts 23:12-15.
    - c. Frivolous swearing. (Swearing thoughtlessly in trifling things) Matt. 5:33-37.
    - d. Swearing in uncertain things. Matt. 14:6-9.
    - e. Why are the oaths of the lodges (Masons, etc.) sinful?

D. We are not to practice *witchcraft* by God's name.

1. Witchcraft is the attempt to perform supernatural things by the power of the devil. Ex. 7:11; 1 Sam. 28; Deut. 18:10-12.
2. We Christians are not to seek help from those who practice satanic arts. Lev. 19:31 (Fortunetelling, Spiritism, etc.)

E. We are not to *lie* and *deceive* by God's name. This is done when —

1. false doctrine is taught as the Word of God. Jer. 23:31, 32; Matt. 15:9.
2. religion is used as a cover for wickedness. (Hypocrisy) Matt. 7:21; 15:8; 23:13-33; Acts 5:1-10; Rom. 2:21-24

III The *right and proper* use of God's name. God wants us to —

- A. Call upon Him in every trouble. (sorrow, sickness, etc.) Ps. 50:15; 1 Sam. 1:10; John 2:3; Matt. 15:22; Prov. 18:10.
- B. pray to Him. Matt. 7:7; 1 Thess. 5:17; Eph. 6:18.
- C. praise Him. Ps. 103:1, 2; Luke 17:15, 16; Rom. 15:6.
- D. thank Him. Ps. 118:1; Ps. 50:14.
- E. confess the true faith. Matt. 10:32; Rom. 10:10; 1 Pet. 3:15; 2 Tim. 1:8ff.

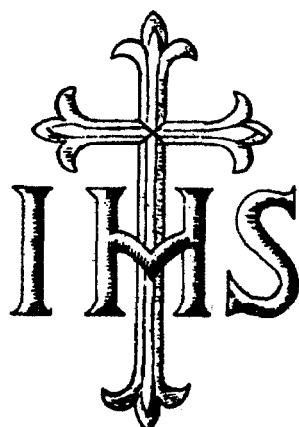
—M.L.N.

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