

*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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June and July, 1966

Nos. 6 & 7.

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**YE SHALL BE WITNESSES  
UNTO ME . . .  
UNTO THE UTTERMOST PART  
OF THE EARTH!**

—Acts 1:8.

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"The Scripture cannot be broken." John 10:25.

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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 it confess, teach, and practice the Word of God in its full truth and purity and use the Sacraments according to Christ's institution. All who do this are the true visible church on earth.

To seek out all who truly share our Scriptural position in doctrine and practice, and to urge the mutual public acknowledgment of such God-given unity. Thus we shall be able thereafter to practice a God-pleasing church fellowship with them.

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 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.

# SEMINARY ANNOUNCEMENT

The **Concordia Lutheran Conference** continues to maintain its **Theological Seminary**. We welcome to our Seminary any man who qualifies scholastically and who sincerely desires to receive a theological training on the basis of the full truth of God's Word, patterned after the vitally living orthodoxy of the **old** Missouri and Wisconsin synods, as it prevailed in those bodies in the days of Walther, F. Pieper, and Hoenecke. This applies also to those outside our fellowship who desire to establish fellowship with us and who would dedicate their lives to the ministry of the Word, the most glorious calling in this world.

Accordingly, in the name of Jesus, we urge you, **Christian parents**, to consecrate your gifted sons for the work of the ministry. We urge you, **sons**, to heed the call of your Savior, Isaiah 6:8, "**Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?**" May you answer, saying: "**Here am I; send me!**" And you, **Christian congregations**, we urge you to give earnest consideration to the Word of our Savior, Matthew 9:37, "**The harvest truly is plentiful, but the laborers are few!**" May you give encouragement and active support to such gifted young sons in your membership that they may become laborers in the Lord's Vineyard. And may you show them your interest in the work of the ministry by your earnestness in hearing, learning, and supporting the Word of God in your own congregation now.

To accomplish that blessed end, let us follow our Savior's gracious directive, **Matthew 9:38**, "**Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest!**"

**We therefore humbly pray Thee, Lord Jesus, Thou Savior and Head of the Church, to send Thy gracious blessings upon us all, so that this important work which Thou hast commanded us to perform in Thy Vineyard may be carried out! We willingly undertake it in Thy name alone! Now let it be done according to Thy Will, to Thy glory, and to the furtherance of Thy Church!**

Our Seminary is located at **7331 West Ruby Avenue, Milwaukee, Wisconsin 53218**. It offers a 3-year theological course. At the completion of the prescribed course of study the student is graduated as a candidate for the Public Ministry in the work of the Church.

Contact the undersigned at the above address if further information is desired.

—E. L. Mehlberg

# Convention Digest

The **16th Annual Convention** of the Concordia Lutheran Conference, held at Wilmot, South Dakota, June 17 - 19, 1966, began Friday morning at 9:30 with a Divine Service in which President Natterer preached on the words: "Thou art my God, and I will praise Thee." Psalm 118:28.

Five pastors, eight lay delegates, and twenty-seven visitors were present at the opening service and sessions. By the end of the sessions sixty-eight visitors had registered.

Pastor E. L. Mehlberg delivered the essay entitled: "**The Christian's Entire Life, A Life of Praise to God.**" In the Introduction, he spoke of the meaning and use of the word "praise" in the Holy Scriptures; the Lord's will concerning a life of praise to Him; and the Christian's motive in desiring and his ability, through faith in Jesus, to live a life of praise to God during his entire life. The essay covered the early and preparatory years, the middle and active years, and the late and declining years of a Christian's life. The essay will be printed in subsequent issues of the **Concordia Lutheran**.

The **officers** of the Conference for the new fiscal year are:  
**President:** Pastor M. L. Natterer; **Vice-president:** Pastor E. L. Mehlberg;  
**Secretary:** Pastor A. J. Cordes; **Treasurer:** Mr. E. P. Bloedel; **Board Member-at-Large:** Mr. W. F. Fischer.

The **Committee on Missions** consists of Pastor E. L. Mehlberg, Mr. K. Ahlmann, and Mr. H. Bochman. The **Committee on Theological Education** consists of Pastor O. W. Schaefer, Pastor H. D. Mensing, Candidate J. A. Schmitt, and Mr. T. E. Fischer. The **Committee on Sunday School Materials** consists of Mr. E. P. Bloedel, Pastor P. R. Bloedel, Mr. David Mensing, and Mr. V. K. Bloedel. The **Committee on Lutheran Union** consists of Pastor E. L. Mehlberg, Pastor A. J. Cordes, and Mr. V. K. Bloedel. The **Editorial Committee** consists of Pastor O. W. Schaefer, editor; Pastor E. L. Mehlberg, assistant editor; and Mr. M. R. Luedtke, business manager. Pastor P. R. Bloedel was appointed chairman of the **Tract Committee** and Mr. M. R. Luedtke as business manager of the Tract Committee.

It was decided to ask the congregations, by means of a referendum, to subsidize St. Luke's congregation of Seattle, Washington, in the amount of \$3,420. A change in the **Constitution** was proposed by the Convention to make it possible to elect another Lay Member-at-Large to the Board of Directors.

According to the report of the chairman of the Committee on Lutheran Union, our Conference is still in the process of studying the confessional statements (Church and Ministry and Church Fellowship) of the **Church of the Lutheran Confession**. He also reported that an official overture had been addressed to the **Lutheran Churches of the Reformation** in the interest of discussions toward possible union of our two groups, under God, but that no response had been received. The Conference resolved that he arrange for unofficial attendance of one pastor and one layman at the **Third Lutheran Free Conference**, July 12 - 14, Columbus, Ohio.

"Why Christians Praise God," was the theme of the Sunday morning message delivered by Pastor A. J. Cordes. The text was Psalm 71.

St. Stephen's congregation at Wilmot, indeed, showed itself to be a most gracious host to the 1966 Convention of our Conference. We were privileged to enjoy not only nourishment for our bodies but especially received in rich abundance the Bread of Life as nourishment for our souls. For this reason the Convention expressed its wholehearted gratitude to the pastor and members for their most liberal hospitality and Christian fellowship, which contributed to the success of the Convention, our spiritual edification, and our physical comfort.

God willing, the **17th Annual Convention** will be held in Seattle, Washington, with St. Luke's Lutheran Church as host.

—A. J. Cordes, Secretary



*Establish Thou the work of our hands upon us;  
yea, the work of our hands establish Thou it!*

*Psalm 90:17.*

# THE TRUE GOD OF THE BIBLE

## A TRINITY FESTIVAL MEDITATION

ON JUNE 5TH many sincere Christians observed the Feast of the Holy Trinity and united their voices in praising the only true God: Father, Son, and Holy Ghost. It is vital for the loyal followers of Christ to reaffirm their faith in this teaching since many religions and sects regard it as wholly unacceptable to sound reason and understanding. Yet, whoever does not believe in the Triune God cannot be saved. The Bible states: "*This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent!*" JOHN 17:3. We need constant encouragement to hold fast to our confession of this certain and blessed doctrine of the Trinity.

MANY ARE THE PASSAGES in Holy Writ which treat of this teaching. One of these is JOHN 14:16: "*And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever!*" Jesus is speaking to His disciples in the upper chamber in Jerusalem shortly before His suffering and death and tells them that He will pray the Father to send the Holy Ghost upon them. The three Persons of God are clearly indicated in this verse: *first*, the *Father*, to whom Jesus prays

and with whom He has a tender and close relationship; *second*, the *Son*, equal in power and glory, begotten of the Father from eternity; and *third*, the *Holy Ghost*, also equal to the Father and the Son in power and majesty, proceeding from both from eternity, a mystery which we cannot comprehend. He is called the Comforter, or Advocate, also the Spirit of truth, for He is Truth and reveals it to man through the Bible.

WHILE THERE ARE three distinct Persons, there is only *ONE* God, even as Paul writes, "*There is none other God but ONE!*" I CORINTHIANS 8:4. In the verse above (JOHN 14:16) we note a unity of action as the three Persons act as *one* divine Being. In DEUTERONOMY 6:4, we read: "*Hear, O Israel; the Lord, our God, is ONE Lord!*" In the face of all false teachings concerning the true God, we must uphold this doctrine as a clear and certain presentation of Scripture, for to deny the Trinity is to forfeit one's salvation. God preserve us from such a tragedy!

BUT THIS DOCTRINE is also a blessed teaching of the Bible. In the passage from John's 14th chapter, we see Jesus in prayer, interceding for the disciples as the divine Savior sent to atone

for the sins of the world. This is comforting in the face of sin, death, and hell, the forces which the Lord has conquered for us. He is our Prophet, Priest, and King, and we owe Him love, service, and praise for all He has done for us.

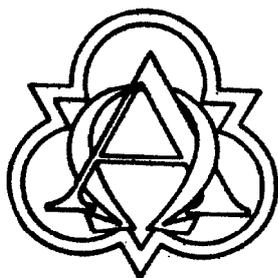
EQUALLY AS PRECIOUS is the knowledge we have of the Father, who sent His Son as the Redeemer of all mankind, who is the Author of our salvation, and who also sent the Holy Spirit into the hearts of men to bring them to faith. For this love and mercy to a lost and condemned world may we glorify Him daily by word and deed!

JUST AS IMPORTANT is the work of the Holy Ghost, the Giver of life and salvation. He teaches the truth through the Word of God, testifies of Christ,

reproves men of sin, righteousness, and judgment, and guides the Christian heavenward.

IN THIS GLORIOUS revelation of the Trinity shines the grace of Jesus, the love of God the Father, and the communion of the Holy Ghost. With regard to this teaching there is no middle path. One is either *for* the true God or *against* Him. He demands that we fear, love, and trust in *Him* above all things. Let no one ever rob us of our faith in the Triune God, for in Him alone we have help for every need, peace for our soul, and the promise of eternal life! With the hymn writer, let us declare:

*Glory to God the Father, Son,  
And Holy Spirit, Three in One!  
To Thee, O blessed Trinity,  
Be praise now and eternally!*  
—O. W. S.



There is one Person of the Father, another of the Son, and another of the Holy Ghost. . . . And yet they are not three Gods, but one God. . . . The Father is made of none, neither created nor begotten. The Son is of the Father alone, not made nor created, but begotten. The Holy Ghost is of the Father and of the Son, neither made nor created nor begotten, but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts. And in this Trinity none is before or after other; none is greater or less than another; But the whole three Persons are coeternal together and coequal. —The Athanasian Creed

# The 190th



## Birthday of Our Country

ON THE FOURTH OF JULY, 1966, our country observed its 190th birthday. Beginning with 13 colonies, it has grown into a nation numbering 50 states.

WHILE THIS IS NOT a church holiday, we Christians recognize that the hand of God directed the formation of our country and its history to the present day. And God still guides and controls the destiny of our land as well as of the entire world. He rules all nations and all people according to His will and purpose.

THE FOURTH OF JULY observance reminds the believer that he lives under two flags: He is to be a loyal citizen of the State and an obedient servant in the Kingdom of God. He is to live peaceable under civil and religious authority and be faithful to both.

ALLEGIANCE to our country and its laws, when not in conflict with Holy Scripture, is emphasized in I PETER 2:13, "*Submit yourselves to every ordinance of man for the Lord's sake!*" Paul says that "*the powers that be are ordained of God,*" ROMANS 13:1. Those who head

a nation are to maintain law and order so we can live safely and find our homes and lives protected. As citizens we have rights that must be upheld, and from our government we expect that they be assured.

BUT WE DARE NOT abuse our privileges and freedoms. Our liberty dare not become license. No one is to hide behind freedom in order to engage in that which is wrong. Christians will be law-abiding and upright and will elect such persons as have the welfare of the nation at heart. Satan, meanwhile, will seek to disrupt peaceful conditions by breeding disorder and fostering all manner of evil in communities and nations. The followers of Jesus will stand behind the efforts of good government to counteract this and will heed the advice of God through Paul: "*I exhort therefore that ... prayers ... be made ... for all that are in authority!*" I TIM. 2:1. Would that all rulers might realize their solemn duties and act in accord with the will of God!

WHILE WE OWE respect to ru-

lers as representatives of God, no loyalty dare surpass that which we owe to our Lord and Savior. We are to be obedient servants in His Kingdom and love Him with unquestioned sincerity. This requires a confession of faith in Him who paid for our sins, whose own we are, and whose will we seek to follow.

LET US RE-DEDICATE ourselves to the obligations which we have toward our Savior, who made us

His *own* in time and for eternity! Then blessings will come upon us and our families and on our towns and cities as well, for the Bible states, "*Righteousness exalteth a nation!*" PROV. 13:34. "*By the blessing of the upright the city is exalted!*" PROV. 11:11. To this we respond:

*O Lord, stretch forth Thy  
mighty hand  
And guard and bless our  
Fatherland!*

—O. W. S.



"FOR PURPLE MOUNTAIN MAJESTIES  
ABOVE THE FRUITED PLAIN!"

# Non-Resistance and Private Revenge

But I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

—Matthew 5:39.

Then said He unto them, But now, he that hath a purse, let him take it and likewise his scrip; and he that hath no sword, let him sell his garment and buy one.

—Luke 22:36.

IT BETRAYS a total lack of understanding of one or both of these texts if one finds them contradictory. What does Matthew 5:39 say? If any wrong is committed against you, bear it patiently rather than avenge it — that is the obvious meaning of the passage. These words in the Sermon on the Mount immediately precede the injunction of Jesus that His disciples must love their enemies. When Jesus says, Do not resist evil, He simply points to one of the ways in which love must manifest itself toward the enemy. If we are wronged, the proper rejoinder is not revenge, but love. Instead of hurting him who is injuring us, we should lovingly minister to his needs.

A NUMBER OF DIFFICULT questions arise in this connection, it is true. When our house is burglarized, should we forego calling the police and weakly submit to being dispossessed of our belongings? That is one of the questions we ask. The course which we pursue in each individual case must be dictated, not by

feelings of revenge, but by pity and love. When our enemy has set our house on fire, love of our family certainly requires that we try to extinguish that fire. Even love toward the enemy himself demands such a course; for if we fail to check the fire, the injury he has inflicted will be all the greater. Evidently the words of Jesus are meant to inculcate this general principle: "*Overcome evil with good,*" ROM. 12:21. The peculiar mode in which love is to manifest itself in dealing with the enemy is to be determined by the circumstances, which are hardly ever the same in any two cases.

THE OTHER TEXT listed above by no means contradicts the teaching we have considered. It is a warning to the disciples that troublous times, days of suffering and persecution, are coming for them and that they will have to arm themselves to withstand the onslaughts that are impending. The connection makes it clear that our Lord is not speaking of swords of iron or steel in this admonition. The disciples

thought that He was referring to such physical weapons, and they said, v. 38: "*Lord, here are two swords.*" Jesus, seeing that they are still very dull in their understanding of the spiritual teaching He has been giving them, says: "*It is enough.*" He does not pursue the instruction any further, leaving it to the Holy Spirit to open up the full meaning of this matter to them later on. To put it briefly, the words of Jesus, LUKE 22:36, are

a figurative way of saying: Perilous times are coming; prepare for them. The swords He has in mind are the spiritual weapons of strong faith, fervent love of the Savior, fortitude, patience, and hope. This text, then, treats an altogether different subject from the one touched on in MATTHEW 5:39, and a collision of the two passages is out of the question.

Taken from: *Does the Bible Contradict Itself?* by W. Arndt

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## Is Marriage

### . . both Commended and Frowned On?

And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him. —Genesis 2:18.

Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife, Seek not a wife. —I Corinthians 7:27.

PEOPLE HAVE WONDERED how Paul, in view of GENESIS 2:18, could give his readers the advice not to marry. Does he not by doing so contradict the plain Word of God? The following points, I hope, will remove all difficulties. 1) Paul, in I COR. 7:27 is not discussing the question whether marriage is right or wrong. If any one desires to know the Apostle's attitude on this matter, let him read v. 28 of this chapter, which says: "*But and if thou marry, thou hast not sinned; and if a virgin*

*marry, she hath not sinned.*" Paul clearly does not look upon marriage as something wrong or objectionable. It is essential that one bear this in mind if one wishes to understand the attitude of the Apostle. 2) The fact stands that Paul advises against marriage. Why does he do it? Perhaps it will be thought, and, in fact, many people do think so, that his position must be looked upon as indicating that while marriage is not wrong, the single state is better, more holy, more God-pleasing. But let the reader

search this whole chapter, and he will not find one syllable justifying such an interpretation of Paul's words. The conception that an unmarried life is more acceptable to God than the married state is altogether foreign to Paul's letters, just as it is to the rest of the Bible. It was due to unsound, unscriptural asceticism that a later age invested the single life with special holiness. 3) Paul's advice finds its explanation partly in verse 26, partly in verse 32. The former passage (v. 26) reads: "*I suppose therefore that this is good for the present distress, I say, that it is good for a man so to be.*" It was, in part, on account of the distress visiting the Christians of that age that Paul was writing as he did. The times were full of trouble for the Christians. If persecutions had not actually begun, Paul saw that they were coming. The "sect" following Jesus was being spoken against everywhere, ACTS 28:22. If a Christian had a wife and children, naturally his suffering and anguish when enmity arose were greater than if he had been a single man, since he felt not merely the blows dealt out to him personally, but likewise those falling on his family. On account of this character of the times, the unmarried Christian was likely to be happier than the married one, says St. Paul in

verse 40. He wishes to spare his readers some trouble. Verse 28. — The other passage (v. 32) reads: "*But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord.*" The consideration which the Apostle points out in this passage is that the unmarried Christian will be able to do more for the spreading of the Kingdom of God than the married one. That this is the meaning of his words is very clear from verse 33. In making this statement, he presupposes that those who will remain unmarried in order to serve the Lord more efficiently have the gift of continence, which gift he refers to in the opening verses of this chapter. If anyone is not in possession of this gift, then the Apostle urges him to marry, by all means. To conclude, Paul does not contradict the Word of the Lord: "*It is not good that the man should be alone.*" He simply says to the Corinthians: Under the special circumstances in which you are placed, you will act wisely if you do not marry. In that case, too, you will be able to do more for the extension of the Kingdom of God. But this always presupposes that you have the gift of continence.

Taken from: *Does the Bible Contradict Itself?* by W. Arndt

# Walking in the Old Paths

Be not wise in your own conceits. —Romans 12:16.

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PEACEABLENESS is an absolutely necessary mark and characteristic of a true Christian, who is on the right path of salvation and has the right faith. He is no true Christian who likes to quarrel and make trouble; but he who does not have an earnest longing in his heart to live in peace and friendship with all people, yes, who when the opportunity presents itself again to establish peace and friendship rejects it, is certainly also no true Christian, and his entire faith is nothing but hypocrisy, nothing but the empty show of godliness whose power he denies. For just as soon as a person is truly converted and experiences a renewed heart, he is immediately also filled with the holy desire to treat his neighbor and his brothers and sisters in the faith as God has treated him. True Christians indeed still cannot prevent it from happening that at times peace between them and others is disturbed; nevertheless, they do all they can on their part to preserve peace or to restore it where it has been lost. What is necessary that a Christian, at least as much as lies in his power, may have peace with all people? The Apo-

stle gives the answer in these words: "*Be not wise in your own conceits.*" ROMANS 12:16.

AND SO IT IS. The greatest enemy and disturber of peace and unity among people is self-conceit, pride, arrogance, vanity, self-will; as the wise Solomon also writes: "*Only by pride cometh contention,*" PROV. 13:10. Whoever imagines that he is especially wise because he has been a big success in many ways, will also always insist on having his own way and be self-willed. Such a person not only likes to hear himself talk when others are present, but he then also wants all others, whom in comparison with himself he judges to be a miserable little light, to keep silence, and he thinks that everything should proceed according to his own ideas. The false friends of Job are a good example of this. They came to Job and quarreled with him, for which reason Job was forced to address these words to them: "*No doubt but ye are the people, and wisdom shall die with you,*" JOB 12:2. Everyone is supposed to agree with the opinion of such a self-conceited person: everyone is supposed to follow his advice, which he always without a

doubt considers to be the best. Everyone should yield to him, but he does not want to yield to anyone. To disagree with him is in his opinion the same as despising and insulting him. If when something worthwhile is being undertaken, and his advice as to how to proceed in the matter is opposed, he then refuses to have anything more to do with it, or he takes part in it but with resentment. Even entire congregations are supposed to yield to such a conceited person; if they refuse, he either quits them or his heart is no longer with them in their undertakings. Even when he is shown that he has erred, he does not want to retract but continues stubbornly to uphold his own opinion. Where such proud and conceited people are, there peace and unity are impossible. Their obstinacy and insistence on having their own way is the stone of offense on which the carrying out of all blessed, united endeavors are shattered; and they either create external quarreling and strife, or the *unity* is only external while the inner disunity separates the hearts.

THAT IS WHY the holy Apostle exhorts the Christians: "*Be not wise in your own conceits*"; for as pride is the real father of strife, so is humility the right mother of peace. Whoever in genuine humility does not con-

der himself wise will most certainly not depart one letter or hair's-breadth from that which God's Word says because, while he does not trust his own wisdom, he does, however, firmly believe that God is the only Wise One and that His Word is pure, divine Wisdom. On the other hand, if the matter at hand concerns things which are neither commanded nor forbidden in the Word of God, which have been left up to man's own free judgment, there he is always ready to listen to someone else's opinion. He will permit himself to be easily convinced that he himself is in error, and that another sees the matter more correctly, and therefore will abandon his own faulty opinion. Yes, a genuinely humble person, even when he cannot understand that he *has* erred, still will gladly admit that he could be in error, and for the sake of peace will gladly sacrifice his fondest personal opinions in the interest of peace and unity.

SURELY, if the word of the Apostle: "*Be not wise in your own conceits*," would always resound in the hearts of Christians, most of the quarreling and strife would already thereby be put aside, and peace and unity would dwell in their midst.

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

# On Religious Controversy

“WE WILL ALSO TAKE PAINS, if either controversies already composed should be renewed, or new controversies concerning religion should arise, to remove and settle them betimes, for the purpose of avoiding offense, without long and dangerous digressions.”

- *Preface to the Book of Concord*

“MOREOVER, since for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reprov'd, I TIM. 3 (2 TIM. 3:16) TITUS 1:9, —for faithful shepherds, as Luther says, should do both, namely, feed or nourish the lambs and resist the wolves, so that the sheep may flee from strange voices, JOHN 10:12, and may separate the precious from the vile, JER. 15:19, . . .

THEREFORE we have thoroughly and clearly declared ourselves to one another, also regarding these matters, as follows: That a distinction should and must by all means be observed between unnecessary and useless wrangling, on the one hand, whereby the Church ought not to be disturbed, since it destroys more

than it builds up, and necessary controversy, on the other hand, as, when such a controversy occurs as involves the articles of faith or the chief heads of Christian doctrine, where for the defense of the truth the false opposite doctrine must be reprov'd.”

— *The Formula of Concord, Thorough Declaration.*

Selected from the *Concordia Triglotta* —by O. W. S.



*Grant that I true and faithful be  
In all I've undertaken.  
By self-love, pride, hypocrisy  
Let me not be o'ertaken.  
Indifference, hate, strife, and  
spite,  
May these dwell in me never.  
A stubborn mind and thievish  
hand  
Oh, keep from me forever.*

# Are Good Works

## . . . to be done Openly or in Secret?

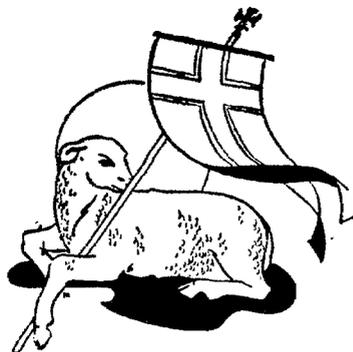
Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. —Matthew 5:16.

Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. —Matthew 6:1.

IN ONE AND THE SAME sermon Jesus says that we must let our light shine so that people can see our good works; and, again, that we must do our good works in secret, so that people cannot see them. How are we to harmonize these two statements? In MATT. 5:16 and the preceding verse Jesus urges His disciples to engage in good works. He tells them that they are equipped for serving their God and their fellowmen; they are the salt of the earth and the light of the world; and the good qualities with which they are endowed are not to lie dormant, but to be put to use. As a salt they can heal and purify, and as a light they can lead. And being thus equipped, they must not be idle. In MATT. 6:1, however, Jesus is discussing the motives from which our good works are to flow, and in very forcible language He tells us that if our good works are to be pleasing to God, they must not be done in the spirit of va-

nity or of glorification of self, but in humility, our aim being to advance the glory of God and the best interests of our fellowmen. In MATT. 5:16 Jesus says: Do good works; they will be seen and will help to exalt the name of your great God. In MATT. 6:1 He says: Do not do good works in order to be seen doing them. In that case they would lose all ethical value. —Putting it tersely, we might say: In the one passage Jesus prescribes good works, in the other He warns against the wrong motive for doing good works.

Taken from: *Does the Bible Contradict Itself?* by W. Arndt



# JESUS

## . . . both Equal and Subordinate to God

My Father is greater than I.

—John 14:28.

Who, being in the form of God, thought it not robbery to be equal with God.

—Philippians 2:6.

THE BIBLE SAYS that Christ is equal to the Father and that He is subordinate to the Father. A contradiction! say some of its enemies. No Christian who knows his Bible is perturbed by this accusation. The Scriptures themselves show us that these two statements are in full harmony. Jesus has two natures, we are informed, the divine and the

human. Cf. JOHN 1:14; 1 TIM. 2:5. According to the former, He is equal to the Father; according to the latter, He is subordinate to Him. Hence every vestige of a discrepancy disappears as soon as we let the full light of the Scriptures fall on these texts.

Taken from: *Does the Bible Contradict Itself?* by W. Arndt

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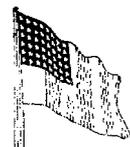
## FOR OUR NATIVE LAND



*Lord, while for all mankind we pray  
Of ev'ry clime and coast,  
Oh, hear us for our native land,  
The land we love the most!*

*With prosp'rous times our cities crown,  
With peace our borders bless,  
Oh, guard our shores from ev'ry foe,  
Our fields with plentiousness!*

*Unite us in our sacred love  
Of knowledge, truth, and Thee;  
And let our hills and valleys shout  
The songs of liberty. Amen.*

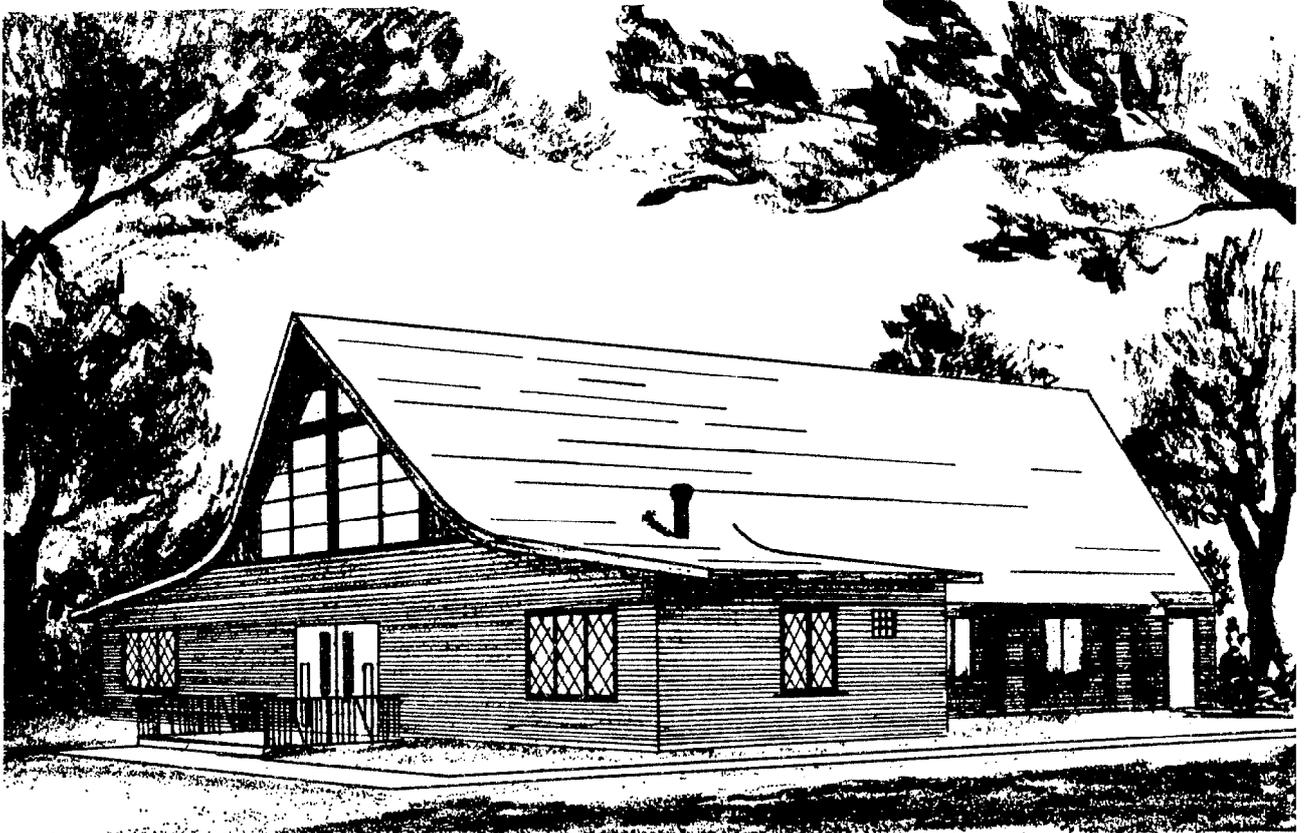


## ***How to make an Apology for Those who Offend Us***

LET US consider the circumstances of the person who has offended us. Is he a child? His youth will plead in his defense. Is he an aged person? Allowance must be made for his years and infirmities. Is he poor? His poverty should move our compassion. Is he rich? His wealth lays him under a temptation to forget himself. Is he a wise man? Let respect for his abilities soften our resentment. Is he a weak and foolish man? He knows no better. Is he a wicked man? We need not wonder at his ill treatment of us; it is his general

character. He fears not to offend God; and why should we think it strange that he offends us? Is he a good man? It is a pity to harbor resentment against so worthy a character. The person who is the greatest adept at finding out some reason why he should be always ready to forgive an injury and never inclined to resent one is the person who most certainly possesses the true secret of happiness in this world. He realizes the fulfilment of the beatitude: "*Blessed are the meek, for they shall inherit the earth.*"

—Selected



PEACE EV. LUTHERAN CHURCH at Tinley Park, Illinois

*“Lord, I have loved the habitation of Thy house  
and the place where Thine honor dwelleth.”*



# Justification

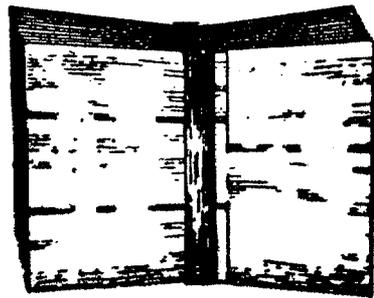


“Men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ’s sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ’s sake, who, by His death, hath made satisfaction for our sins. This faith God imputes for righteousness in His sight. (ROM. 3 and 4.)”

—*Augsburg Confession*, Article IV.

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## The Apocryphal Books



SOME EDITIONS OF THE BIBLE contain a number of books called *Apocrypha* (hidden). The name implies that the authors are unknown, and their writings of doubtful value.

THE APOCRYPHA of the Old Testament comprise some fourteen books and those of the New Testament about twenty-five. The latter have never appeared in any Protestant Bible.

IN 1546, the Catholic Church decreed, through the Council of Trent, that the Old Testament apocryphal books were to be included among the canonical (rule-giving) books of the Bible. This was done in order to gain certain proof-texts for the doctrines of purgatory, prayers for the dead, and for strengthening the position of the pope generally. However, no council can decree what shall, or shall not, be the Word of God. The canonicity of the Bible is deduced from a multitude of proofs peculiarly its own. The following, among many, may suffice here. 1) The declarations of the different writers that God has spoken through them. 2) The loftiness and sublimity of the Bible-text in comparison with that of secular books. 3) The united testimony of the Church concerning both the Old and the New Testament. 4) The repeated references of Christ and the apostles to numberless statements in the canonical books, but silence as to the apocryphal. 5) The sufficiency of the canonical Scriptures as declared by Christ Himself. (LUKE 16:31; JOHN 5:39; 10:35.)

Selected from *The Difference*, 1915, by L. G. Monson

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