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. XXXV March--April, 1992 Nos. 3 & 4

He Shall Be . . .
Mocked, . . Spitefully Entreated, . . Spitted Upon:
. . . and the Third Day
He Shall Rise Again!

—Luke 18:32,33.

OFFICIAL ORGAN
of the
Concordia Lutheran Conference

This publication appears in a monthly or bi-monthly issue at a subscription price of $3.00 per year.

EDITOR:
Rev. E. R. Stallings, Jr.
110 Grasmere Court
San Antonio, Texas 78218

ASSISTANT EDITOR:
Rev. M. L. Natterer
483 Tangent Street
Lebanon, Oregon 97355

LAY MEMBER:
Mr. Lloyd E. Martin
17400 Lockwood Ave.
Tinley Park, IL. 60477

Address all subscriptions, renewals, and remittances to: **Scriptural Publications, 10200 - 62nd Ave. So., Seattle, Washington 98178.** A special notice of expiration will be inserted in the issue which terminates your subscription.

Officers of the Concordia Lutheran Conference

PRESIDENT:
Rev. Mark W. Dierking
Box 33 Wilmot, S. D. 57279

VICE-PRESIDENT:
Rev. Paul R. Bloedel
9658 - 54th Avenue South
Seattle, Washington 98118

SECRETARY:
Rev. David T. Mensing
17151 South Central Avenue
Oak Forest, Illinois 60452

TREASURER:
Mr. Victor K. Bloedel
10200 - 62nd Avenue South
Seattle, Washington 98178

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, 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 acknowledgement of such God-given unity. Thus we shall be able thereafter to practice a God-pleasing fellowship with them.

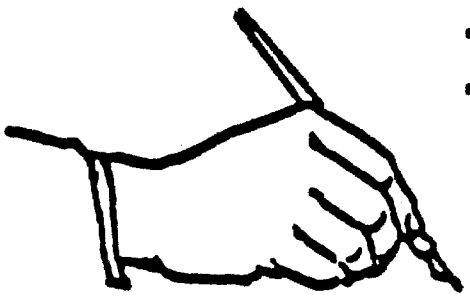
To show that we do not have among us a mixture of divergent teachings but that we are "perfectly joined together in the same mind and in the same judgment."

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 teachings and practices 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.



From our Editor...

As this is the Lenten Season when our pastors are especially busy, and as Satan has stirred up among us time-consuming trials, it seemed best to relieve our men of writing an article for this issue of "The Concordia Lutheran." In order to accommodate this change of format, your editor has decided to present for your edification selected readings from **A SUMMARY OF CHRISTIAN DOCTRINE** by Edward W. A. Koehler. While we do not endorce all the statements and all the positions taken by Koehler throughout his book, the selections we have chosen for this issue of our periodical are excellent presentations of basic Christian doctrine which are particularly pertinent for this blessed season of Lent.

Our readers should note, however, especially in view of Pastor Bloedel's recent fine article on the writings of the Church Fathers, that we decline to make it a regular or even a frequent practice to resort to slavish and wholesale quoting of the Fathers. While there is an occasional need for and a benefit from such writings, as in the present case, we believe it best for the growth of both writers and readers to have current, freshly written articles. --ERS

TO ALL OUR READERS! NOW AVAILABLE...

...through our publishing house, copies of the newly printed "SKETCH OF THE DOCTRINAL POSITION OF THE CONCORDIA LUTHERAN CONFERENCE". This important and useful pamphlet summarizes briefly what we believe and teach on the basis of Scripture in the matters covered. A real bargain at only $2. per copy! Order direct from:

Scriptural Publications

10200 - 62nd Avenue South, Seattle, Washington 98178

The PRIESTLY OFFICE of Christ

What is a priest?—A priest is one who by means of intercession and sacrifice aims to reconcile man to God, i.e., to restore man to the favor of God. He deals with God for, and in behalf of, man. **"Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins"** (Heb. 5:1); (Lev. 16). While the prophet deals with men for God in God's place, the priest deals with God for man, in man's place. The priest represents man before God.

Christ is our High Priest.—That the Messiah was to be a priest was foretold in the Old Testament (Ps. 110:14; Zech. 6:13), and foreshadowed in the Levitical priesthood of Israel. In the New Testament the Epistle to the Hebrews, chapters 5-10, shows that Christ is the one and only High Priest that actually reconciled the world unto God.

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself. For the law maketh men high priests which have infirmity; but the Word of the oath, which was since the Law, maketh the Son, who is consecrated for evermore" (Heb. 7:26-28). This text clearly points out the difference between Christ and the other priests. They were men, having sin and infirmity; Christ is the Son of God, holy and perfect and higher than the heavens. They had to sacrifice first for their own sins; Christ had no sins of His own for which to sacrifice. They offered animals; Christ offered up Himself, and thus He was both the Priest and the Sacrifice. The necessary repetition of their sacrifices proved them to be ineffective (Heb. 10:1,2); by one sacrifice Christ effected an eternal redemption (Heb. 9:12; 10:14).

Meaning of Old Testament sacrifices.—As **"it is not possible that the blood of bulls and of goats should take away sins"** (Heb. 10:4), so the sacrifices of the Old Testament could not atone for sin. Still, they were by no means useless and without benefit to the people. They were shadows of the good things to come, and had value and power inasmuch as they prefigured Christ's sacrifice on Calvary. As a gold certificate is secured by the gold in the government's treasury, so these sacrifices were secured by God's own sacrifice on the cross, and were means by which the merits of this sacrifice were offered to the faithful. By their own virtue these sacrifices did not expiate sin (Micah 6:6,7; Heb. 10:4), but being symbolical shadows of Christ, they offered the forgiveness achieved by His sacrifice. Thus, in appearance they were sacrifices, but in their effect they were sacraments or means of grace.

The Work of Our High Priest

The ransom.—To reconcile sinful man to God, our High Priest had to give a ransom that was sufficient and acceptable to God. Such a ransom was not silver and gold (I Pet. 1:18). The redemption of a soul is so precious, costs so much, that all the treasures of this world are of no avail to achieve redemption. Here the rich man has no advantage over his poor neighbor; his millions will not win for him the favor of God, and buy him a place in heaven (Ps. 49:6-8). Nor can the blood of bulls and goats cleanse us from sin (Heb. 10:4). Not even a human sacrifice is sufficiently precious. **"Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"** (Micah 6:7). Deep heartfelt sorrow and penitent tears will not blot out our transgressions, and many good works will not make amends for one sin we have committed.

Only God can reconcile the world unto Himself. The sin we commit may seem small to us, but, being committed against God (Ps. 51:4), its guilt must be measured by the greatness of Him against whom it is committed. Likewise must the value of the sacrifice for sin measure up to the greatness of Him, who is to be appeased and conciliated thereby. Not beast, not man, but God alone can expiate and extinguish our guilt of sin and reconcile us to God. If Christ

had not been true God, His life and death would not have been a sufficient ransom for our souls. But **"God was in Christ, reconciling the world unto Himself"** (II Cor. 5:19). The value of Christ's ransom is, therefore, not determined by the duration and the intensity of His suffering, but by the fact that He was and is true God. Luther says: "We Christians must know that if God is not also in the balance, and gives the weight, we sink to the bottom with our scale. By this I mean: If it were not to be said, God has died for us, but only man, we should be lost" (F.C., Th. D., Art. VIII, 44, Triglot, p. 1029). The fact that God was in Christ gives infinite worth to all our Savior did and suffered, and is, at the same time, the absolute guaranty that His sacrifice is sufficient and acceptable to God; for God certainly would not so atone for our sins that He Himself is not satisfied therewith.

Satisfaction.—To reconcile man unto God, our High Priest had to do two things: He had to satisfy the demands of God's holiness by His active obedience, and also the demands of God's justice by His passive obedience.

The active obedience of Christ.—God is holy. He made man holy, and demands that man be and remain holy (Lev. 19:2; Matt 5:48). To meet this demand of God it was necessary for man to keep the Law perfectly, which he did not do and could not do (Eccl. 7:20). Without a perfect fulfillment of the Law a reconciliation with God is impossible. To satisfy these demands of God's Law, and to make good our delinquencies and shortcomings, the Son of God was made man, became our Substitute, was made under the Law, that He might keep and fulfill it in our stead (Gal. 4:4,5; Matt. 5:17; 3:15). This He did, for He is **"the end of the Law"** (Rom. 10:4). During His entire life Jesus kept the Law fully, and perfectly, not for Himself, but for us, **"who were under the Law."** This holy life, in which by His active obedience He satisfied the demands of God's holiness with respect to our obligations under the Law, is one part of the ransom and sacrifice of Christ for our reconciliation with God.

The passive obedience of Christ.—God is just. He cannot condone sin (Ps. 5:4,5). No sin is forgiven unless it

is atoned for, and full satisfaction is made by suffering the penalty. Without a full atonement for sin, a reconciliation with God is impossible. Since man cannot do this, Christ again takes man's place. **"The Lord laid on Him the iniquity of us all"** (Is. 53:6), and visited our sins upon Him (Is. 53:5). Christ bare our sins in His own body on the tree (I Pet. 2:24), and thus was made a curse for us (Gal. 3:13). In the suffering of Christ God **"declared His righteousness"** (Rom. 3:25), His justice, which demands that the sins of the world must be expiated, if they are to be forgiven. Since by His holy precious blood and His innocent suffering and death (I Pet. 1:18,19), Christ did fully atone for the sins of men, as proved by His resurrection from the dead, God no longer imputes them to us (II Cor. 5:19), but has forgiven them. Thus, by His vicarious suffering and death Christ satisfied the demands of God's justice with respect to the punishment man should have suffered for his sins. The passive obedience is the other part of the ransom Christ paid for the redemption of our souls.

Universal redemption.—When Paul writes: **"Christ loved the Church and gave Himself for it"** (Eph. 5:25), he does not mean to say that redemption was limited to the Church, the believers, the elect. For while it is true that these are the only ones who actually receive the benefit of His redemption, the Bible is very explicit in stating that Christ redeemed all men. He is the Lamb of God that taketh away the sins of the whole world (John 1:29); He is the Propitiation for the sins of the whole world (I John 2:2; I Tim 2:6); He reconciled the world unto God (II Cor. 5:19); even they who are ultimately lost in hell were bought by Him (II Pet. 2:1). There is no human being that was overlooked, for Christ tasted death for every man (Heb. 2:9). While there is no redemption for the fallen angels, there is a perfect redemption for all men, even for the vilest of them. **"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief"** (I Tim. 1:15). All nations and races may gather under the cross of Christ, and find redemption there.

The fruit of the redemption.—In Luther's explanation of the Second Article of the Apostles' Creed we confess that Christ has redeemed us from sin, death, and from the power

of the devil.

Christ redeemed us from sin.—Christ did not free us from sin in the sense that He committed the act of sin for us; for the fact that we sinned cannot be undone. We must distinguish the act of sin from the guilt of sin. As we committed the act, the guilt really was ours (Rom. 3:19), but our guilt was laid on, and charged to, Christ, who assumed all blame and responsibility for our transgressions (Is. 53:4-6). The act was ours, the guilt became His. Thus He, who knew no sin, was made to be sin for us, and we, who are guilty, become righteous through Him (II Cor. 5:21).—They who trust in the merits of Christ have, therefore, a good conscience before God, a conscience free from guilt (Heb. 9:14; I Pet. 3:21). Faith in Christ is the only and the sure remedy for a guilty conscience.

Since Christ bore our guilt. He took on Himself also our punishment. He was made a curse for us (Gal. 3:13); He suffered our chastisement (Is. 53:5), our death (Heb. 2:9); (cf., the story of Christ's Passion). Because the Lord had laid on Him the iniquity of us all, it pleased God to bruise Him and put Him to grief (Is. 53:6,10). In our place He suffered what we had deserved, hence we are free from the curse and the punishment of sin, and may look forward to meet our God without fear and trembling. **"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"** (John 5:24). Faith in Christ banishes from the heart all fear of judgment and punishment.

The external consequences of sin, indeed, remain, such as toilsome labor, tribulation, disease, pain, temporal death, etc., (Gen. 3:16-19; Acts 14:22); yet these are no longer to be regarded as punishments for sin, but are fatherly chastisements intended for our good (Heb. 12:6,7). The cross we bear has disciplinary, pedagogical (that is, instructional; Ed.) value (I Cor. 11:32; Heb. 12:11).

By nature man is a servant and slave of sin; he can do nothing but sin (Rom. 7:14); but Christ has redeemed us from the dominion and bondage of sin, from the **"vain con-**

versation," worthless manner of living, from a life controlled by sin (I Pet. 1:18,19). Christ **"gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works"** (Titus 2:14). Here Paul does not teach that Christ redeemed us from the guilt of our iniquity before God, but from the power and control of sin in our personal lives. They who believe in Christ are by this faith sanctified that they need not, and will not, let sin reign in their mortal bodies to obey the lusts thereof. Sin shall have no dominion over them, who by faith stand in the grace of God (Rom. 6:12-14; II Cor. 5:15). Indeed, also the believers still have their old Adam, which lusteth against the Spirit (Gal. 5:17; Rom. 7:14-21), but while they sin daily, faith in Christ enables them to resist sin, so that it does not gain dominion over them.

Christ redeemed us from death.—Death is separation. Spiritual death is separation of the heart, the soul from God; **"whose heart departeth from the Lord"** (Jer. 17:5). Temporal death is separation of the soul from the body; **"Jesus...yielded up the ghost"** (Matt. 27:50). Eternal death is the eternal separation of body and soul from the blissful presence of God; **"depart from Me, ye cursed, into everlasting fire"** (Matt. 25:41).

Spiritual death consists in this that the heart of man is given to sin (Eph. 2:1), and is without true fear and love of God and without trust in Him. If Christ had not redeemed us from sin, we could never trustingly believe in God for the remission of our sins, and we could not truly fear and love Him. Hence, we should have to remain in despair and spiritual death. But the redemption through Christ makes it possible for us to believe a merciful God, who forgives sin, and thereby spiritual life is regained (Eph. 2:5,6). This is the **"first resurrection"** as distinguished from the **"second"** or bodily resurrection (John 5:25, 28).

Although by faith in Christ we have regained spiritual life, we are, nevertheless, subject to temporal death (Gen. 3:19; Heb. 9:27). As man was not created to die, he experiences a natural horror of death. But Christ **"delivered them who through fear of death were all their lifetime subject to bondage"** (Heb. 2:15). For Christians temporal death

is no longer a punishment, but merely a change of existence, and a change for the better; it is the passageway that leads us to the beautiful mansions of God in heaven. **"Blessed are the dead which die in the Lord from henceforth"** (Rev. 14:13). Knowing that heaven is beyond, they are not terrified at the thought of death, for death has lost its sting, and the grave its victory (I Cor. 15:55-57); they have much rather **"a desire to depart, and to be with Christ, which is far better"** (Phil. 1:23). It is this hope of salvation that helps us to overcome the natural dread of death.

Eternal death has no power over Christians, because Christ has **"abolished death, and hath brought life and immortality to light"** (II Tim. 1:10). They who believe in Him shall not die eternally (John 11:26), but have everlasting life (John 3:16). Thus Christ redeemed us from eternal death, the fear of which hangs like a gloomy pall over the lives of men.

Christ redeemed us from the power of the devil.—It is by sin that the devil gained power over man (Gen. 3). Whoever, therefore, commits sin, is of the devil (I John 3:8), who seeks to fasten his control over him by tempting and leading him deeper into sin (I Thess. 3:5). Because of our sinfulness we are utterly helpless against these temptations. The devil also has power to accuse us before God (Rev. 12:10), and we cannot deny his charges.

"The Son of God was manifested, that He might destroy the works of the devil" (I John 3:8). He did this when as our Substitute He successfully resisted the temptation of the devil (Matt. 4:3-11), and when by His vicarious death he fully paid the penalty of our guilt (Gen. 3:15; Heb. 2:14).

While this deliverance from the power of the devil is procured for all men, only they enjoy it who personally believe in Jesus Christ. They are able in the strength of faith to resist and to overcome the temptations of the devil (I Pet. 5:8,9; Eph. 6:11; James 4:7). Though by reason of the weakness of their flesh they still fall into sin, the devil cannot accuse them before God, because Christ is their Advocate (I John 2:1,2), and no one may lay anything to

their charge (Rom. 8:33).

It was by sin that man brought upon himself guilt and punishment; thereby he became subject to spiritual, temporal, and eternal death; thereby he put himself under the power of the devil. By redeeming us from sin Christ delivered us from all of these. ■

THE RESURRECTION OF CHRIST: A FACT!

The resurrection of Christ a fact.—There is no record that any man saw Jesus come out of the grave. When the angel rolled back the stone from the grave, Christ had already risen (Matt. 28:1-7). Nevertheless, the resurrection of Christ is an established fact, which no one can disprove, although this has been tried in various ways.

The swoon theory: The theory that Christ fainted on the cross, was laid into the grave because the disciples "believed" Him to be dead, and that He, regaining consciousness issued from the grave, and make His disciples believe that He had risen, must be dismissed in view of the certified fact that He really died on the cross (John 19:30-36). It is exceedingly ridiculous for any one who lives nineteen hundred years after the event to entertain such a theory, since men, friends and foes of the Crucified, who were present on Calvary, testify to the death of Christ.

The theft theory: The Jews and Pontius Pilate were personally very much interested in this matter. They sealed the stone and set a watch (Matt. 27:62-66). If the disciples had stolen the body (Matt. 28:11-15), it would have been an easy matter for the public authorities to apprehend the thieves, and to force them to produce the body. And the Jews would have done so, if for no other reason than to ease their own conscience (Acts. 5:28). The theft theory lacks every reasonable foundation.

The hallucination theory: The disciples themselves were slow to believe that Christ had risen (Luke 24:25; John 20:25; Luke 24:11). However, at different times, under different circumstances, He appeared to different groups of them. They saw Him, ate with Him, handled Him, and were thus in every conceivable way convinced of the fact that Christ had risen (Acts 1:3; 2:32; I Cor. 15:4-8; Luke 24:36-43). In view of these facts, the hallucination theory, according to which the disciples are said to have imagined that they had seen the Lord, is itself a hallucination.

The fraud theory: Nor was the testimony of these men a fraud and fabrication; for if it had been, the Jews could easily have proved it to be such. Besides, can any sane person assume that these disciples would have endured persecution and death (Acts 5:41; 7:56; II Cor. 11:23-27), unless they had actually seen and heard the things they preached? (Acts 4:20).

The resurrected body of Christ was the identical body that had died on the cross, and had been laid into the grave (John 20:20-27). However, it had become a spiritual (that is, glorified; Ed.) body, which is no longer subject to the laws and conditions to which it was subject before; it did not require food, rest, etc. The fact that the risen Savior did eat was to convince the disciples that He was not a spirit, but that He had a real body (Luke 24:39-43). The resurrection fact is important because of its meaning.

The meaning of Christ's resurrection.—(1) Christ had repeatedly told the Jews that He is the Son of God (John 5:17-23; 10:30), and that His doctrine is of God (John 7:16,17; 8:31,32). While His miracles were sufficient to establish this claim (John 5:36; 10:25), the Jews again and again sought of Him a sign from heaven as a proof of His divine mission and authority. In answer to their request Christ points to His resurrection (Matt. 12:38-40; John 2:19). Since Christ did arise, He was by this resurrection declared to be the Son of God with power (Rom. 1:4). If He is the Son of God, it follows that His doctrine is true.—Christ was either the Son of God, or a base deceiver, who pretended to be the Son of God; there is no other possibility. If He had been the latter, God certainly would not have permitted Him

to arise, and thus help Him in His fraud. But **"this Jesus hath God raised up, whereof we are witnesses"** (Acts 2:32). Thereby God Himself definitely showed that this Jesus is indeed His beloved Son, and that His doctrines are divine truths. The resurrection fact makes the position of modernists, who praise Christ as a model man but deny His Deity, absolutely untenable; while for Christians it strengthens their faith when doubts assail them.

(2) **"Christ died for our sins"** (I Cor. 15:3). If Christ had not risen, it would clearly show that His suffering and death had not been sufficient to atone for our sins and to reconcile us with God. Therefore Paul says: **"If Christ be not raised, your faith is vain; ye are yet in your sins"** (I Cor. 15:17). But now Christ is risen, and this is conclusive evidence that the Father accepted the sacrifice of His Son for the reconciliation of the world. **"Christ was delivered for our offenses, and was raised again for our justification"** (Rom. 4:25). Indeed, the resurrection of Christ does not make us just before God in the sense that it was a part of the ransom He paid for our sins, for the redemption was finished on the cross; but the resurrection **proves** to us that by His suffering and death Christ did fully atone for our iniquities. Since it was God Himself who raised up Christ, God thereby declared that full satisfaction was rendered, that all sins are forgiven, and that we are just and righteous before Him. Since our surety is free, we, too, are free.— As Christ bore the sins of the whole world (John 1:29), and died for all men (II Cor. 5:15), His resurrection proves that the sins of men are no longer imputed to them, but forgiven (II Cor. 5:19). The resurrection of Christ is, therefore, of utmost significance to the whole world, inasmuch as it is the actual declaration on the part of God that, because of the redemption through Christ, He has in His heart absolved men of all sins, and regards men just and righteous, for we read: **"By the righteousness of one the free gift came upon all men unto justification of life, for...by the obedience of one shall many be made righteous"** (Rom. 5:18,19). This is commonly called Universal or Objective Justification. This justification, which took place in the court of heaven, would have remained unknown to man, if God had not revealed it in the Gospel. The Gospel, however, freely offers to all men this justification as an accomplished fact for the purpose that

men should by faith apply this fact to themselves and, in so doing, become personally justified (Rom. 3:28). This we call individual or Subjective Justification. This personal justification by faith is possible only because faith appropriates to itself the universal general justification. Without the preceding universal general justification there could be no Gospel to offer it, and no justification for faith to apprehend. Before a gift can be offered to man and be received and enjoyed by him, it must be ready. The resurrection of Christ proves that the gift of forgiveness before God is ready for all men.

(3) The resurrection of Christ proves that there is such a thing as a resurrection of the dead (I Cor. 15:12,16, 20), and that for the believers there is a resurrection unto life (John 14:19; 11:25,26). Christ, who raised Himself from death (John 2:19), has power to raise also us from death, and to give us eternal glory (John 6:40). ■

The Lord's Supper

Bible doctrine.—In the night in which He was betrayed Christ took bread, gave this bread to His disciples, and told them to eat it. Thus, the disciples indeed ate bread. However, as Jesus gave them the bread, He said: **"This is My body, which is given for you."** According to the words of the Lord, therefore, it was not only bread the disciples took and ate, but together with the bread they took and ate the body of Christ. For the presence of the body of Christ in, with, and under the bread there was absolutely no other proof and evidence than the words of the Master: **"This is My body."** The same is true of the wine, which is the blood of Christ.

The disciples did not doubt the words of Christ, nor did they argue the question as to how it were possible for them to receive the body and blood of Christ, seeing that Christ was still visibly and physically present at the table.

They took the words of Jesus in their simple and natural meaning, namely, that they ate bread and also the body of Christ, that they drank wine and also the blood of Christ. That such was the understanding of these words is evident from the words of Paul: **"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"** (I Cor. 10:16). There could be no communion between the bread and the body, if the body of Christ were not essentially present. For we may not conceive of the communion in this manner, that the communicant by faith establishes a spiritual communion between the bread he eats and the body of Christ in heaven; this is true because the unworthy communicant, who has no faith wherewith to effect this spiritual communion, becomes guilty of the body and blood of Christ. **"Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord"** (I Cor. 11:27). Eating the bread and drinking the wine, the unworthy communicant becomes guilty of the body and the blood of the Lord; hence, the body and blood of the Lord must be present in, with, and under the bread and wine, which he eats and drinks.

The heavenly elements present, distributed, and received in the Sacrament are the true body and the true blood of our Lord Jesus Christ. We have no right to add to, or detract from, this. The "Person of Christ" is indeed present at the Lord's Supper, as it is present everywhere; but it is not "Christ whole and entire," His body and soul, His humanity and divinity, that constitutes the heavenly element, as Rome declares, but only the body and blood of Christ. Nor may we substitute for body and blood spiritual benefits and powers, for these were not given and shed for us, neither can they be eaten and drunk with the mouth. Under the bread and wine we receive nothing more and nothing less than the body Christ gave for us and the blood He shed for us.

The three different doctrines concerning the essence of the Lord's Supper may briefly be stated thus:

Catholic doctrine: No bread and wine, but "Christ whole and entire" is present;

Reformed doctrine: No body and blood, but only bread and wine are present;

Bible doctrine, which Lutherans accept: Both bread and body, both wine and blood are present.

Which Church has the Lord's Supper?—To make sure that we are celebrating that Sacrament which Christ instituted, it is not sufficient to eat bread and to drink wine, and to recite on such occasions the words of institution. A person may do all this in sheer mockery or play. There must be the purpose and sincere intention of celebrating the Lords' Supper (I Cor. 11:20-22). But the sincere intention does not make the Sacrament valid; it must confessedly also be administered in the sense and meaning, in which it was instituted. If, therefore, a church according to its public confession puts a different interpretation on the words of institution than the words warrant, and celebrates the Supper in that sense, as the Catholic and Reformed churches do, then these churches have a supper of their own invention, but not the Supper which Christ instituted. "If the institution of Christ is not observed as He appointed it, there is no Sacrament" (F.C. Th. D., Art. VII, 85, Triglot, p. 1001). Christ never instituted a supper in which bread and wine are changed into the body and blood of Christ, including His humanity and divinity; nor did Christ institute a supper in which bread and wine merely represent His body and blood. In the Supper, which He ordained, the communicants receive under the bread and wine the true body and blood of their Lord. And only those churches which celebrate Holy Communion in this sense have the Lord's Supper.

"For it does not depend upon the faith or the unbelief of men, but upon God's Word and ordinance, unless they first change God's Word and ordinance and interpret it otherwise, as the enemies of the Sacrament do at the present day also, who, of course, have nothing but bread and wine; for they also do not have the words and appointed ordinance of God, but have perverted and changed them according to their own (false) notion" (F.C. Th. D. Art. VII, 32, Triglot, p. 983).

Self-examination

Self-examination.—To partake of the Sacrament worthily, and to receive its blessings, one is to examine himself. **"Let a man examine himself, and so let him eat of that bread, and drink of that cup"** (I Cor. 11:28). Every communicant should examine himself.

(a) Whether he understands and believes the words of institution, for he must "discern," distinguish and recognize the Lord's body and blood in, with, and under the bread and wine. (Cf. I Cor. 11:29). To discern the Lord's body means to perceive that body in the Sacrament as really present and received.

(b) Whether he knows himself to be a sinner before God, and is sincerely sorry for his sins. Neither the number nor the greatness of our sins make us unworthy; it depends on how we feel about our sins, whether we are penitent or not, that determines our worthiness or unworthiness. He, who does not know his sins, cannot repent, and sees no need of forgiveness, and, therefore, has no faith in the forgiveness through Christ. God wants us to realize our natural evil condition and our total insufficiency before Him.

(c) Whether he knows what Christ did for Him, whether he truly desires forgiveness and applies the promise of Christ to himself, believing that all his sins are forgiven. No special degree of faith is required. The weak in faith, who lack the firm assurance of, and experience only a sincere longing for, the forgiveness of their sins, should by all means approach the Lord's Table for the strengthening of their faith.

(d) Whether he is willing to amend his life and bring forth fruit meet for repentance (Matt. 3:8). For this we need the help of God, who through the Sacrament will so strengthen our faith, that we grow in holiness of life. A willingness and a desire to improve one's life before God go

hand in hand with faith in God's promise.

Whoever partakes of the Lord's Supper unworthily, **"shall be guilty of the body and blood of the Lord"** (I Cor. 11:27). Man becomes guilty, not of a thing, but of an act, of a sin. Thus the unworthy communicant becomes guilty of a sin with respect to the body and blood of Christ, guilty of desecrating and profaning it. Hence, he is liable to punishment (I Cor. 11:28,29). The word "damnation" in this text, as in Romans 13:2, does not specifically refer to eternal damnation in hell, although it could lead to this. Final damnation may result from consuming unworthily, especially when continued indefinitely. The word "judgment" in the sense of "a sentence of judgment" is the proper translation in place of the word "damnation"; such a "sentence of judgment: may be removed by repentance. (Cf. I Cor. 11:30-32). (Cf. F.C., Th. D., 68, Triglot, p. 997). The sin of having in the past partaken of the Lord's Supper unworthily will be forgiven if we repent and believe that Christ has atoned also for this sin. ●

Around the World

with editorial comment

by M. L. Natterer

The Gothic cathedral where Martin Luther transformed Western religion has become a lonely fortress of faith, encircled by apathy and atheism. "The church once overflowed with people," said Peter Freybe, 51, a lanky, bearded minister at the Castle Church in Wittenberg where Luther began the Reformation in 1517. "Those crowds are gone." Two years ago, East Germany's Lutheran churches were crucibles of revolt. "When someone wanted to criticize the government, they came to church," Freybe said. "Now, they have other outlets. They don't need the church." Nearly 75 percent of East Germans don't believe in God and nearly 86 percent do not believe in life after death. A western

German sex guru paid $750,000 for a communal sex clinic in the rural heart of old East Germany. His sect is one of an estimated 150 scrambling to fill a vast spiritual and ideological void in formerly communist eastern Germany which is largely atheist or agnostic. "Before the revolution, naturally, I got no telephone calls from East Germans," said Monika Shipmann, the city of Berlin's staff expert on religious sects. "Now I get eight to ten a day." Most people ask whether it is OK to join the Scientologists, Moonies, Hare Krishnas, New Agers, etc., all of whom are battling for lost socialist souls. The Scientologists, she said, are the dominant sect in eastern Germany. "These groups appeal to young people who see them as exotic, new, in many cases something American which is cool," Shipmann said. "Before, everything was forbidden. Now, everything is allowed."

The Lord in His mercy has graciously delivered the east Germans from the bondage of their oppressor and they repay by simply exchanging one anti-Scriptural "ism" for another anti-Scriptural "ism!" And this most shameful vice takes place in the very cradle of the Reformation where the Gospel of the Lord Jesus was restored in all its purity! The three great principles of the Reformation: The Bible alone! Grace alone! Faith alone! which Martin Luther left as a legacy to the German people, has been rejected by the vast majority of his countrymen. Rightly Luther warned the people of his day against the sin of ingratitude for the Word of God lest they experience God's punishment. Unfortunately that warning has, to a large extent, been ignored by succeeding generations. But a word of caution is also in place for us lest we, too, fail to hear the Word of God with joy and receive it with thankfulness by striving to conform our entire lives according to it.

+ + +

"It took an hour to get drunk but 20 years to get sober. I lost my wife, my kids, and my calling in the parish ministry. It wasn't until I went off to college to begin my studies for the ministry that my alcoholism got off to a running start. Friday nights were spent in the bars. I found myself trying to be one of the 'real men' who could survive an annual pilgrimage to all 25 local bars in one night and have a beer

at each one...Seminary was the next stop. My use of alcohol continued and even increased. I remember skipping chapel and classes because I was hung over. I'd resolve to quit or cut back, but then I'd do it all over again...God also provided me with good friends. One would even follow me home after I'd been drinking just to be sure I'd make it. Yet no one admonished me or confronted me about my alcoholism-....Whether alcoholism is a disease or a sin I leave to the physicians and theologians. I'm more concerned with the thousands of my fellow Lutheran Christians drowning in a sea of booze who need help. A quick 'go and sin no more' from their pastor won't do it.

This sad story is told in an article appearing in the Northwestern Lutheran (Jan. 15, 1992), the official periodical of the Wisconsin Evangelical Lutheran Synod, entitled: "A Pastor's Struggle With Alcoholism." First of all, let it be clearly understood, that what constitutes a sin is not determined by the physicians or theologians but by the Word of God! And that Word of God tells us that drunkenness is a sin and that drunkards shall not inherit the kingdom of God (I Cor. 6:9,10; Gal. 5:19-21). It is doubly reprehensible when the pastor becomes a drunkard since the Lord commands that he be an example to the flock (I Peter 5:3) and not an excessive drinker (Eph. 5:18; I Tim. 3:3). A pastor's drunkenness dare not to be tolerated. He should be admonished and, if he does not repent and amend his ways, then he must be excluded from the pastoral office which requires that he be "blameless" (I Tim. 3:2). So also with any member of the Christian congregation who becomes guilty of this sin. In Matthew 18:15-17 the Lord Jesus tells how the members of the Christian congregation are to deal with the offender. Love to God's Word and the soul of the transgressor should prompt the believers in the local congregation to speak to the guilty person and seek to "restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted," **Gal. 6:1. Then he who is sincerely penitent and clings to Jesus in true faith will be able confidently to declare with the Apostle.** "I can do all things through Christ which strengtheneth me," **Phil. 4:13.**

+ + +

There are two central forces driving Luke Anavi's life: his Christianity and his homosexuality. Despite the opinions of many, the 36-year-old Salem, Oregon, man said he has no battle between his faith and his sexuality. He based that on extensive scripture study, including the two years he was earning a graduate degree at a seminary. Anavi said there is a main point overlooked by most who interpret the Bible as prohibiting homosexual conduct. Scripture labels willful actions sin but doesn't reject those who may have that orientation without choosing it. Looking back, he said, "These are issues I have been dealing with for the past 20 years." His 16th year was monumental in two ways. "I chose to accept Christ as my personal Savior and I knew I was homosexual," he said. He said New Testament passages point to the sin of homosexual acts willfully chosen, but it does not condemn those whose same-sex orientation is not of their own choosing. "It does not address those people who are homosexual by nature or turned out homosexual through no conscience choice of their own. I finally came to the point where I knew who I was and was how God made me and I didn't need to change."

The above item featured in the "Statesman Journal," Salem, Ore., Jan 25, 1992, is another example how the devil so insidiously makes use of the news media to condition people to become accustomed to the abomination of the sin of homosexuality. Concerning this sin there has been no change between the Old Testament and the New Testament except the punishment to be meted out in this life. The Christian congregation is not commanded to stone such an one but rather to excommunicate the impenitent individual who is guilty of such gross sins, for such an impenitent sinner shall not inherit the kingdom of God (I Cor. 6:9,10). Those who live in the sin of homosexuality are not really Christians in the sight of God but incur His justifiable wrath and judgment (Rom. 1:24-27, 32). God's holy Law condemns the "whoremongers" **and** "them that defile themselves with mankind," **I Tim. 1:9,10. And for the above individual to place the blame upon God for having made him that way to live in such an abomination is certainly doubly reprehensible! For** "God cannot be tempted with evil, neither tempteth He any man; but every man is tempted, when he is drawn away of his own lust, and enticed," **James 1:13,14.**

Many scientists rely on elaborately complex and cost equipment to probe the mysteries confronting humankind. Not Melissa Hines. The UCLA behavioral scientist is hoping to solve one of life's oldest riddles with a toybox full of police cars, Lincoln Logs and Barbie dolls. For the past two years, Hines and her colleagues have tried to determine the origins of gender differences by capturing on videotape the squeals of delight, furrows of concentration and myriad decisions that children from 2 1/2 to 8 make while playing. Although both sexes play with all the toys available in Hines' laboratory, her work confirms what most parents (and more than a few aunts, uncles and nursery-school teachers) already know. As a group, the boys favor sports cars, fire trucks and Lincoln Logs, while the girls are drawn more often to dolls and kitchen toys. Could it be that the high levels of testosterone present in their bodies before birth have left a permanent imprint on their brains, affecting their later behavior? Or did their parents, knowing of their disorder, somehow subtly influence their choices? Not so long ago, any career-minded researcher would have hesitated to ask such questions. But biology has a funny way of confounding expectations. Rather than disappear, the evidence for innate sexual differences only began to mount. In medicine, researchers documented that heart disease strikes men at a younger age than it does women...Researchers have found subtle neurological differences between the sexes both in the brain's structure and in its functioning. Even professional skeptics have been converted. Now that it is O.K. to admit the possibility, the search for sexual differences has expanded into nearly every branch of life sciences.

The above exerpt from a lengthy article in TIME magazine (Jan. 20, 1992) reveals that science has now come to an obvious conclusion: there is a difference between male and female! Is it not amazing that so much verbiage can be expended for what is such an obvious truth! Why do men and women have different hormones and body parts? The answer is so plain: the Lord made us that way! But to surrender to such a simple answer would mean that such scientists would have to submit their reason to the truths of God's Holy Word. And that they are unwilling to do in their pride. Thus, "professing themselves to be wise, they became fools," **Rom. 1:22.**

41st Annual Convention

of the

Concordia Lutheran Conference

JUNE 26, 27, 28, 1992

with the

PASTORAL CONFERENCE on June 23rd and 24th

and the

BOARD OF DIRECTORS MEETING on June 25th

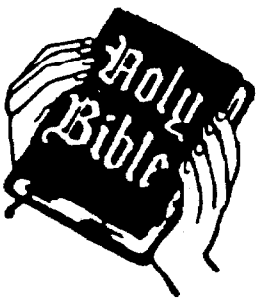
at

St. Luke's Lutheran Church

Corner of 55th Ave. So. and South Fountain Street

SEATTLE, WASHINGTON

Paul R. Bloedel, pastor *Telephone: 723-7418*



CONVENTION ESSAY

"LOYALTY TO THE SCRIPTURES"

The Rev. M. L. Natterer, Essayist
Pastor of St. John's Ev. Lutheran Church
Lebanon, Oregon

CONVENTION MOTTO

"Hold that fast which thou hast!"

Revelation 3:11b

The CONCORDIA LUTHERAN
110 Grasmere Court
San Antonio, TX 78218

Non Profit Organization
U. S. Postage
P A I D
San Antonio, Texas
Permit No. 322

CONCORDIA LUTHERAN CONFERENCE CHURCH DIRECTORY

GOOD SHEPHERD EV. LUTHERAN CHURCH
4050 South Melpomene Way
Tucson, Arizona 85730
Worship Service..... 10:00 a.m.
Sunday School and
Bible Class..... 11:15 a.m.
REV. DAVID G. REDLIN, Pastor
4050 South Melpomene Way
Tucson, Arizona 85730
Telephone: (602) 721-7618

HOLY SCRIPTURE EV. LUTHERAN CHURCH
San Antonio, Texas 78218
(Currently meeting at Continental Motor Inn, 9735 I-35 North)
Worship Service..... 10:00 a.m.
Sunday School and
Bible Class..... 11:15 a.m.
REV. E. R. STALLINGS, JR., Pastor
110 Grasmere Court
San Antonio, Texas 78218
Telephone: (512) 656-2125

PEACE EV. LUTHERAN CHURCH
Central Avenue at 171st Place
Oak Forest, Illinois 60452
(South Suburban Chicago)
Sunday School and
Bible Class..... 8:30 a.m.
Worship Service..... 10:00 a.m.
REV. DAVID T. MENSING, Pastor
17151 South Central Avenue
Oak Forest, Illinois 60452
Telephones -- Church Office and Pastor's Study: (708) 532-4288
Parsonage: (708) 532-9035

Note: On the 1st & 3rd Sundays of each month, services are held in our Midland, Michigan chapel at 2409 Rodd Street:
Sunday School and
Bible Class..... 6:30 p.m.
Worship Service..... 7:30 p.m.
(Taped services on other Sundays)

ST. JOHN'S LUTHERAN CHURCH
6th and Tangent
Lebanon, Oregon 97355
Sunday School and
Bible Class..... 10:00 a.m.
Worship Service..... 11:00 a.m.
REV. M. L. NATTERER, Pastor
483 Tangent Street
Lebanon, Oregon 97355
Telephone: (503) 258-2941

ST. LUKE'S LUTHERAN CHURCH
55th Ave. S. & S. Fountain St.
Seattle, Washington 98118
Telephone: (206) 723-1078
Sunday School and
Bible Class..... 9:15 a.m.
Worship Service..... 10:30 a.m.
REV. PAUL R. BLOEDEL, Pastor
9658 - 54th Avenue South
Seattle, Washington 98118
Telephone: (206) 723-7418

Note: Services are also held in Victoria, British Columbia on the 1st and 3rd Sundays. Please call the Pastor for current location.
Sunday School..... 3:00 p.m.
Worship Service..... 3:45 p.m.
Bible Class..... 5:30 p.m.

ST. STEPHEN'S EV. LUTHERAN CHURCH
Wilmot, South Dakota 57279
Worship Service.....
(June 1st thru September 30th)
..... 9:30 a.m.
(October 1st through May 31st)
..... 10:00 a.m.
Sunday School and Bible Class...
.....after the service.
REV. MARK W. DIERKING, Pastor
Box 33
Wilmot, South Dakota 57279
Telephone: (605) 938-4710