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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"This is
My body...
this is
My blood..."

Matt. 26: 26,28

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of the
Concordia Lutheran Conference

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EDITOR:
Rev. E. R. Stallings, Jr.
110 Grasmere Court
San Antonio, TX 78218
ASSISTANT EDITOR:
Rev. Mark W. Dierking
Box 33
Wilmot, SD 57279
LAY MEMBER:
Dr. John M. Steinke
5959 Wurzbach #H-6
San Antonio, TX 78238

Address all subscriptions, renewals, and remittances to: **Scriptural Publications, 8907 Brightwater St., San Antonio, TX 78250-2012.** A special notice of expiration will be inserted in the issue which terminates your subscription.

Officers of the Concordia Lutheran Conference

PRESIDENT:
Rev. M. L. Natterer
483 Tangent Street
Lebanon, OR 97355
VICE-PRESIDENT:
Rev. Mark W. Dierking
Box 33
Wilmot, SD 57279
SECRETARY:
Rev. David T. Mensing
17151 South Central Avenue
Oak Forest, IL 60452
TREASURER:
Mr. Victor K. Bloedel
10200 - 62nd Avenue South
Seattle, WA 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 acknowledgment 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.

The President's Column

The Annual Report of the President

Dear Brethren!

The almighty God rules and directs all things. All of man's efforts to destroy what God ordains are in vain. "***Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure***" (Psalm 2:1-5). Therefore the Psalmist writes, "***Blessed is the nation whose God is the Lord: and the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works***" (Ps. 33:12-15). The believers can confidently declare with the Apostle, "***We know that all things work together for good to them that love God***" (Rom. 8:28). And we sing those comforting words in that fine hymn (520) by Paul Gerhardt:

Thy hand is never shortened,
All things must serve Thy might;
Thine every act is blessing.
Thy path is purest light.
Thy work no man can hinder,
Thy purpose none can stay,

Since Thou to bless Thy children
Wilt always find a way.

Though all the powers of evil
The Will of God oppose,
His purpose will not falter,
His pleasure onward goes.
Whate'er God's Will resolveth,
Whatever He intends,
Will always be accomplished
True to His aims and ends.

For the children of God, those who are the children of God through faith in Christ Jesus (Gal. 3:26), these words designate the correct Christian world view (Weltanschauung). How applicable these words are during these last evil days of the world in which we are experiencing such disturbing and troublous times! "***Blessed is the nation (the people) whose God is the Lord: and the people whom he hath chosen for his own inheritance.***" In the final analysis the children of the world must serve the Christians that the building of God's Temple, the Holy Christian Church, might go forward and be led to a glorious end with the King of kings leading the Church Militant into the everlasting joys of heaven as the glorious Church Triumphant!

At the same time we Christians must keep in mind that we have certain responsibilities to the world. Through the propitiatory sacrifice of His Son, God is reconciled with all men. "***God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation***" (2 Cor. 5:19). Jesus "***is the propitiation for our sins: and not for ours only, but also for the sins of the whole world***" (1 John 2:2). Through the substitutional sacrifice of the almighty Son of God, through His bitter suffering and death upon the cross, God is now reconciled. "***Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God***" (2 Cor. 5:20). "***[God] will have all men to be saved, and to come unto the knowledge of the truth***" (1 Tim. 2:4).

This is not to be understood as though something has to be added to the work of reconciliation of men with God to make it valid or complete. It was already completed when Christ cried out on the cross, "***It is finished!***", and given the divine seal of approval when Jesus was raised from the dead by the heavenly Father (Rom. 1:3,4). How men are to be helped is told us by the Savior in His commission to the believers, "***Go ye into all the world, and preach the Gospel to every creature***" (Mark 16:15). And before a person can appreciate the Gospel, the heart must be plowed with the Law "***for by the Law is the knowledge of sin***" (Rom. 3:20). Only when the individual recognizes and confesses his true condition by nature in the sight of God, that he is spiritually blind, dead, and an enemy of God, can the seed of the holy Gospel find fertile soil in which to grow and be appreciated. Faith is the receiving hand which takes hold of the blessings enshrined in the holy Gospel, the message which brings true joy and peace to the heart of the individual even as the Samaritans were filled with great joy when Philip preached Christ to them (Acts 8:5-8), and the Philippian jailer rejoiced, believing with all his house (Acts 16:25-34). And this faith "***cometh by hearing, and hearing by the Word of God***" (Rom. 10:17). To proclaim this Word, is the responsibility which we Christians have toward our fellow human beings!

Our heavenly Father has blessed us in a rich measure. We who by nature lay under the curse of the divine Law have been reconciled to God. "***Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God***" (Rom. 5:1,2). He has not only given us His Word in all of its truth and purity, but He has also opened our eyes that we believe, trust and rely, rejoice and take comfort in that Word. His help and guidance throughout the past year have surely been evident. In spite of the necessary throat surgery which Brother Mensing had to undergo this last year and the serious fall which Brother Dierking experienced in his home, the Lord has laid His healing hand upon them, restoring their health, so that they are now able to be with us at this convention using their God-given talents in serving their brethren. And, above all, the Lord has so graciously preserved true

doctrinal unity among us so that we "***may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ***" (Rom. 15:6). Should we not now out of the fullness of a thankful heart allow it to overflow through our mouths and declare to others what great things God hath done for us?

It is for this purpose that the congregations of our Conference have joined hands in order that we, together, might carry out this responsibility which the Lord has laid upon us. Under Article III, Objects of the Conference we state, "Joint extension of the Kingdom of God through cooperative mission work of our congregations. (Matt. 28:19-20; Mark 16:15-16; Luke 24:47; Acts 1:8)." (The Constitution of the Concordia Lutheran Conference, page 5). How we can improve in seeking to extend the Kingdom of our dear Savior will be brought to our attention by the officers of our various committees as they present their reports. And what we hear and decide upon should be taken home by our delegates and presented to their respective congregations, urging them not to become discouraged, but to be ***"stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord***" (1 Cor. 15:58).

As we contemplate the work that is laid before us, cognizant of the obstacles and ever mindful of our own weaknesses, it appears overwhelming. How fitting then is the theme of this Convention in which we are exhorted to place our trust in the Lord! Trusting in His promise we can go forward, knowing that He will never leave us nor forsake us (Heb. 13:5), but will graciously continue to strengthen us to do the work which He has laid upon us for Jesus' sake.

Your servant in Christ,
Pastor M. L. Natterer, President

CONVENTION DIGEST

MOTTO: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." --Proverbs 3:5-6

During the latter half of June, delegates and visitors from across the country began their trek to the beautiful Willamette Valley of Oregon to the city of Lebanon (known to our Conference brethren as the "Strawberry Capital of the Universe") for this year's **43rd ANNUAL CONVENTION of the Concordia Lutheran Conference.** According to custom, the convention was preceded by a two-day ***Pastoral Conference*** (June 21st and 22nd) and a meeting of the Conference ***Board of Directors*** (June 23rd). The Pastor and members of the host congregation, **St. John's Lutheran Church**, welcomed guests from afar into their homes, cooperated in the preparation and serving of delicious meals in the congregation's fellowship hall, and, by God's grace, showed themselves patterns of loving, cheerful and generous hospitality to their brethren.

The Convention itself began on Friday, June 24th, with a service of convocation at 9:30 a.m. The local pastor, the Rev. M. L. Natterer, who is also the Conference President, served as liturgist and preached an edifying keynote sermon on the basis of Jeremiah 17:5-10 and centered upon the Word of the Lord in whom we should place our trust. His theme and parts were taken directly from the text: **"Thus saith the Lord... I. Cursed be the man that trusteth in man,"** and **II. "Blessed is the man that trusteth in the Lord."**

Following the service, the first session was called to order with a brief devotion conducted by the President. During this first brief session, *ad hoc* convention committees were appointed; the delegates were officially seated; and the assembled convention heard the *Annual Report of the President.* Thereafter the *Convention Agenda* was adopted as printed, and the *Report of the Press Committee* was heard.

Following that report, the Convention stood in recess for the noon meal.

The afternoon session opened with a brief devotion conducted by Pastor Mensing of Oak Forest, Illinois. This session was then highlighted by the presentation of the *CONVENTION ESSAY, Part I.* Delivered by Pastor Paul R. Bloedel of Seattle, this essay was entitled: ***"The Lord's Supper Involves Our Firm Trust in the Lord and the Pure Teachings of His Word!"*** The first part of the essay centered on *"A Consideration of the Bible Texts on which the True Doctrine of the Lord's Supper is Based."* (The essay in its entirety will be serialized in the *CONCORDIA LUTHERAN* so that all our people can benefit from it in their personal study already before the appearance of the Convention *PROCEEDINGS.*) Due to the lively and edifying discussion on the floor, the customary recess in the middle of the afternoon was waived.

Following the first part of the essay, a single recommendation from the Board of Directors was presented but lost due to a tie vote. The *Treasurer's Report* concerning the past fiscal year was then heard and adopted, as was also the *Initial Report of the Finance Committee* with its preliminary proposed budget for fiscal year 1994-95. Then followed the *Report of the Editorial Committee*, which concerned chiefly the publication of our *CONCORDIA LUTHERAN*, the *Report of the Publishing House Board of Control*, which regulates *SCRIPTURAL PUBLICATIONS*, the publishing arm of our Conference, and the *Report of the Business Manager of SCRIPTURAL PUBLICATIONS.* All of these reports in their detail will be found in the official *PROCEEDINGS*, which will appear later this year. The *Report of the Committee on Missions* concluded the day's business, a report which included the happy fact that, by God's grace and under His blessing, St. Stephen's congregation of Wilmot is not at this time seeking a financial subsidy from the Conference this coming year.

The Saturday morning sessions were opened with a devotion conducted by Pastor Dierking of Wilmot, South Dakota, which was followed immediately by the reading and adoption of the *Minutes* of the Friday sessions. Thereupon Pastor Bloedel continued the presentation

of his essay with its second part which examined *"Past and Present False Teachings with regard to the Lord's Supper and How They Must Be Answered in the Light of God's Word."* He began with a short review of terms which described such errors and then briefly summarized the common false teachings of the Romanists, the Reformed, and liberal, romanizing Lutherans. The chief error of the latter group was and continues to be that the consecration of the elements not only sets them apart for use in the Holy Supper but causes them from thenceforth to contain the body and blood of Christ *apart from their reception by communicants*. The discussion of this section was again so edifying, with wide participation on the part of the delegates and visitors, that the mid-morning recess was dispensed with. Before the lunch hour, however, the *Report of the Committee on Theological Education* was heard and discussed, and discussion continued into the afternoon session.

The afternoon session began with a devotion conducted by Pastor Stallings of San Antonio, Texas, after which extended fruitful discussion of the C. T. E. report continued on the need for future pastors and what we, as members of the individual congregations, can do to encourage young men to prepare for this vital work and to enable them to enter upon and complete their studies with our wholehearted support and prayers. The committee's report was then unanimously adopted.

Then followed the *Report of the Committee on Lutheran Union* with an update on our heretofore fruitless efforts to resume contact with the *Evangelical Lutheran Congregations of the Reformation* in Australia and our attempts to meet with the *Fellowship of Lutheran Congregations*, an off-shoot of the Lutheran Churches of the Reformation. In the discussion that followed the report, curiosity, dismay, and even aggravation was expressed at the seeming obstructionism with which our overtures have been met. The report was unanimously adopted.

Following a brief recess, the convention heard and adopted the *Report of the Committee to Review the President's Report* and the *Report of the Auditing Committee*. It also heard the *Further Report of*

the Finance Committee Concerning the Budget, which incorporated certain minor revisions made from the floor, and proceeded to the election of officers and standing committees for 1994-95. The following were elected:

PRESIDENT: The Rev. M. L. Natterer
VICE PRESIDENT: The Rev. Mark W. Dierking
SECRETARY: The Rev. David T. Mensing
TREASURER: Mr. Victor K. Bloedel

BOARD MEMBERS-AT-LARGE:
Midwest--Mr. David A. Steinke
Far West--Mr. Paul L. Natterer

EDITORIAL COMMITTEE:
Pastor Stallings, Editor; Pastor Dierking, Asst. Editor; and Mr. John Steinke.

COMMITTEE ON LUTHERAN UNION:
Pastor Dierking, Chairman; Pastor Mensing; Pastor Bloedel; and Mr. Lloyd D. Martin.

COMMITTEE ON THEOLOGICAL EDUCATION:
Pastor Mensing, Chairman; Pastor Bloedel; Mr. Dan Bloedel; Mr. Michael Danyluk.

COMMITTEE ON MISSIONS:
Pastor Stallings, Chairman; Pastor Redlin; Mr. Dan Bloedel; Mr. Phillip Martin; and Mr. John Steinke.

FINANCE COMMITTEE:
Mr. Victor K. Bloedel, Chairman; Mr. John Steinke; Mr. Phillip Martin; and Mr. Mark Natterer.

PUBLISHING HOUSE BOARD OF CONTROL:
Pastor Stallings, Chairman; Pastor Bloedel; Mr. Phillip Martin; Mr. David Steinke; and Mr. Raymond Kusumi.

At the Sunday morning service, the host pastor again served as liturgist, and Pastor E. R. Stallings of San Antonio preached the sermon on the *Motto Text* of our Convention, *Proverbs 3:5-6.* His theme, in the words of the text itself, was: ***"Trust in the Lord with All Thine Heart,"*** and he divided the sermon into three parts: *I. How trust in the Lord requires our hearts and not our understanding; II. Examples of how trust in the Lord is to include every aspect of our lives;* and *III. The promise of the Lord to direct our paths as we trust in Him.* Delegates and visitors from the congregations of our fellowship then partook of the Lord's Supper together as guests of St. John's congregation --for the remission of their sins, for the strengthening of their faith and of their walk in sanctification, and in testimony of their blessed unity in the Word of their Savior.

After a sumptuous dinner, sessions reconvened with a devotion conducted by Pastor Redlin of Tucson, Arizona. Inasmuch as our sister congregation in Wilmot, South Dakota, was unable to extend an invitation for the 1995 Convention in the usual rotation from east to west and west to east, *Peace Ev. Lutheran Church of Oak Forest, Illinois,* through its delegates, invited the ***44th Annual Convention*** back to the Chicago area. The dates (to allow for advance planning by the brethren) are as follows: ***Pastoral Conference--*** *Tuesday and Wednesday, June 20th and 21st;* ***Board of Directors Meeting--*** *Thursday, June 22nd;* and ***The Convention--*** *Friday, Saturday and Sunday, June 23rd, 24th, and 25th, 1995.* This invitation was unanimously accepted by the Convention with thanks.

The final portion of the *Convention Essay* was subtitled: *"How We Are to Apply to Ourselves as Christians What the Bible Teaches Concerning the Lord's Supper."* Following spirited and fruitful discussion of this section --discussion which was broadly-based throughout a "packed house"-- this informative and edifying essay was unanimously adopted with thanks to the essayist, pending of course the usual review by the *praesidium* before any publication.

Concluding the business of the Convention, the delegates first acted to ratify the *Final Budget Proposal of the Finance Committee,* which was unanimously adopted. It then passed five resolutions of

thanks proposed by the *Resolutions Committee*, and finally heard and accepted the *Final Report of the Committee on Registration and Excuses* and the *Report of the Conference Statistician*, Mr. Raymond Kusumi, who was re-appointed to that post. After hearing and approving the day's *Minutes*, the Convention adjourned at 4:50 p.m. with the customary closing devotion led by President Natterer. All in all, it had been a most brotherly and constructive meeting; and the delegates and visitors returned to their respective homes edified by the Spirit, encouraged by the precious fellowship that He had preserved among them, and determined by His grace ever to trust in the Lord and His precious Word with all their heart, not leaning unto their own understanding.

Respectfully submitted,
Rev. David T. Mensing, Secretary

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(The following is the first segment of a serialized presentation of this year's Convention essay.)

THE LORD'S SUPPER INVOLVES OUR FIRM TRUST IN THE LORD AND IN THE PURE TEACHINGS OF HIS WORD

Dear Brethren in Christ assembled here in St. John's Lutheran Church, Lebanon, Oregon, for the **Forty-Third Annual Convention** of our beloved Concordia Lutheran Conference:

Introduction:

The Roman Church sets before its people **seven** sacraments of which **four**, Confirmation, Penance, Ordination, and Extreme Unction may be regarded as sacred acts but are not instituted by God and are corrupted by false teaching. Marriage is also regarded as one of the seven Roman sacraments but although marriage was instituted by God and a Christian marriage should indeed be sanctified with the Word of God and prayer, nevertheless marriage is spoken of in the Bible as a civil estate which is observed by unbelievers as well as Christians and consequently should not be regarded as a special sacred ordinance of the church.

There are only two special sacred acts which New Testament Christians are required to observe to which the Lord, in His Word, has given three special features and which, consequently, are worthy of the name Sacraments. **One** of these Sacraments **is Holy Baptism**. (**Note:** In June, 1959, at the 9th Annual Convention of our Concordia Lutheran Conference which was held at Empire, Oregon, **Pastor Ernest C. Hallstein** read a fine essay which he had prepared on *"The Scripture Doctrine of Holy Baptism."* His essay was exceptionally edifying, provoked much discussion, and was well received by all pastors, delegates, and visitors in attendance.) The **other** Sacrament **is the Lord's Supper** which, until now, has never been the subject of

any essay at any of our CLC conventions. The three special features which are unique to both of these Sacraments are: **1)** Both are clearly instituted by the Lord God in His Word; **2)** both have certain visible and tangible elements which are connected with His Word, and **3)** both offer, give, and seal the forgiveness of sins, life, and eternal salvation. (See Catechism, 1943, CPH, Page 169, Question 242.)

Because the **visible** elements of **water** in Holy Baptism and **bread and wine** in the Lord's Supper are **used by God's special command** and are **connected with His Word**, these two Sacraments are frequently referred to as **The Visible Word**. As is the case with the Gospel, as a Means of Grace, the imparting of the forgiveness of sins, life, and salvation to individual Christians personally is the most important function and benefit of these two Sacraments. All of the other blessings conveyed by them, such as, the strengthening of our faith, and growth in our Christian life and conduct, naturally flow from this all-important benefit.

As to distinct differences with regard to these two Sacraments, the Sacrament of Holy Baptism has been called the **Sacrament of Initiation**. It is to be administered to a person only once in his lifetime. It may be administered also to infants and small children, as well as to others who are incapable of confessing a conscious faith in Jesus as their Savior and is therefore described in Scripture as a "***washing of regeneration***," Titus 3:5-7. It also must precede the reception of the Lord's Supper. The Lord's Supper, on the other hand, is called the **Sacrament of Confirmation**. It is to be publicly administered and received frequently throughout the Christian's life. It should be given only to confessing Christians who have been sufficiently instructed in the chief parts of Christian doctrine and are therefore able to examine themselves, and only to those who are **one in faith** with those with whom they commune.

Having briefly noted the similarities and differences between these two Sacraments, let us proceed to consider the Sacrament of the Altar in the light of our Convention's Motto, under the theme:

THE LORD'S SUPPER INVOLVES OUR FIRM TRUST IN THE LORD AND IN THE PURE TEACHINGS OF HIS WORD

We shall consider this theme under three sections:

I. A Consideration of the Bible Texts on which the True Doctrine of the Lord's Supper is Based.

II. Past and Present False Teachings with regard to the Lord's Supper and How they must be Answered in the Light of God's Word.

III. How we are to Apply to Ourselves as Christians what the Bible Teaches Concerning the Lord's Supper.

May God the Holy Ghost bless the consideration of His Word.

I. A Consideration of the Bible Texts on which the True Doctrine of the Lord's Supper is Based.

Our dear Savior Jesus Christ instituted His Holy Supper on the night of His betrayal. What He did, what He said, and what He told us Christians to continue to do as far as this Sacrament is concerned is plainly recorded in four different places in Scripture. In Matthew 26:26-28, we read, "***And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body. And he took the cup and gave thanks and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins***." In the fourteenth chapter of the Gospel according to St. Mark, verses 22-24, we read, "***And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many***." In Luke 22:19 and 20, we find these words, "***And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you***." And finally, in I Cor. 11:23-25, we read these words from the pen of the Apostle Paul, "***For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is***

broken for you. This do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." With these words, recorded in these four places in Holy Writ, the Lord's Supper has been instituted by our Savior for us Christians to observe until He comes again in the clouds of heaven.

You will notice that the evangelist Luke and the Apostle Paul have the more complete accounts of the institution of the Lord's Supper adding, however, only the fact that the wine in the Sacrament was given "***after supper***" or "***when he had supped***" as well as the words, "***This do in remembrance of me***" and "***This do ye, as oft as ye drink it, in remembrance of me.***" Everything else in all four accounts is essentially the same.

As to **identical** words, we find that the Lord Jesus says in all four accounts: "***This is my body.***" In Matthew, He says, ***"Take eat; this is my body.***" In Mark, He says, "***Take, eat; this is my body.***" In Luke, He says, "***This is my body, which is given for you***," and in I Corinthians, He says, "***Take, eat; this is my body, which is broken for you.***" With regard to the wine, Jesus says in Matthew, "***Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins.***" In Mark, He says, "***This is my blood of the new testament, which is shed for many.***" In Luke, He says, "***This cup is the new testament in my blood, which is shed for you***," and in I Corinthians, He says, "***This cup is the new testament in my blood.***"

As far as the consecration and distribution of the bread in the Lord's Supper, Matthew states, "***As they were eating, Jesus took bread, and blessed, and brake it, and gave it to the disciples.***" Mark writes, ***"As they did eat, Jesus took bread, and blessed, and brake it, and gave to them.***" In Luke, we read, "***He took bread, and gave thanks, and brake it, and gave it unto them.***" The Apostle Paul says, "***The Lord Jesus...took bread; and when he had given thanks, he brake it.***" The consecration and distribution of the wine is spoken of by Matthew in these words, ***"He took the cup and gave thanks and gave it to them.***" Mark states, "***He took the cup, and when he had given thanks, he gave it to them; and they all drank of it.***" The Evangelist

Luke writes, "***Likewise also the cup after supper***," and in First Corinthians, we find these words of St. Paul, "***After the same manner also he took the cup when he had supped***."

The **setting** in which we find the institution of the Lord's Supper is the same in Matthew, Mark, and Luke, namely, in the upper chamber where the Lord Jesus was celebrating the Passover with His disciples prior to the narrative of His betrayal in the Garden of Gethsemane and His great Passion terminating in His crucifixion. The Apostle Paul simply introduces his statement on the Lord's Supper with the words, "***For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread***."

The **Words of Institution** found in our Catechism (Luther's Small Catechism, CPH, 1943, Pages 20, 33, and 194) and which we use in our Lutheran Liturgy on Communion Sunday (The Lutheran Hymnal, CPH, 1941, Page 27) are a composite taken from all four accounts in the Bible. This familiar composite reads as follows, "**Our Lord Jesus Christ, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it and gave it to His disciples, saying, 'Take eat; this is My body, which is given for you. This do in remembrance of Me.' After the same manner also He took the cup when He had supped, and when He had given thanks, He gave it to them, saying, 'Drink ye all of it; this cup is the New Testament in My blood, which is shed for you for the remission of sins. This do, as oft as ye drink it, in remembrance of Me.'**" You will notice that the form of this composite follows chiefly the account of the Apostle Paul in I Cor. 11:23-25 and Luke 22:19-20.

Concerning the original Greek in which these words have come down to us and in which language they were given by inspiration of God, we find that, with the exception of the grammatical clarity which the Greek text provides, the translation in our King James Version is completely adequate in its rendering of the original text.

(to be continued in the next issue)

Lord Jesus Christ, Thou hast Prepared

Lord Jesus Christ, Thou hast prepared
A feast for our salvation,
It is Thy body and Thy blood;
And at Thy invitation
As weary souls, with sin opprest,
We come to Thee for needed rest,
For comfort, and for pardon.

Although Thou didst to heav'n ascend,
Where angel hosts are dwelling,
And in Thy presence they behold
Thy glory, all excelling,
And though Thy people shall not see
Thy glory and Thy majesty
Till dawns the Judgment morning,

Yet, Savior, Thou art not confined
To any habitation,
But Thou are present ev'rywhere
And with Thy congregation.
Firm as a rock this truth shall stand,
Unmoved by any daring hand
Or subtle craft and cunning.

We eat this bread and drink this cup,
Thy precious Word believing
That Thy true body and Thy blood
Our lips are here receiving.
This word remains forever true,
And there is naught Thou canst not do;
For Thou, Lord, art almighty.

Though reason cannot understand
Yet faith this truth embraces;
Thy body, Lord, is everywhere
At once in many places.
How this can be I leave to Thee,
Thy word alone sufficeth me,
I trust its truth unfailing.

Lord, I believe what Thou hast said,
Help me when doubts assail me;
Remember that I am but dust
And let my faith not fail me.
Thy Supper in this vale of tears
Refreshes me and stills my fears
And is my priceless treasure.

Grant that we worthily receive
Thy Supper, Lord, our Savior,
And, truly grieving o'er our sins,
May prove by our behavior
That we are thankful for Thy grace
And day by day may run our race,
In holiness increasing.

For Thy consoling Supper, Lord,
Be praised throughout all ages!
Preserve it, for in every place
The world against it rages.
Grant that this Sacrament may be
A blessed comfort unto me
When living and when dying.

TLH #306

Around the World

with editorial comment

by M. L. Natterer

On July 16, a chunk of interstellar debris the size of a mountain will smash into the largest planet in the solar system. And that will be only the beginning of the most violent encounter humanity has ever witnessed. Over the following six days, more chunks - some perhaps 2.5 miles in diameter - will smack into Jupiter, one after another, in a barrage as predictable as a round of automatic gun-fire. The agent of destruction: an icy comet, long held captive by Jupiter's gravity, that has broken up into a fleet of 21 natural megabombs. They may blow apart high in the Jovian atmosphere. Or perhaps they will hold together long enough to reach the dense gases that form Jupiter's surface. They will be traveling phenomenally fast: 37 miles a second. If they do stay intact, they will plow deep - 15 miles, perhaps even 250 miles - into the gaseous soup. The resulting explosions will defy comprehension. While the largest hydrogen bomb ever detonated in the earth's atmosphere was the Soviet Union's 58-megaton blast in 1961, the combined energy of the 21 explosions on Jupiter could reach 20 million megatons. The comet, named Shoemaker-Levy 9 for its discoverers, may unleash a mushroom cloud that rises to a height of 1,500 miles into the Jovian atmosphere. For several hours at least, the giant planet may resonate like a bell. For observers on Earth, it may appear to glow with twice its usual brilliance. (Time, May 23, 1994)

The above report has received extensive coverage by the news media and will undoubtedly cause consternation within the hearts of some people. After all, if the calculations of the scientists are even partially correct it will obviously be an explosion of immense magnitude. For Christians this will be another sign that the Day of the Lord is nigh at hand. The Lord Jesus tells us, "*and there shall be signs in the sun, and in the moon, and in the stars; and upon the*

***earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh*"** **(Luke 21:25-28). Every sincere Christian echoes the words of the Apostle John , "*Even so, come, Lord Jesus*" (Rev. 22:20). And as we Christians observe the fulfillment of the signs given to us in Holy Writ preceding the Final Day, then we should rejoice that our prayer will soon be answered when the Savior bursts forth in the clouds of heaven accompanied by all of His holy angels (Matt. 25:31). Our hearts need not quake with fear and trepidation as long as we are dressed in the blood and righteousness of Christ our Savior. For there "*is therefore now no condemnation to them which are in Christ Jesus*" (Rom. 8:1). Our sin-stained garments have been washed white in the blood of the Lamb who will come to take us to Himself in the everlasting joys of heaven.**

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While marriage is still the highest form of sexual union, a new sexual ethic should be developed for single people, according to a study by the nation's largest branch of Judaism. The report, a first-of-its-kind pastoral letter by the Commission on Human Sexuality of the Rabbinical Assembly, which represents 1,500 Conservative rabbis, establishes a hierarchy in which marriage retains its primacy as the "appropriate place" for sexual relations. But the report, titled "This is My Beloved, This is My Friend," acknowledges the growing number of unmarried Jews of all ages involved in monogamous and caring sexual relationships. When Jewish religious morals are applied to such relationships, its authors say, a degree of holiness can be achieved. "Committed, loving relationships between mature people who strive to conduct their sexual lives according to the concepts and values described above can embody a measure of holiness, even if not in the full portion available in marriage," said the report. "This is the crafting of a religious sexual ethic for the 21st century," said Rabbi Gerald L.

Zelizer, president of the Rabbinical Assembly. The committee, which is the assembly's policy-making body, is expected to begin deliberations on the study this Fall. (Religious News Service, April 29th)

Within the past several years we have observed the issuance of a number of reports from the various denominations dealing with human sexuality. The nation's largest branch of Judaism is now adding its report to the list. Since they supposedly represent conservative rabbis, one would expect that they would at least seek to abide by the teachings of the Old Testament in upholding marriage and vehemently opposing the abomination of homosexuality. The texts are crystal-clear. "*Thou shalt not lie with mankind, as with womankind: it is abomination*" (Lev. 18:22). "*If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them*" (Lev. 20:13). These passages are cast to the four winds as they, too, seek to accommodate themselves to the lifestyle of the inhabitants of Sodom and Gomorrah (Gen. 19). They take a similar position of accommodation with regard to unmarried men and women living together. According to the Census Bureau, the figures for unmarried couples went from 523,000 in 1970 to 1,863,000 in 1983. We can imagine what these figures must be now, 11 years later! Many unmarried couples seek to justify their immoral behavior with all kinds of excuses, but God does not excuse it! "*Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge*" (Heb. 13:4). And "*it is a fearful thing to fall into the hands of the living God*" (Heb. 10:31). No "new sexual ethic" need be developed for single people, the old one still stands - "*Thou shalt not commit adultery.*"

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Ezra Taft Benson had not appeared in public for two years. Toward the end, he could not leave his apartment and had to be fed by nasal tube. Yet he remained "Prophet, Seer and Revelator," the supreme authority of the Mormon Church until his death last week at the age of 94. A group of dark-suited apostles called the Council of the Twelve will

gather this week in the central Temple in Salt Lake City, Utah, to "set apart" a new prophet from among themselves. If tradition is a guide, they will select the chief of the council as Benson's successor and the Mormon Church's 14th president - in this case Howard Hunter. At 86, Hunter, who had open-heart surgery eight years ago and a gall-bladder operation last year, will be the first head of the Mormon Church born in the 20 century.....Next in the line of succession after Hunter are Benson's chief counselors, Gordon B. Hinckley, who will turn 84 this month, and Thomas Monson, 66. After them may come Boyd K. Packer, 69, an ardent promoter of doctrinal purity. Still, conservatism does not rule out innovation. After all, the prophet is a visionary and given to sudden revelations. In 1978 president Spencer Kimball had one such revelation, and blacks were finally allowed to become priests of the church. It was a practical vision. (Time, June 13, 1994)

In my encounters with Mormon missionaries they invariably boast of the fact that they have a "prophet" and are astonished that we Lutherans do not. "You must have a prophet," they insist, "through whom the Lord can lead the people by the revelations which He gives to His prophet." But look at their "prophets!" Their first prophet, Joseph Smith, 1805-1844, had his first vision when he was between fourteen and fifteen years of age in which he tells of a pillar of light exactly over his head and "when the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke to me, calling me by name, and saying, pointing to the other, 'This is my beloved Son; hear him!'" On September 21, 1823 he received another revelation in which he was told about the golden plates which when translated by Smith would constitute the Book of Mormon. Would to God that Joseph Smith would have listened to the revelation which the Lord has given to us - the Holy Scriptures! Instead, he as well as all succeeding "prophets" in the Mormon organization, have revealed themselves to be false prophets who follow in the footsteps of the father of all lies, the devil (John 8:44). Joseph Smith and Brigham Young set forth the teaching that Adam and Eve, instead of being created, came from some celestial or glorified world. "When our father Adam came into the garden of Eden, he came into it with a celestial body, and

brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the ANCIENT of DAYS! About whom holy men have written and spoken - he is our FATHER and our GOD, and the only GOD with whom we have to do" (Journal of Discourses, Vol. I, page 50, April 9, 1852). What blasphemy! We Christians, on the other hand, have an infallible PROPHET, the Lord Jesus Christ, who speaks to us in His Word of Truth and warns us, "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves*" (Matt. 7:15).

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