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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"For the time will come when they will not endure sound doctrine"

2 Tim. 4:3

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STATEMENT OF PURPOSE:

To set forth in simple and plain language the pure doctrine of God's Word as taught by the true Lutheran Church in full accordance with the **Book of Concord of 1580** and the **Brief Statement of 1932.**

To show, **on the basis of Scripture,** what true Christians are to believe and how, out of love for their Savior Jesus Christ, they are to lead godly lives.

To furnish aids for Bible study and articles for Scriptural devotion and meditation.

To demonstrate, by our Scriptural stand, that our **Concordia Lutheran Conference** is not a sect or a false church, 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.

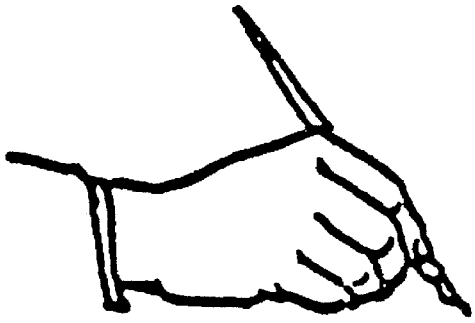
To show that we do not have among us a mixture of divergent teachings but that we are "perfectly joined together in the same mind and in the same judgment."

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

For the last several months we have been literally bombarded with the news coverage of O. J. Simpson, the sports hero, who allegedly murdered his ex-wife and a friend. The hero-worshipers simply cannot accept the fact that he may be guilty of this heinous crime, and, even if he were, apparently it wouldn't make much difference to them. He has been averaging approximately 3,000 pieces of mail a day from his fans.

And what attracts his followers? It is the fact that he was an outstanding sports star. He won the Heisman Trophy on the football field at Southern California. In the NFL, he set a record by rushing for 2,003 yards in 1973. He went from the football fields to sportscaster, actor, and television pitchman. His good looks and charisma helped endear him to his million-plus fans. But what kind of a "role model" was he for those who idolized him? According to news reports he "was also a hard partyer, Newsweek's reporters found, who cruised bars and indulged in drugs and random sex. His wife believed he was a cocaine addict; his friends, who saw him on the prowl at wild parties in Los Angeles, thought his real addiction was white women" (Newsweek, Aug. 29, 1994). Quite some "role model"!

While the children of this world have their "role models," we Christians have an **infallible role model**, our dear Lord Jesus, who left *"us an example, that ye should follow His steps*" (1 Peter 2:21). His love, meekness, humility, patience, His testimony against sin and submission to the Will of His heavenly Father - is the **perfect example** for all those who lay claim to the name Christian. We sing in Hymn 421 of our Lutheran Hymnal -

Come, follow Me, the Savior spake,
All in My way abiding;
Deny yourselves, the world forsake,
Obey My call and guiding.
Oh, bear the cross, whate'er betide,
Take My example for your guide.

Unfortunately, many who call themselves Christians are Christians in name only and do not strive to follow the example of the Savior. Instead of loving the sinner by urging him/her to repent and believe the Gospel (Mark 1:14,15), they excuse the sin and even seek to justify it. Adultery and homosexuality are prime examples. Divorce for non-Scriptural reasons is openly countenanced and homosexuality is openly tolerated and even justified. All this in spite of what the Savior states in Matthew 19: "*Have ye not read, that He which made them at the beginning made them **male** and **female**, and said, For this cause shall a **man** leave father and mother, and shall cleave to his **wife**: and they twain shall be one flesh? ... And I say unto you, Whosoever shall put away his wife, **except it be for fornication,** and shall marry another, committeth adultery*" (vv.4,5,9). To follow the Savior means to obey His Word! "*If a man love Me, he will keep My words ... he that loveth Me not keepeth not My sayings*" (John 14:23,24). By God's grace, the congregations of our Concordia Lutheran Conference speak with a united voice also on these matters. We do not seek to excuse or gloss over such prevalent sins, but publicly declare, "Homosexuality is not a legitimate 'sexual preference,' but is clearly an abomination to the Lord (Rom. 1: 26-32). Premarital sexual intercourse and the widespread practice of 'living together' outside the bond of holy marriage is a sin against God's Sixth Commandment" (A Sketch of the Doctrinal Position of the Concordia Lutheran Conference, page 21).

That same Lord who is our **perfect** example refers in His Word to **those believers who served as an example** to others in following the Lord and His Word. The Apostle James speaks of them when he writes, "*Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy*" (James 5:10,11). What an array of such examples! Moses who "*refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt*"... (Heb. 11:24-26). Job is singled out as one who possessed a most remarkable patience. In spite of all the afflictions resting upon him (the loss of his earthly possessions, the death of all his children, etc.) we are told, "*In all this Job sinned not, nor charged God foolishly*" (Job 1:22). And what shall we say about Elijah, Elisha, Jeremiah, John the Baptist,

Stephen, Paul, and a whole host of believers down through the history of the Church who so courageously sought to serve the Lord by patiently enduring all afflictions!

We, as all those believers before us, should patiently follow our dear Savior who has redeemed us sinners from sin, death and hell, with His precious blood. Our sinful flesh desires to know nothing of patience and rebels against it. Therefore the admonition applies to us, "*For ye have need of patience*" (Heb. 10:36). We are to be patient with one another in our Conference - our fellow-believers - "*with all lowliness and meekness, with longsuffering, forbearing one another in love*" (Eph. 4:2). In our homes husbands and wives are to be patient with one another and also with their children. In our Christian congregations we are to be patient in admonishing and exhorting one another, considering our own faults and frailties. We pastors, too, are to be patient in our instruction and teaching. Remember that when the Apostle Paul exhorts his co-laborer, Timothy, to "*preach the Word,*" he also adds, "*reprove, rebuke, exhort* ***with all longsuffering*** *and doctrine*" (2 Tim. 4:2).

In all our afflictions and tribulations, whatever nature and degree they may be, we should cheerfully and willingly submit ourselves to the gracious Will of our dear heavenly Father who loves us for Jesus' sake and not yield to complaining and murmuring, recalling what we sing in Hymn 518 -

What can these anxious cares avail thee,
    These never-ceasing moans and sighs?
What can it help if thou bewail thee
    O'er each dark moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

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

Editor's Note: As our ***Concordia Lutheran*** is a theological journal rather than a mere church paper or newsletter, we do not usually include memorials or obituaries. However, it has been a long-standing policy of our Conference to present memorials of pastors, pastors emeriti, and of laymen who were exceptionally active in conference work. We refrain from worldly eulogizing, and present accomplishments for what they are --- fruits of faith which redound to the glory of God.

In Memoriam...

H. David Mensing

(We offer this obituary for the information of our readers in grateful recognition of a former brother's faithful service to our Conference during the thirty-five years of his ministry in our fellowship until his retirement in April, 1986. Sadly, just one year after his retirement, he suddenly resigned from membership in the congregation he had served and left our fellowship, claiming disagreement with the very doctrine and practice in which he had led us with unflinching consistency over the years. At the time of his death, he was by colloquy an emeritus clergy member of the Wisconsin Synod --a body which he had staunchly marked and avoided as heterodox for over three decades.)

H. David Mensing was born on February 25, 1914 in Brisbane, Queensland, Australia, the youngest of four children. His father was at the time a missionary there for the Missouri Synod, but the family returned stateside in 1915. After completing his secondary education in Baltimore, Maryland, Pastor Mensing attended "prep school" at Concordia College, Fort Wayne, and then entered Concordia Seminary, St. Louis, for theological studies. Graduating in 1937, he served briefly as assistant pastor in East Boston, Massachusetts. His first call into the pastoral office brought him to Cortland, New York, and he subsequently served congregations in Glenshaw, Pennsylvania and Tinley Park, Illinois.

It was from Trinity Ev. Lutheran Church in Tinley Park that he was unscripturally deposed in 1951 at the insistence and with the connivance of Missouri Synod officials because of his public protests against the synod's

deterioration in doctrine and practice, specifically with regard to its adoption in 1950 of the so-called *Common Confession* of fellowship with the A. L. C. A faithful remnant of that congregation, however, still acknowledged him to be their God-given pastor and formed Peace Ev. Lutheran Church, now of Oak Forest, Illinois, and since those earliest days a member congregation of our Conference. It had been in September of the same year that Pastor Mensing, in obedience to Romans 16:17 and other passages, left the Missouri Synod and became a founding member (with Pastors Bloedel and Natterer, still of our fellowship) of the **Orthodox Lutheran Conference.** It had become clear to our men that the Missouri Synod had left its former orthodox position and that there was no reasonable hope of cleansing it from the leaven of false doctrine and false teachers. Then in 1955, a schism occurred in the O. L. C. because of departure from the Scriptural principles of Christian fellowship by a sizable faction headquartered in Minneapolis; and, in order to avoid confusion of identification, our faithful remnant, including Pastor Mensing, reorganized itself in 1956 under its present name, the **Concordia Lutheran Conference**.

Until his retirement from the ministry in 1986, Pastor Mensing had by God's grace served our Conference faithfully through numerous terms as its Vice President and as President, diligently guarding its confessional position in doctrine and practice. He also served as Associate Professor in our **Concordia Theological Seminary** from 1969 until 1986, teaching the Biblical languages, hermeneutics, exegesis, dogmatics and homiletics. Together with the other pastors, he authored a tract which opposed the false position on the *Church and Ministry*, a position adopted and published by the Wisconsin Synod in 1962 and shared also by the Evangelical Lutheran Synod and the Church of the Lutheran Confession. The document entitled *This Scriptural Position We Still Hold*, in both its thetical and antithetical statements, shows clearly that Pastor Mensing at that time and throughout his ministry well understood the orthodox Scriptural position on these doctrines, articulated them with simple clarity, defended them with scrupulous consistency, and was able by God's grace to engage and successfully challenge errorists both in writing and in face-to-face discussions boldly, forthrightly and uncompromisingly.

Sadly and without any previous warning, just eight months after his retirement from the pastorate of Peace Ev. Lutheran Church, he suddenly began to question the Scriptural stand of the Conference, specifically on

the Doctrine of the Ministry and the Doctrine of the Call, and began leaning toward the false position of WELS and other bodies against which he had so zealously preached, taught and practiced. His pastor and congregation endeavored patiently and as privately as possible to help him understand and correct his erroneous deviations from the sound doctrine which they had learned *through him* from the Holy Scriptures, but to no avail. In fact, he became increasingly uncooperative, suspicious and devious in his dealings with them. Finally in March of 1987, both he and his wife suddenly resigned their membership in the congregation, expressing rancor and hostility toward their pastor, as well as toward members of both the church and Conference; and they moved to Indiana to be near their daughter and her family. While he had always vigorously protested any suggestion that his position had changed and was anything akin to that of the WELS, ELS and CoLC, he soon joined the Wisconsin Synod congregation served by his son-in-law. Contrary to the warnings he had always given to others (Matthew 7:15; Romans 16:17, etc.), he consulted with the synodical officials for an explanation of their doctrinal position and became convinced that he had been laboring under a "misunderstanding" of their position for over thirty years. Subsequently he underwent a *colloquy* in that body and was accepted as an accredited *pastor emeritus* member of its clergy --which action amply speaks for itself as to his final public position in doctrine and practice.

Over the last four years, Pastor Mensing's health deteriorated rapidly. He had a slow recovery from aneurysm surgery, suffered several strokes of varying intensities, and was further debilitated by chronic emphysema. Shortly before his death, the undersigned was able to visit him in the hospital on two occasions with witnesses to discuss with him only briefly, *for the first time permitted me since he left our fellowship*, his apostasy from the truth and the offense he had given to so many. While he no longer remembered the circumstances of his leaving us or even why he had joined the Wisconsin Synod, he recalled his former staunch testimony *against* that body and seemed puzzled that so many gaps existed in his memory of those and more recent days. He expressed humble repentance for any offense he might have given by anything he had said or done; and he confessed confidence in the blood of His Savior to cover all his transgressions, including those of which he was no longer aware. When he died on August 27th at the age of eighty years, he was not in the unity of the Spirit with us anymore based upon his documented heterodoxy and voluntary membership in a heterodox fellowship. Nevertheless, charitably

assuming his deathbed confession to have been sincere, we may well expect to find him by God's grace in the fellowship of the elect in heaven someday. May God grant it for Jesus' sake! However, let us at the same time take **serious warning** from Pastor Mensing's cataclysmic fall from staunch orthodoxy into blatant heterodoxy, lest not being wary of false prophets in sheep's clothing (Matthew 7:15), not avoiding them according to Paul's injunction (Romans 16:17), not considering the danger of fleshly pride and the temptation to carnal self-security (I Corinthians 10:12), we fall from our own steadfastness (II Peter 3:17)! ***"From this preserve us, heavenly Father!"***

--D. T. M

In Memoriam...

Lloyd D. Martin

Early in the morning of August 1, 1994, at the age of seventy-five years, the Lord Jesus summoned out of this vale of tears the soul of our dearly-beloved brother and co-worker in His Kingdom, Lloyd D. Martin. He had suffered a serious heart attack early in July for which he had been hospitalized for several weeks, but he had recently returned home for recovery and rehabilitation, leaving the final outcome to the will of his loving heavenly Father for Jesus' sake. He occupied the slowly passing hours chiefly in reflecting upon the many gracious blessings which the Lord had showered down upon him over the years, blessings of which he humbly confessed his utter unworthiness, and he looked forward to regaining sufficient strength to engage again in the work of the church and to serve in love the Savior who loved him first. But instead the Lord in His infinite wisdom called him home to heaven, where he now is perfectly content, and with all the departed saints is praising the Lamb in fulness of joy and pleasures at God's right hand forevermore.

In 1951 Lloyd was a founding member of our sister congregation in Oak Forest, Peace Ev. Lutheran Church, and by God's grace remained a faithful and exemplary communicant member, voting member and auxiliary officer

to the day of his death. For approximately forty years, he served as the congregation's Treasurer and chairman of its Finance Committee. He dearly valued the ministry of the Word and Sacraments, and, as a dedicated Elder for many years, he was quite literally his Pastor's right arm, standing foursquare upon the principles of God's Word and exhorting his brethren to do likewise. He also cheerfully supported the work of our beloved Conference over the years; served seven consecutive terms as a member of its Board of Directors from 1983-1990, and from time to time was a member of various standing committees. Alone to the glory of God's grace which was with him, he lived to be about his heavenly Father's business --the business of the church, which he so dearly loved, the business of his Savior, who so dearly loves him. His cheerful and loving manner, his daily edifying visits with his Pastor, and his daily presence in and around the church in Oak Forest are already sorely missed. Yet we rejoice in the Lord's assurance that, by His grace, our dear brother is safe in heaven, and that, clinging to our Savior in childlike faith, we too will join him there at the appointed time in the mansions prepared for us from the foundation of the world.

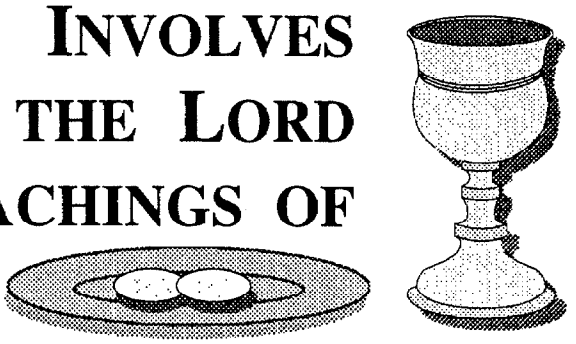
Our dear brother's earthly remains were committed to the ground on Wednesday, August 3rd, there to await the resurrection of the flesh on the Last Day and *"the redemption of (his) body" (Romans 8:23)* in glory by his Savior, *"the firstfruits of them that slept" (I Corinthians 15:20).* The text of God's Word which served as the basis of our meditation that day, **Revelation 14:13**, reminds us all of the *blessed joy* that awaits all those who humbly confide in Jesus, their Redeemer, and of the *rest* that we shall there inherit from *"the sufferings of this present time" (Romans 8:18)* and from the battles of the Church Militant which we must faithfully fight unto the end. That treasured text also sets before our eyes, as a perpetual memorial to the manifold grace of God, the *works* which departed brethren brought forth as the fruit of their faith --not to *their* praise but to *"the praises of Him who hath called (us) out of darkness into His marvelous light," (I Peter 2:9)*--

> ***"Blessed are the dead which die in the Lord from henceforth! Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."*** (Rev. 14:13)

--D. T. M.

(The following is the second 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



The Lord's Supper was instituted by Christ in connection with the Passover, which He was celebrating with His disciples. What a remarkable and appropriate relinquishing of the Old Testament with its sacrificial types of Christ, especially, on this occasion, the Paschal Lamb, and the establishment of the New Testament in the impending sacrifice of Christ on the accursed tree of the cross for the sins of all mankind. It is not the intent of this essay to dwell at length upon the typical aspects of the Passover Meal in comparison with its antitype in the Lord's Supper. This may, however, be expounded on in our discussion period for our further edification.

It was evidently toward the close of the Passover Meal that the Lord Jesus took the bread, which had been used to celebrate the Passover, blessed it and gave thanks. The words which the Lord Jesus spoke over the bread and wine prior to giving these elements to His disciples are not recorded in any of the four accounts. His words of blessing and thanksgiving may well have been such as would call His disciples' attention to the fact that He was about to do something especially significant. His words evidently served to alert them to something distinctly different from the ordinary Passover Meal and should therefore somewhat prepare them for a proper reception of this bread (and later of the wine) which His words now set aside for a distinctively unique and wonderful purpose and use. Even though we do not know what His words were, we can be certain that His words, whatever they were, convey to this day the same blessing and thanksgiving upon the earthly elements wherever these are set aside for the proper administration and reception of this Sacrament as it was instituted by Him on the night of His betrayal.

It is from the Greek word for **"having given thanks"** [*euchariste'sas*] that the word **"Eucharist"** is derived as a synonym for the Sacrament of the Altar and has been used among Christians since the middle of the 2nd Century. This term, however, has a tendency to place **undue emphasis** upon the **"consecration of the elements"** which, in the light of God's Word, **has absolutely no effect** upon the bread and wine in the Sacrament without the Sacramental eating and drinking. It is certainly a good and proper custom, however, that we use **the Words of Institution** as they are set forth (in composite form) in our Catechism and Communion Liturgy in order **to set aside or consecrate** the bread and wine which we are about to use in accordance with this Word of God; for it is, of course, this Word of God **alone** which gives this Sacrament its unique character and efficacy. The Words of Institution spoken over the bread and wine also nicely inform the congregation of the Scriptural basis for this precious meal of which the communicant members are about to partake. There is nothing, however, in God's Word to indicate that reading or reciting the Words of Institution, in consecrating the elements, is an **absolute** necessity or command of the Lord without which there would be no Lord's Supper. The Savior's words, **"This do,"** cannot apply to the exact words of blessing or thanksgiving which He spoke over the bread and wine in the Lord's Supper because we do not know what He said. It **is essential**, however, that the congregation is made aware of the fact, as the Lord Jesus did when He **"gave thanks"** and **"blessed"** the bread and the wine, that these elements are actually **set aside** for the special use for which Christ instituted His Holy Supper. And this, of course, can be done in no better way than to read or recite the Words of Institution as they are found in God's Word. **How** the bread and wine are to be consecrated, or what **exact** or **specific** words are to be used, is not, however, revealed to us in the Bible and are therefore an *adiaphoron* as long as they set aside these elements for a proper use in the Lord's Supper and do not teach anything contrary to our Savior's Words of Institution. From I Corinthians 10:16, **"The cup of blessing, <u>which we bless</u>, is it not the communion of the blood of Christ?"**, it is evident that a consecration of the elements was indeed observed in the Christian congregations at the time of the Apostles. (Of this, more will be said in the second part of this essay relating to false teachings with regard to the Lord's Supper.)

Having **taken** the bread and **blessed** it, the Lord Jesus proceeds to **"break"** it--as is attested by all of the accounts. Some translators indicate that the bread which Jesus broke in the Lord's Supper was from a loaf.

Even though this is not in itself significant, it is evident that He used the bread which was at hand, namely, the bread used in the Passover. The bread used in the Passover was unleavened, and unleavened bread is simply not made into loaves but is baked in sheets. From such a sheet our Savior evidently broke off bite-size pieces for each of His disciples. The Lord's Supper is, therefore, referred to in Acts 2:42 as **"the Breaking of Bread,"** and the Apostle Paul calls the bread in the Lord's Supper, **"The bread which we break,"** I Corinthians 10:16. Notice carefully, however, that the Lord Jesus does not specify what sort of bread was used in the institution of the Lord's Supper except the bread that was at hand. The **kind** of bread is, therefore, not essential to the Sacrament as long as it is real bread made of flour and water. It may be leavened or unleavened and it may be made of flour from any of the grains commonly used in bread making: wheat, barley, rye, oats, corn, and perhaps even rice. Nor is the **breaking** of bread essential to the Sacrament. As we mentioned before, the Lord Jesus simply used the Passover bread which was at hand and, because it was in large pieces, He broke it so that it might be received conveniently by His disciples.

Having **taken** the bread, **blessed** it and **broken** it, our Savior now gives it to His disciples with the words, **"Take, eat."** The bread which Jesus is giving to them, they are to receive in a natural way--with their mouths like any other food. But NOW come the Words of Christ which make this eating different from any other eating in the whole world, namely, a Sacramental eating: **"This is My body!"** This is a simple statement beginning with the demonstrative pronoun **"This,"** followed by the copula or linking verb, **"is,"** which is then followed by the predicate nominative, **"body,"** with its possessive pronoun, **"My."** An interesting grammatical construction, however, in the original Greek must be taken into consideration. (**Note:** Nouns in the Greek language are either masculine, feminine, or neuter. Nouns in Greek also have particular endings to indicate whether they are singular or plural, or to set forth their function in the sentence. When a noun in Greek is used with the definite article, **"the,"** this article must agree in gender and form with the noun with which it is connected--similar in this respect to German. This is also true with regard to whatever adjective is used to modify the noun or to whatever pronoun is used as a substitute for the noun. The **pronoun** must **agree** in gender with the noun to which it refers. If the noun is masculine, the pronoun which refers to it must also be masculine. This rule of grammar cannot be changed and must be carefully observed in order properly to

interpret Holy Writ.) Now, it so happens that in all four accounts of the Lord's Supper, which are recorded in Scripture, the word **"THIS"** is **neuter** while the word for bread in Greek is masculine and therefore cannot be **directly** referred to by the word **"this."** When the Lord Jesus says, **"Take, eat; THIS is My BODY,"** He is, therefore, referring to the precious Gift, namely His body, which He is giving to His disciples to receive with their mouths, to **eat** His body, **"in, with, and under"** the bread, but in a **supernatural manner** --in a manner which is far above their human comprehension and understanding. Yet, not one of the disciples faltered at these words of Jesus or questioned what He said, and they were certainly **not** in a hypnotic trance when the Savior spoke these words. **Not one of them said,** "Hey, wait a minute! You don't mean to say, do you, that you, sitting with us in your very body at this table, are giving us your body to eat, united, in some special way, with this bread which you broke and distributed among us?" They knew that this Man with whom they had been in close association during, at least, the past three years IS the **"Son of the living God"** (Matthew 16:16; John 6:69) whose veracity they are not to question and whose power they are not to doubt, whose **"Word ... is right, and all His works are done in truth"** (Psalm 33:4), and, as St. Paul later wrote, **"is able to do exceeding abundantly above all that we ask or think"** (Ephesians 3:20). He it is who says concerning the most precious part of that which He now gives them to eat, **"This is My body, which is given for you,"** namely, given into death for your sins.

When Jesus says, as St. Paul records in I Corinthians 11:24, **"This is My body which is broken for you,"** these words cannot refer to any bone in our Savior's body because Scripture plainly states, **"A bone of Him shall not be broken,"** John 19:36. It must therefore refer **either 1)** to the Savior's suffering the excruciating torments of hell on the cross whereby His body was indeed broken down, degraded, failed under immense physical stress, grossly humiliated for us, in our place, as our Substitute, **or 2)** that, simply in the Sacrament itself, because of the close Sacramental union of the bread and the body of Christ, Christ's body is indeed broken for us in and with the bread which is broken and distributed to the communicants for their soul's health. Neither interpretation is contrary to the analogy of faith--Pieper and Calovius favor the first interpretation; Luther, Chemnitz, Bengel and Krauth favor the second.

If what the Lord Jesus did and said, toward the close of the Passover Meal, when He conspicuously, before them all, **took** and **blessed** and **gave** the bread to His disciples, telling them plainly, "**Take, eat; this is My body,**" was a strain for His disciples to believe, what a double strain it would have been when, after supper, after the Passover Meal, the Savior spoke similar words when He gave them the wine. Now, if any of the disciples thought that he evidently did not hear the Savior's words correctly when He took, blessed, and gave the bread to them to take and eat, saying, "**This is My body,**" he would have no reason to misunderstand the Savior's words a second time when "**after the same manner**" Jesus proceeds to institute His Holy Supper with the wine. Yet, none of them raises a question or shows disagreement with what Jesus has done, as when on this same night Peter questioned Jesus, saying, "**Dost Thou wash my feet?**" and then emphatically declared, "**Thou shalt never wash my feet,**" (John 13:6,8), or when Philip said, "**Show us the Father, and it sufficeth us**" (John 14:8), or when some of the disciples said, "**What is this that He saith unto us, A little while. . . We cannot tell what He saith**" (John 16:17,18), or when on an earlier occasion "**His disciples came unto Him, saying, Declare unto us the parable**" (Matthew 13:36). There was simply no question from the disciples about the plain words of Jesus when He gave them to eat of His true body and later to drink of His true blood as they partook of the earthly elements of bread and wine in His Holy Supper. Concerning His Holy Supper, thus far, the Lord Jesus speaks the words, "**This do in remembrance of Me.**" He here commands His disciples to do that which they had seen Him do, namely, **1)** take bread, **2)** bless or consecrate it, **3)** break or distribute it, and to **4)** take and eat it; and the Lord will then always do as He had done on this night of His betrayal, namely, give them His true body in, with, and under that bread--for that bread is "**the communion of the body of Christ,**" as St. Paul says in I Corinthians 10:16. "**This do,**" however, is not to be regarded as a command of the Law (as the Romanists and Reformed regard it) but an urgent encouragement to follow His example in His Institution of this Holy Sacrament that we might receive the heavenly gifts which He, in this Holy Supper, so freely bestows upon us. These words, "**This do in remembrance of Me,**" also teach us that the Lord's Supper is to be administered and received by Christians repeatedly, as the Apostle Paul writes in I Corinthians 11:26, "**till He come,**" namely, until the Lord comes to judge the world on the Last Day. And, doing this, they should "**remember**" Him as their Savior who, on this night of His betrayal, was about to offer Himself as the true Paschal Lamb to whom all of the

sacrificial lambs of the Passover Feast pointed. Here, in a special, tangible way, they were to be reminded and assured, again and again, of the perfect Sacrifice of Atonement once offered for the sins of all mankind as they partake of that very same body of the Lamb of God which was slain for the remission of all the sins of each one of them.

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It is now **"after supper"** or **"when He had supped,"** that the Lord Jesus **"took the cup"** and **"when He had given thanks"** distributed its content to His disciples with the words, **"Drink ye all of it; This cup is the new testament in My blood,"** or **"This is My blood of the new testament."** The content of the cup which our Savior gave to His disciples was the wine which had been used for the Passover Feast. The Lord Jesus didn't take a different cup with a different content, but **"the cup"** which was still on the table and from which they had drunk the Passover wine. The wine of the Passover which is called **"the fruit of the vine,"** Matthew 26:29; Mark 14:25; Luke 22:18, was fermented, intoxicating wine, made from grapes. (Note: The kind of grapes or whether the wine was mixed with water is not significant.) Without this element **wine**, however, there is no Lord's Supper. To substitute grape juice for wine in this Sacrament would be willfully changing the element which Jesus used in this second part of His Holy Supper and would cast doubt upon whether it is still what Jesus called **"the fruit of the vine"** and whether our celebration of the Lord's Supper is really the Sacrament instituted by Christ. That it was actually **wine** and not grape juice which was used by Christ in the institution of this Sacrament can be demonstrated also by what St. Paul writes in I Corinthians 11:20,21 concerning that which the members of the Corinthian congregation brought for the celebration of the Lord's Supper, namely, that it was indeed wine which, if taken to excess, contrary to God's Word in Gal. 5:19-21, would intoxicate. The content of the cup was also consecrated or set aside for its sacred purpose by a prayer of thanksgiving: **"And when He had given thanks."** Again what we said before in connection with the consecration of the bread pertains also to the consecration of the wine, namely, that the consecration of the elements, in and of itself, has no effect on the bread and wine in the Lord's Supper without the Sacramental eating and drinking. The consecration of the elements should not, however, be omitted because in this regard we should earnestly follow our Savior's injunction, **"This do,"** in order that doubts may not be encouraged with regard to what the communicants are actually

receiving in the Lord's Supper, namely, the true body and blood of Christ. The blood of Christ is to be received without the slightest doubt when we drink that which is contained in **"the cup of blessing which we bless."** Jesus gave the cup to His disciples, saying, **"Drink ye all of it; for this is My blood of the new testament." "This cup is the new testament in My blood."** And Mark adds the words, **"They all drank of it."** The wine which the Lord Jesus is giving them, they are to receive, even as they did the bread, in a natural way--with their mouths like any other food. But NOW, again, come the Words of Christ which also make this drinking different from any other drinking in the whole world, namely, a Sacramental drinking: **"This is My blood!"** Here, too, the grammatical structure in Greek is the same as that which is used for **"This is My body."** Again the word **"This"** is neuter and agrees in gender with the word **"blood."** And the meaning is simply: This Gift which I am giving to you and am asking you to drink **"is My blood."** But Jesus says that it is His blood **"of the new testament."** As the **"first testament"** was not **"dedicated without blood,"** Hebrews 9:18, so the **"new testament,"** of which the first testament was a figure or type, must also be sealed with blood, Hebrews 9:14-17, namely, the blood of the promised Savior. It was this **"blood of the new testament"** which He gave them to drink in His Holy Supper; which was prefigured by the blood of bulls, calves, sheep and goats in the old testament through the Levitical priesthood, and which gave those old testament sacrifices their efficacy. Of His blood of the new testament, Jesus declares, **"Which is shed for you"** and **"Which is shed for many,"** namely, for the whole multitude of all mankind, **"for the remission of sins."** He gives His disciples to drink the very same blood which coursed through His veins and which was about to flow forth freely from the scourge, from the thorns, from the nails, and from the spear--His real, true blood which would be shed for them and for all people for the remission of sins. And as this new covenant was established by the blood of Jesus not only for the twelve apostles who were gathered in that upper room so long ago, but also for all mankind to the end of time, and the benefits of Christ's sacrifice were to last long after that night on which He was betrayed, and to be apprehended and enjoyed by a great multitude which no man can number of all nations, and kindreds, and peoples, and tongues, SO ALSO **the means by which** such benefits would be extended **and through which** all people would be able to receive such benefits **should continue** as long as this world endures. The Lord Jesus, therefore, requires, as He also required with the bread in the first part of the institution of His Holy Supper, **"This do in remembrance of Me,"** yes,

"This do, as oft as ye drink it, in remembrance of Me." When, after His ascension into heaven, His disciples would have to walk by faith and not by sight, they should, in remembrance of Him as their Savior, celebrate this Holy Supper. And in future days, yes, during the next hundreds and perhaps even thousands of years, the true disciples of Christ should continue to eat this bread and drink this cup frequently in their assemblies and, thus, **"show the Lord's death till He come,"** I Corinthians 11:26.

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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.

In this section of our essay we will consider **the false teachings of the Roman church** which involve the Lord's Supper, secondly **the Reformed errors** with regard to the Lord's Supper, and finally **present day false teachings** concerning this Sacrament among so-called Lutherans.

Terms to remember:

1. **Real Presence** -- The **correct Scriptural teaching**, namely, that the true body and blood of our Savior Jesus Christ are really present in the Sacrament for us Christians to eat and to drink in, with, and under the earthly elements of bread and wine.

2. **Consubstantiation** -- This **false teaching**, often confused with the Doctrine of the Real Presence, sets forth the wrong understanding that, in the Sacrament, the bread together with the body of Christ forms a new substance, and the wine together with the blood of Christ forms a new substance. Many dictionaries speak of this as the Lutheran Doctrine of the Lord's Supper which, of course, it is not.

3. **A Capernaitic eating and drinking** -- A **false and blasphemous charge** made by the Reformed churches against the Doctrine of the Real Presence to the effect that, according to Lutheran teaching, the body of Christ is present locally in the Sacrament and is chewed with the teeth and digested.

4. **Transubstantiation** -- The **false teaching of the Roman church** that the substance of the bread and wine in the Sacrament is changed into the substance of the true body and blood of Christ.

5. **Concomitance** -- The **false teaching of the Roman church** to the effect that since the bread in the Lord's Supper is changed into the Body of Christ and that where there is the Body of Christ there is also His Blood, consequently it is sufficient that only the bread need be distributed to the communicants in the Lord's Supper.

6. **Intinction** -- One of the modes in which the Lord's Supper is administered (especially to the laity in the **Eastern Orthodox Church**) by breaking the consecrated bread into the consecrated wine and giving to each communicant the two elements together in a spoon. **Some Protestant denominations** are presently using a form of *intinction* where the bread is dipped into the wine. Such a manner of distributing the elements in the Lord's Supper is not in harmony with the Savior's Words of Institution.

The false doctrine of the Roman church, called **Transubstantiation**, had its seeds in the writings of many of the early Church Fathers, many of whom from the second century A.D. refer to the Lord's Supper as a sacrifice which Christians offer to God, the sacrificial element being augmented by the idea of a change in the bread and wine to the body and blood of Christ. Cyprian, bishop of Carthage, the great high churchman of the ante-Nicene period in the third century A.D., plainly describes the Eucharist as the sacrifice of the Lord's body and blood. In the fourth century, Cyril of Jerusalem, a prominent theologian of the early church, writes, "Before the sacred invocation of the Trinity bread and wine in the Eucharist are simple bread and wine; after the invocation, however, the bread becomes the body, and the wine, the blood of Christ." Later this was called in the early liturgies, "This *fearful and unbloody sacrifice* which we offer to Thee, O Lord." In this way the purely sacramental character of the Lord's Supper became a sacrifice which the church offers to God, later developing into a localized presence of Christ so that the bread was no longer bread but body and the wine no longer wine but blood. Still later it was taught that this change of the bread into the body of Christ and the wine into the blood of Christ was necessary for the offering of the body of Christ as an unbloody sacrifice for the sins of the living and of the dead which finally prepared the way for the full-blown Doctrine of **Transubstantiation** to be established by the *Fourth Lateran Council* in

1215 A.D. A very short time later, in 1217, the **Elevation of the Host** was required by papal law. In accordance with this decree, the bread was to be taken out of a special box or receptacle on the Altar and raised up by the officiating priest before the assembled congregation as the body of Christ. Then came the gradual withdrawal of the cup from the laity which was defended by Thomas Aquinas, the great dogmatician of the Roman church, and included in the Roman Catholic catechism. And finally, Pope Gregory X made it a law that the bread which was changed into the body of Christ be **adored and worshiped**. Following this was the confirmation of the Corpus Christi Festival and Procession at the Council of Vienna presided over by Pope Clement V in 1311 which was made Canon Law by Pope John XXII in 1316, and the whole matter of **the Mass**, the Sacrament of the Altar, became a lucrative business for indulgences and was enhanced as the chief doctrine of Roman Catholicism around which their entire worship service is centered.

According to Christ's institution, the celebration of the Lord's Supper can rightly be called a **"sacramental offering"** through which the mercies of God are bestowed upon sinful mankind. The only sacrifice referred to in connection with the Lord's Supper is, however, the Savior's **one** vicarious sacrifice on the cross for the redemption of all mankind--the blessings and benefits of which are given to the believers, who partake of the bread and wine in the Sacrament, through the Savior's words of institution: **"This is My body which is given for you; This is My blood which is shed for you, and for many, for the remission of sins."**

Notice once again that the very Words of our Savior by which the Lord's Supper was instituted uses the neuter gender for the pronoun **"this"** so that it does not **directly** refer to the bread **as if** to say, **"This BREAD is My body,"** which it clearly does not say, or to the wine as if to say, "This WINE is My blood," which it also clearly does not say, BUT RATHER refers to His true body and blood as the precious Gift which He gives His disciples to eat and to drink in a Sacramental union with the bread and the wine in His Holy Supper. This, of course, is corroborated by the words of the Apostle Paul which furthermore establish the fact that in the Sacrament the bread continues to remain bread and the wine continues to remain wine, for he writes: **"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 Corinthians 10:16, and **"Whosoever shall eat this bread, and drink this cup of the Lord,"** I

Corinthians 11:27, and **"As often as ye eat this bread and drink this cup,"** I Corinthians 11:26, and **"Let a man examine himself, and so let him eat of that bread, and drink of that cup,"** I Corinthians 11:28. There is NO transubstantiation in the Lord's Supper.

Lest, however, we begin to think that the entire Christian church had been guilty for centuries of perpetuating the false doctrine of transubstantiation, we must hasten to state that the men who were involved in the gradual development of the doctrine of transubstantiation were actually a few vocal and influential religious leaders, many of whom were not even Christians but who were ranked with the early Church fathers, whose thoughts were sometimes wrongly expressed through their writings. The doctrine of transubstantiation developed over hundreds of years during which one theologian built on what might have been a "slip of the pen" by a church father or earlier theologian and added to it his own theorizing element which, in the case of transubstantiation and numerous other false teachings, the church of the Antichrist perpetuated and sealed in their body of doctrine by Canon Law. There were theologians who vigorously protested against transubstantiation and who taught the Scriptural Doctrine of the Real Presence but who were gradually overridden by the powerful political machinery of Rome. It is often the case, perhaps more often than not, that false doctrine and unScriptural practice begins at the top, namely, with the prominent and influential denominational leaders, theologians, and seminary professors, while, by God's grace, the rank and file pastors and laymen continue to hold to the plain teachings of God's Word. But the leaven of false doctrine begins to work (Galatians 5:9) and, like a cancer (II Timothy 2:17) finally permeates the entire religious organization and destroys the last vestiges of truth--as we can observe in external Christendom today. It is no wonder that the Lord Jesus warns us to **"beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves,"** and tells us, **"Ye shall know them by their fruits"** (Matthew 7:15-16a); that we should **"mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."** (Romans 16:17-18). **Nowhere in Scripture** is false doctrine ever looked upon as something trivial and unimportant; nowhere in Scripture are false teachers defended as those whom Christians should embrace in brotherly love and toleration, and **nowhere in Scripture** are we told that true believers should join in

religious work or worship with those who call themselves Christians but who defend and perpetuate error. This, of course, also applies to the false teachings of the Reformed churches on the Lord's Supper.

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At the time of the Reformation and after Luther's death, Zwingli, Calvin, and their followers, as well as liberal and compromising Lutherans, the "Philipists", began to develop their own teachings on the Lord's Supper. Instead of teaching the Roman doctrine of Transubstantiation, they decided to insist that the Savior's Words of Institution must be taken **figuratively** and thus to hold the position that these Words do not really mean what the Savior actually says. Jesus says, **"This is My body"** with reference to that which He has given His disciples to eat, and **"This is My blood"** with reference to that which He has given His disciples to drink; BUT, THEY SAY that He doesn't mean that at all. Actually, in the final analysis, their position is that Jesus means to say, **"This is NOT My body"** and **"This is NOT My blood!"**

Where is the figure of speech in our Savior's Words? Does the word **"This"** mean something else when it is used as a demonstrative pronoun with the copula "is" and a predicate noun? Carlstadt angered Luther by insisting that when the Lord Jesus said, **"THIS is My body,"** He was pointing his finger to His own body while distributing the bread to His disciples. But even Zwingli and Calvin regarded Carlstadt's position as outstandingly ridiculous. However, a figurative expression, such as Zwingli and Calvin are looking for, cannot be found in the demonstrative pronoun, **"This."** Moreover the word, **"This,"** in Greek is neuter and finds its correlative in the predicate noun, **"body."** The word **"is"** is simply the copula, a linking verb, in the form of the verb to be, and cannot mean something different like "symbolizes" or "represents" without doing violence to human language. In their writings, the Reformed theologians, Schwenkfeld, Oecolampadius, Zwingli, Calvin, and Beza go to great lengths in trying to disprove what the words of Jesus actually say, but frequently disagree among themselves as far as where a figurative expression might be found in the Words of Jesus. Besides this they attempt to sidestep that Word of God which says, **"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 Corinthians 10:16. Here the **"cup"** is plainly referred to as the communicating medium of the **"blood of Christ,"** and the **"bread"** the

communicating medium of the **"body of Christ."** They also have to twist that Word of God which declares that those who **"eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord,"** I Corinthians 11:27, and that **"he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body,"** I Corinthians 11:29, that is, not perceiving that in the Sacrament the true body of Christ is present and received. Furthermore, since our Savior's Words of Institution are the expression of His last will and testament, would not this, in itself, preclude the use of figurative language and forbid any man to twist or interpret His Words contrary to their plain, simple, literal meaning? The Apostle Paul writes even with regard to a **"man's covenant"** that **"no man disannulleth, or addeth thereto."** (Galatians 3:15).

But WHY all this intense squirming and maneuvering in such a concerted rationalizing effort to try to disprove what the Lord Jesus actually said--especially when His Words are so clear and plain? It is because, behind all their chicanery, lies **rank unbelief in the deity of Christ according to His human nature.** In their writings they separate the two natures in Christ and cannot bring themselves to say concerning Jesus, "This man is God!" or "God is this man!" For them, only Christ's human nature, a mere man, suffered and died on the Cross. They could not get it through their heads that, according to Scripture, the human nature of Christ is God just as much as His divine nature is God; that when He was conceived in the womb of the virgin Mary and born in the little town of Bethlehem, the eternal Son of God took into His divine person a truly human nature inseparably joined together with His divine nature, that through His incarnation the Son of God might be able to humble Himself and become **"obedient unto death, even the death of the cross,"** (Philippians 2:7,8). As *true God **alone***, our Savior could not have been humbled; He could not have been **"made under the Law, to redeem them that were under the Law,"** (Galatians 4:4,5); He could not have made us righteous by His perfect fulfilling of the Law as our Substitute (Romans 5:19); He, **"who knew no sin,"** could not have been **"made sin for us, that we might be made the righteousness of God in Him,"** (II Corinthians 5:21); He could not have borne in His own body the **"curse of the Law,"** or suffered in our place the excruciating torments of Hell which we so richly deserve by our sins, (Galatians 3:13, Isaiah 53:4; I Peter 2:24a, Matthew 27:46); and, of course, He could not give us His true body and true blood in, with, and under the earthly elements of bread and wine

in His Holy Supper. But as *true man*, He, the almighty and all-wise Son of God, could indeed do these things for the salvation of all mankind. As a true man, in whom all the fulness of the Godhead dwells, Jesus could be and indeed is a perfect Savior and would have no difficulty giving us His true body and blood which was given and shed for us for the remission of sins to eat and to drink as we partake of the earthly elements of bread and wine in His Holy Supper.

In defense of their false teaching, in which they deny the heavenly elements in the Lord's Supper, namely, the true body and blood of Christ, the Reformed false teachers proceed to **rationalize** the **eating and drinking** spoken of by the Lord Jesus in His Words of Institution. With lofty language, they extol how while receiving with the mouth, in a physical manner, the bread and the wine as symbols of the Savior's body and blood in His Holy Supper, AT THE SAME TIME they receive, in a most magnificent and splendid way, the true body and blood of Christ **spiritually, by faith**, which "pierces the fiery heavens." In this way they **"serve not our Lord Jesus Christ"** (Romans 16:18) and deceive the hearts of many simple souls for which the Lord Jesus will one day hold them accountable for their insidious abuse of His Word. Notice Zwingli's clever rationalization when, having mocked the Real Presence of Christ's true body and blood in the Sacrament by describing it as a gross and physical eating and drinking (because he knows of no other since he denies that the body and blood of Christ are actually body and blood in which dwells **"all the fulness of the Godhead,"** Colossians 2:9), he emotionally exclaims, "If you agree that the eating of the body of Christ which takes place in the Supper is not physical and does not take place in the way of other natural foods, whereby they are food in our stomach, then it will be **only** a **spiritual** eating which takes place **by faith**, (He sees no other alternative, --PRB) that is, our physical mouth receives nothing but the bread, and meanwhile our soul by faith applies to itself the benefits of Christ which He merited for us by the giving of His body. Meanwhile faith extends its thoughts into the fiery heaven and there in mind and spirit embraces Christ in His majesty," (Chemnitz, *The Lord's Supper*, pp. 60 and 61). Such a spiritual eating is not at all spoken of by Christ in His Words of Institution. Jesus does not say, "Take, eat; this is the benefit of My redemptive work," but very plainly, **"Take, eat; this is My body,"** Matthew 26:26; Mark 14:22. This spiritual eating, by faith, cannot stand in the light of the fact that, according to Scripture, unbelievers also receive the true body and blood of Christ, but to their damnation (I Corinthians

11:29) and, consequently, are **"guilty of the body and blood of the Lord"** (I Corinthians 11:27) because they deny **"the Lord that bought them"** with that very same body and blood which was given and shed for the remission of their sins and which they receive in His Holy Supper. Such unbelievers, indeed, **"bring upon themselves swift destruction,"** II Peter 2:1. Furthermore, we can receive the benefits of Christ by faith without eating the bread and drinking the wine. Why, then, eat the bread and drink the wine if these elements do not communicate to us the body and blood of Christ?

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We now come to present day false teachings among Lutherans with regard to the Lord's Supper.

It was in the mid-1940s that the author of this essay became aware of the fact that the attitude toward the elements in the Lord's Supper was not uniform throughout the Lutheran Church--Missouri Synod. Almost jokingly we (students in prep-school and in the Seminary at Springfield) referred to certain pastors and congregations in the Synod as **"High Church."** Most of these were in the Eastern or English District of the Synod. The liberal pastors in these districts distinguished themselves especially by the outward pomp and show with which they adorned their divine services, for example, by elaborate vestments, the presence of acolytes, special crosses which could be carried about, incense and genuflections. Now, we realized that all these things, in themselves, are really in the area of *adiaphora*--even though they reminded us of the vestments and enhancements which were used in Roman Catholic churches. It wasn't until I became aware of a periodical called *"Una Sancta,"* which was supported by many of these **"High Church"** pastors and congregations, that I realized that they actually **made the Lord's Supper the chief thing in the Divine Service --generally calling it the Mass or the Eucharist** and that, in this periodical, the Virgin Mary was extolled and even called upon in various prayers. When the doctrine of the Lord's Supper was taught in our Dogmatics Class it became apparent that some of the students from such **"High Church"** congregations held a different position with regard to the consecrated elements than most of us did and also from what we were being taught. They believed what some of us called at that time, **"a permanent consubstantiation,"** namely, that **after the Words of Institution were spoken by the pastor over the bread and wine, that bread and wine *actually contained* the body and**

blood of Christ, or **in, with, and under that consecrated bread *there was* the true body of Christ and in, with, and under that consecrated wine *there was* the true blood of Christ.** The remaining consecrated bread and wine, then, had to be kept in a special place or disposed of in a proper manner--whatever that proper manner was. Apparently this unusual teaching and practice sneaked into the Missouri Synod at a time when the synod was already loosing from its moorings in the pure teachings of God's Word. The "Statementarians" (originally 44 prominent pastors, professors, and officials of the Missouri Synod who had formally objected to the historic conservative doctrinal stance of the Synod against unionism, verbal inspiration, conversion, and other doctrines and had circulated their objections throughout Synod in *"A Statement"*) were gaining more and more followers among whom were practically all of the English District pastors. Gradually, but with ever greater momentum, the little leaven leavened the whole lump and the heterodox Missouri Synod stands today characterized by those words of the Apostle Paul to Timothy, **"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such,"** the Apostle Paul exhorts, **"withdraw thyself."** (I Timothy 6:3-5).

As was mentioned earlier, it seems as though the **undue emphasis**, although evidently inadvertent, on the consecration of the elements of the Lord's Supper here and there in the writings of Luther, also by many of the old Lutheran theologians who succeeded Luther, even here and there in the Lutheran Confessions, and by prominent theologians of the earlier days of the Missouri Synod, **was built upon** by such so-called *"Consecrationists"* of our day resulting in their absolutely fanatical teaching and practice--so fanatical, in fact, that a certain pastor was called a **"reprobate"** because a consecrated wafer had fallen on the floor while he was administering the Lord's Supper and he had **"trodden under foot the body of Christ!"**

We use the Words of Institution, taken verbally from the Gospels, as the **formula of consecration** in our celebration of the Lord's Supper because, better than anything else, these words **TEACH** the *sacramental* use, the *sacramental* elements, the *sacramental* benefit, and the *sacramental* institution, and consequently are the very best words to use in setting aside

and blessing the bread and wine for use in the Lord's Supper. Moreover, we use those words because they are the very words in Scripture which **ASSURE** the congregation that the bread and the wine are indeed the *communion* of the body and blood of Christ, namely, that the body of Christ **is communicated** to each individual communicant **when he eats** the bread, and the blood of Christ **is communicated** to each individual communicant **when he drinks** the wine; for the Lord Jesus says of that which He gives us in the Sacrament: **"Take, eat, this is My body." "Drink ye all of it; this is My blood."** Not until the bread and wine are received orally by the communicants are the true body and blood of Christ present in His Holy Supper according to our Savior's institution.

Let us look briefly at various examples, in our Lutheran Confessions, where a wrong impression could be given (or, more than likely, taken), but where, elsewhere, the correct teaching is stated in no uncertain terms:

--**Article X** of the ***Augsburg Confession*** reads: **"Of the Supper of the Lord they** (our Lutheran confessors--PRB) **teach that the Body and Blood of Christ are truly present and are distributed to those who eat in the Supper of the Lord; and they reject those that teach otherwise."** (*Triglotta*, p. 47:1. From these words it is obvious that the Lutheran Theologians were not at this time interested in discussing at length the true Scriptural teaching, with regard to the elements in the Lord's Supper, in opposition to the Roman dogma of transubstantiation. This is also quite evident from **Articles XIII and XXI** of the ***Augsburg Confession*** and also **Article X** of the ***Apology*** (*Triglotta*, pp. 47, 49 and 247); in fact, **Article X** in the ***Apology***, if read *all by itself*, gives the *impression* that we *agree* with Rome on the matter of transubstantiation. However, when a Free Conference held in Pittsburgh in 1857, attended by 48 pastors, 22 of which were from the Missouri Synod, *Der Lutheraner* (Vol. 14, No. 11, p. 84) reported that, after they had read **Article X** of the ***Augsburg Confession***, which we have quoted above, all were agreed that the Lord's body and blood in the Lord's Supper, were present **"as well in the hands of the administrant, as in the mouth of the communicants,"** (From: *AFFIRM*, October, 1984, p. 19). Having been held in Pittsburgh, which area was later included in the English District of the Lutheran Church--Missouri Synod, this may well have been some of the infant signs of things to come in the so-called **High Church Movement** within the Missouri Synod. How the pastors in that Free Conference could draw that conclusion, quoted in *Der Lutheraner*, from **Article X** in the ***Augsburg Confession*** is

simply amazing to say the least. The matter is set forth very clearly in the ***Formula of Concord***, *Thorough Declaration*, **Article VII** (*Triglotta*, p. 1001:83,84) where we read, **"The recitation of the words of institution of Christ alone does not make a sacrament if the entire action of the Supper, as it was instituted by Christ, is not observed (as when the consecrated bread is not distributed, received, and partaken of, but is enclosed and carried about), but the command of Christ, *'This do'* (which embraces the entire action or administration in this Sacrament, that in an assembly of Christians bread and wine are taken, consecrated, distributed, received, eaten, drunk, and the Lord's death is shown forth at the same time) must be observed unseparated and inviolate, as also St. Paul places before our eyes the entire action of the breaking of bread or of distribution and reception, I Cor. 10:16. ... To preserve this true Christian doctrine concerning the Holy Supper, and to avoid and abolish manifold idolatrous abuses and perversions of this testament, the following useful rule and standard has been derived from the words of institution: 'Nothing has the nature of a sacrament apart from the use instituted by Christ' or 'apart from the action divinely instituted.' That is: If the institution of Christ be not observed as He appointed it, there is no sacrament. This is by no means to be rejected, but can and should be urged and maintained with profit in the Church of God. And the use or action here does not mean chiefly faith, neither the oral participation only, but the entire external, visible action of the Lord's Supper instituted by Christ, the *consecration*, or words of institution, the *distribution* and *reception*, or oral partaking of the consecrated bread and wine."** This portion from the ***Formula of Concord*** is referred to in *The Sketch of the Doctrinal Position of the Concordia Lutheran Conference* under The Lord's Supper, page 7, where we furthermore state, **"We reject the Romanizing notion, taught in some Lutheran bodies, that the body and blood of Christ are present in any way *apart* from the eating and drinking of the consecrated elements by the communicants."**

--Frequently, in some writings of orthodox Lutheran theologians we may find statements similar to this, "The pastor **distributes the body and blood of Christ** in the Sacrament under the consecrated elements of bread and wine," which can be rightly understood, especially in the proper context, but can also feed the false teaching and practice of the *Consecrationists* so that they may say, "See here, what Luther, or Walther, or Chemnitz says!" For example, in the ***Smalcald Articles***, Luther writes,

"We hold that bread and wine in the Supper are the true body and blood of Christ, and are <u>given</u> and received not only by the godly, but also by wicked Christians," (*Triglotta*, **Article VI**, p. 493:1). These words by themselves could even be taken to uphold the doctrine of transubstantiation, which, of course, they do not--as the second paragraph following clearly indicates. These words could, however, serve to bolster the position of the *Consecrationists* inasmuch as they give the impression that the body and blood of Christ are already in the hands of the pastor who is administering the Sacrament to his congregation.

--One more quote, this time from the ***Formula of Concord***, *Epitome*, (*Triglotta*, **Article VII**, p. 809:2), where we read, **"Whether in the Holy Supper the true body and blood of our Lord Jesus Christ are truly and essentially present, are <u>distributed</u> with the bread and wine, and received with the mouth by all those who use the Sacrament, whether they be worthy or unworthy, godly or ungodly, believing or unbelieving; by the believing for consolation and life, by the unbelieving for judgment? The Sacramentarians say, No; we say, Yes."** Such a statement would indeed be unequivocal if it would rather say, "Whether in the Holy Supper, all who use the Sacrament receive with their mouths the true body and blood of our Lord Jesus in, with, and under the earthly elements of bread and wine which are distributed to them, whether they be worthy or unworthy, etc. The Sacramentarians say, No; we say, Yes." Note, however, that, at this time, namely when the ***Formula of Concord*** was written, there were **no** *Consecrationists*--only *Transubstantiationists*. (This, of course, is very similar to the way in which the Wisconsin Synod finds its false doctrine on the Church and Ministry in the Lutheran Confessions and in the writings of some of the earlier theologians.)

--Even in *The Lutheran Hymnal*, 304:3, the words, **"In consecrated wine and bread No eye perceives the myst'ry dread; But Jesus' words are strong and clear: 'My body and My blood are here,'"** can be totally misunderstood even though, because they are poetry, the eating and drinking which receives the consecrated bread and wine as the true body and blood of Christ are evidently to be self-understood.

Since 1983, there have been Lutherans (in name only) who have been having union negotiations with the Reformed and have claimed that they have, at long last, found agreement with them on the Lord's Supper. They

have made the ridiculous claim that both Lutherans and Reformed have always strongly affirmed the real presence of Christ in the Sacrament but that the differences are only over the mode or manner of this real presence which, consequently, is not really divisive of church fellowship. Whenever modern "Lutherans" find common ground with the Reformed, the Truths plainly set forth in God's Word are always forsaken. For the sake of a large, wealthy, and powerful outward organization (in society, that is), such "Lutherans" have long ago sold the real Treasury of the Church together with their precious Lutheran heritage for a bowl of earthly pottage. How fast, when one plank is broken or weakened by compromise, the entire foundation soon crumbles and is lost! Such "Lutherans" have thrown out the last vestiges of the teachings of the Bible and of the Lutheran Confessions.

(to be continued in the next issue...)

Around the World

with editorial comment

by M. L. Natterer

According to evolutionary psychology, it is "natural" for both men and women - at some times, under some circumstances - to commit adultery ... According to evolutionary psychologists, our every, ever shifting attitudes toward a mate or prospective mate - trust, suspicion, rhapsody, revulsion, warmth, iciness - are the handiwork of natural selection that remain with us today because in the past they led to behaviors that helped spread genes ... women are not by nature paragons of fidelity. Wanderlust is an innate part of their minds, ready to surface under propitious circumstances ... men seem much more deeply inclined to actually acquire a second or third mate - to keep a harem. They are also more inclined toward the casual fling. Men are less finicky about sex partners. Prostitution - sex with someone you don't know and don't care to know - is a service sought overwhelmingly by males the world round. ... Given the toll of divorce -

on children, on low-income men, and for that matter on mothers and fathers - it would be nice to come up with a magic monogamy-restoration plan. Alas, the importance of this task seems rivaled only by its difficulty. Lifelong monogamous devotion just isn't natural, and the modern environment makes it harder than ever. What to do?...

The above are merely a few excerpts from a very lengthy article entitled Our Cheating Hearts appearing in TIME, August 15, 1994. There is "a magic monogamy-restoration plan." It is found in God's Word. It was the Lord Himself who instituted a monogamous marriage in the Garden of Eden when He created Adam and Eve (Gen. 2), and repeated by Jesus, (God manifest in the flesh 1 Tim. 3:16), in the Gospels (e.g., Matt. 19:4-6), and the epistles (e.g., 1 Cor. 7:2-4) of the Apostles, "*who spake as they were moved by the Holy Ghost*" (2 Pet. 1:21). It is therefore blasphemous to declare that a "lifelong monogamous devotion just isn't natural." The fact that there is so much "cheating" going on is not God's fault but is due to man's sinfulness and the refusal of husbands and wives to obey God's Word! For many the sacred vow taken in marriage to remain faithful to each other (this also includes sexual relationship) means nothing. As soon as they have an opportunity to engage in sexual relations with someone to whom they feel attracted other than their spouse they think it to be perfectly natural that they do so. Unfortunately, this sinful behavior is advocated by many worldly psychologists and psychiatrists and even sanctioned by some so-called Christian denominations. We know that sexual feelings have indeed been implanted in us by God, but they are to find their fulfillment not in adultery and fornication (1 Cor. 6:15-20), but only in marriage, for "*marriage is honorable in all and the bed undefiled: but whoremongers and adulterers God will judge*" (Heb. 13:4). Christian husbands and wives are to "*watch and pray*" because "*the spirit indeed is willing, but the flesh is weak*" (Matt. 26:41). Husband and wife should always be filled with love for one another (Prov. 5:19), and carefully avoid those situations in which they may be tempted to disobey God by having sex outside of marriage (Prov. 7).

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