

# Christian MONTHLY

DEDICATED TO THE PROCLAMATION  
OF THE WORD OF GOD



Psalm 119:105  
Thy word is a lamp unto my feet,  
and a light unto my path.

August 2016

## "...Kept by the Power of God Through Faith..."

Pastor Wayne Juntunen  
Esko, Minnesota

**T**HIS BRIEF PHRASE IS TAKEN from several verses in which the Apostle Peter is encouraging the persecuted believers in an area of the world that we know today as Asia. Please read this entire passage: *Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls. (1 Peter 1:1-9)* Peter encourages these brothers and sisters in faith to hold fast to the Lord knowing that through the resurrection of the Lord Jesus Christ, they would receive an inheritance that is imperishable, undefiled, and eternal.

As I thought about the phrase "kept by the power of God through faith," I began to think about faith. What do we really mean when we use this word? The main meaning, I believe, is that of entrusting ourselves whole-heartedly into God's hands. The Apostle Paul stated it most clearly in his second epistle to Timothy: *...I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. (2 Timothy 1:12)*

Our Lord, a while before He was to be crucified, counseled His disciples to "believe in Him" (John 14:1). Several times during their discipleship training, Jesus chided them for their "little faith" or "lack of faith" (Matthew 6:30, 8:26, 14:31, 16:8, 17:20)." Are we any different? We sing and say we

believe, but do we truly? Since God has always proved Himself faithful, why do we not always trust Him?

There are several reasons we do not trust God. Probably the chief reason is due to our carnal nature. Our faith is not in God, but in ourselves. We rely on our own abilities, strength, wisdom, capabilities, etc. Added to this way of thinking, we have been taught and encouraged to rely on other sources and resources—our employment, pastors, counselors, the government, technology, doctors, lawyers, etc. I suspect we have become so accustomed to these and other means of handling life's issues, we take little notice of our need for the Lord. Yes, we believe in Him for our salvation, but what about for everything else? Yes, in times of storms, turmoil, dangers, severe illness, economic collapse, destruction of dwellings, and other disasters, we call out of fear and desperation to God. Yet when the causes have passed, we return to our old ways. In effect, we have done as did Israel in the days of Jeremiah. They had forsaken the fountain of living water and hewn out for themselves cisterns that hold no water (Jeremiah 2:13).

*Faith*  
**Faith in God is to be a constant, consistent, daily trust.  
In effect, it is an act of resignation.**

Faith in God is to be a constant, consistent, daily trust. In effect, it is an act of resignation. After all, no matter the situation or circumstance of life, we are not capable of handling it. We tend to be stressed—mentally, emotionally, physically and spiritually. The faithful who are described in the epistle to the Hebrews, chapter eleven, are examples to us of how faith is to function. God has called us to die to ourselves. Dietrich Bonhoeffer states in *The Cost of Discipleship*, that when Jesus calls us to follow Him, He bids us to die. When the Apostle Paul wrote that our old man is crucified with Christ (Romans 6:6), it means that we are no longer to function by the powers, ingenuity and abilities of our carnal nature. It is in Christ that we live and move and have our being (Acts 17:28).

*continued on page 2*

*continued from page 1* Surrendering our own independence and resigning ourselves into God's hands is not our natural desire. We have inherited this carnal attitude from Adam and Eve which they thought was independence; it is not independence, but slavery. Jesus, alone, is the One who can break our bonds of sin and death. Only through the Holy Spirit's power working through the Word of God can we be taken

captive by the Lord wherein and whereby we will have true freedom. Though our heart is changed to love, honor and obey God, the battle still goes on between the spirit and the flesh. May we honestly and truly repent of our self-centered rebellion and rejection of the Lord's loving, merciful, total care of us, and yield our whole body, soul, and spirit to our One True Lord! God help us to trust Him always and ever! ~

## Carest Thou Not...?

Pastor Nicholas Kandoll  
New York Mills, Minnesota

*And the same day, when the even was come, [Jesus] saith unto them, Let us pass over unto the other side. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?*

Mark 4:35-41

**T**HIS ACCOUNT OF JESUS CALMING THE STORM is a very well-known event in the life of Jesus. We see it in coloring books and Bible story books. It captures the imagination of children. The imagery that Mark gives us is incredible. With but a word He rebukes the wind and calms the sea!

Through this account we see the faithfulness of our Lord Jesus Christ. He does not ignore the disciples' pleas, but instead answers and delivers them. We also see the faithlessness of the disciples. Hours after Jesus had "expounded all things to his disciples" (v. 34), they exhibit a clear lack of faith. This is our humanity in action: faith trusts God but our flesh trusts only the things we can control. Faith does not fear death, but our fallen nature fears its end. The disciples fear for their lives, with the result that they wake Jesus and ask a question that at first seems rather silly, *Master, carest thou not that we perish?* We know the answer to this! Of course Jesus cares. Knowing He cares does not stop us from asking the same question! How often in our lives when things look bleak do we say "Master, carest thou not that I..." Our own humanity is displayed in this question. In this our own sin and faithlessness is brought out.

Despite the questioning, despite the lack of faith, Jesus rebukes the wind and calms the storm. He answers their cry and delivers them, displaying for all to see that He is God, that His Word is authoritative, that His Word is eternal. In the same way He shows us our sin and reminds us of His sacrifice on the cross. He uses His authoritative Word to rebuke us in our faithlessness. He uses His eternal Word to show us that our sins are washed away in His precious atoning blood.

One can draw a metaphor from this text. The boat represents the Church, the disciples are the Christians in this world, navigating the sea of life. The wind and waves are the storms of life, the pleas for deliverance that come from the disciples are the prayers of the believers for help. And Jesus is who He is, our Lord and Savior. Even though it would seem that our Lord is asleep and uncaring about what His people are going through, in due time will arise and deliver them from the storms and trials unto salvation. May God give us the grace to see beyond the present suffering and look forward to the life to come. ~



*Christ in the Storm on the Lake of Galilee*  
Rembrandt; Wikimedia Commons

***For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.***

Mark 10:45

**T**he apostles and all Christians have the most glorious example before their eyes always: He, the great Lord of heaven, who came to earth as the Son of Man, who might have demanded and enforced the service of all creation, did not demand and accept this service, but Himself became the lowest servant of all. That was one object of His coming. And the other is closely connected with this. He freely gave His life as a ransom, as the price of redemption. His life, His blood, was given to pay the guilt of the whole world, and though there is a large number that reject His redemption, there are also, by His grace, many that believe on Him and are saved by such faith. Luther writes:

"Mark especially the verse where Christ says: The Son of Man is come to give His life as a ransom for many. For this verse teaches.... of the forgiveness of sins, and how we may obtain it. With our works and merit we are lost; for we owe God such a great sum that it is impossible for us to pay it. How may we then become rid of the guilt? In no other way but that our dear Lord Jesus Christ accepts our guilt and takes our sins from us and lays them on His back and suffers death, which we had earned by our sins, in order that we might be free and liberated from death."

Paul Kretzmann



# Behold My Servant!

Pastor Dennis Hannu  
Spruce Grove, Minnesota

**T**HE WORD “SERVANT” IS NOT A TERM we readily use to describe our Lord, but this is how He describes Himself in Mark 10:45: *For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* The prophet Isaiah speaks of this in what are known as the Servant Songs, found in chapters 42:1-9, 49:1-13, 50:4-11 and 52:13-53:12. These prophecies are rightly applied to the life, death and resurrection of our Savior Jesus Christ, for He is the fulfillment of them. For the sake of this article we will look at the first passage.

Isaiah 42:1-9: *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.*



The gospel of Matthew speaks of this being fulfilled in Jesus: Matthew 12:16-21: (Jesus) *charged them that they should not make him known: That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not*

*quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust.* In this context Jesus had just healed a man with a withered hand and the Pharisees were enraged because He did this on the Sabbath; nevertheless, great crowds followed Him and He healed them all. Jesus over and over demonstrated Himself as a compassionate servant of the people. He healed the blind, the lame, the deaf, and those with all kinds of other diseases. He ministered to the needs of the people, rather than them ministering to Him.

This is the Servant chosen of God to judge His people. His judgment, though, is not a condemning sentence to death but rather a deliverance from death to life because He comes to give His life as a ransom for many. The prophet Isaiah records the Servant Songs for us to see the graciousness of our God. The ancient Israelites needed hope in the midst of their trials and struggles, someone to look to for help and deliverance. “Behold My Servant” becomes a beacon of hope for them—and for us—because He has come to restore the bruised reed, not to destroy it. He has come to fan into flames the smoking flax or the faintly burning wick rather than to snuff it out.

The Servant Jesus came to establish salvation for the Jews and the Gentiles. He who was in the beginning with God and by whom all things were made became a Servant to all so that He might bring us unto Himself. We were dead in our trespasses and sins, and to us this Suffering Servant came. He came to take our sins upon Himself so that we could be declared righteous. 2 Corinthians 5:21: *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

This is the judgment unto truth or victory. This is the justice that God brings upon the human race. We who deserved only condemnation and punishment receive instead acquittal and reward. This only a gracious God can give, a God who loves His people and in His care for them offers His grace and forgiveness through the work of His Servant.

This passage finally speaks to us of the new covenant established by this Servant, the new covenant of which the prophet Jeremiah spoke, and the Hebrew writer quoted: Hebrews 8:11-12: *And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.* The Servant Jesus makes all of this a reality for us. He takes that which is old and fulfills it, and establishes the new which declares that we are forgiven and all is well. Let us continue to “Behold the Servant.” Continue to look to Jesus, the Author and Finisher of our faith. ~

**And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?**

**Luke 24:32**

**D**earest beloved, don't look for sensationalism, something that is going to absolutely astound your minds in an outward way. Oh, God may do something that will, but don't look for it. Look for the Word. Look for the content, the substance of the Word of God. Look to what Jesus opened and gave, that caused the hearts of these two followers of Christ to burn within them. A fire was set aflame in their hearts and souls under the hearing of the Word, the Word that testifies of the Lord Jesus Christ.

Pastor Ansten Tretten; Lake Worth, Florida

# THE SACRAMENT OF THE ALTAR

**W**hat is *really going on* when your parents “go to communion”? The Sacrament of the Altar, sometimes called the Lord’s Supper or Holy Communion, was started by Jesus Himself and continues to this day! This is how it came to be:

Before Jesus was crucified, on the very night that He was betrayed, He shared the Passover meal with His disciples. At this Last Supper, Jesus took the bread, blessed it and gave thanks. Then He broke the bread into pieces and gave it to His disciples, saying, “Take this and eat it; this is My Body. Do this to remember Me.” Then Jesus took the cup, and when He had given thanks, He gave it to them, saying, “Drink some of this, all of you, for this is My Blood of the new testament, which is shed for many for the forgiveness of sins. Do this, as often as you drink it, to remember Me.”

So... what is the connection between the Last Supper and Holy Communion? When Christian adults go to the altar, the pastor gives them a little wafer of bread (Jesus gave bread) and a tiny sip of wine (Jesus gave wine). The pastor repeats the words that Jesus said at the Last Supper.

And something special happens. The pastor speaks the words of Jesus and, because of the WORD (JESUS), the bread and wine ARE the Body and Blood of Jesus. In a mysterious way, the Word of God joins the bread and wine and they become a Sacrament. The bread is still bread (it doesn’t change in color or taste) but by the Word of God, it IS the Body of Christ. The wine is still wine (it doesn’t change in color or taste) but by the Word of God, it IS the Blood of Christ.

The Body and Blood of Jesus are *in, with and under* the bread and wine. The communicants really eat a little piece of the Body of Jesus. They drink a tiny sip of the Blood of Jesus. They follow the command of Jesus to remember His death. By faith, they receive the forgiveness of sins through His broken Body and shed Blood.

Today, when adults celebrate the Sacrament of the Altar, they eat the Body of Jesus and drink His Blood, which are *in, with and under* the bread and wine, and they remember the perfect sacrifice of Jesus. His sinless Body was broken and His holy Blood was shed for the forgiveness of all of their sins. They receive the promise of grace, given by God Himself.



A “**sacrament**” is a sacred act commanded by God by which He promises grace to people while using something physical. The Sacrament of the Altar:

- ◆ was commanded by Christ
- ◆ promises forgiveness of sins
- ◆ uses physical bread and wine

God does the work in the Sacrament of the Altar, giving Himself to people in bread and wine. This is a great mystery! Don’t worry if you can’t understand it. Even grownups may not always understand how the Body and Blood of Jesus can really be in bread and wine. Trust the words of Jesus when He said,

**“This is My Body,”**

and

**“This is My Blood.”**

This sample page is from the

***Christian Monthly  
for Children.***

It is available for download at  
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This famous painting called  
***The Last Supper***  
by Leonardo da Vinci  
was started in about 1495.

That was over  
**FIVE HUNDRED**  
years ago!



# The Bread of Life

Pastor Nathan Juntunen  
Esko, Minnesota

*And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not.*

**John 6:35-36**

**T**HESE INCREDIBLE PROMISES that Jesus makes in this portion of our gospel reading are couched in terms that could not be accepted by the people of His own day. We know that what precipitated this discourse of Jesus was a miraculous event by which 5000 people were fed from a very tiny portion of food. And they chased Him because of this and He told them this, that You seek Me, not because you saw miraculous signs but because you ate of the loaves and were filled. And so He told them, “I tell you the truth, do not work for the food that perishes, but for the food that endures to eternal life.” It was this food that now Jesus begins to speak about, to begin to tell them about, because they had requested of Him, “Give us this bread always!” And so He would claim that He, in fact, IS this bread, and as He makes this identification with this bread, He continues this discourse to be even harder, so to speak, on the rationale of these people who are listening to Him say these things.

He said, “I am the bread of life. Whoever comes to me shall never hunger, and whoever believes in me shall never thirst.” When He makes this identification of Himself with this bread of life, He makes it very plain that all other breads are questionable. They are nothing more than temporary stays of execution, one might say. They are themselves the prolonging of death. If we think about for even just a

moment, when we eat, we push back the border of death just one more moment. It is that last fell occasion—when a person refuses to eat—that we know that the end is near. Jesus, though, puts this in perspective. All breads, everything for which we work, ultimately perishes and has no life. And He said, “Do not work for that food, but instead for the food that endures to eternal life.”



When they parried Him now with this question, “What should we do that we may work the works of God?” the answer was simple. This is the work of God, that you believe in Him whom He has sent. As He now addresses them, He tells them flatly, “Yet I say to you that you have seen me and yet do not believe.” It was not the physical proximity to Jesus, or even the awareness of His miracles, that ushered faith in Him. They watched the miracle. They were fed by the miracle. And He told them flatly, “You’ve seen me. You’ve seen my miraculous work. You have witnessed. You are first hand witnesses. You have your knowledge of me empirically verified. And yet, you do not believe.” Because they were recalcitrant, and hard of heart, and the miracle of Jesus is just simply explained away. It does not signify what He ultimately means by it, which is to feed them with His very own self, to give them the bread of life. *I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.* (John 6:51) ~

## The Sacrament of the Altar

Pastor Mark Matson  
Pasco, Washington

**A**S WE JOURNEY AS GOD’S CHILDREN to heaven, our good and ever-merciful God has provided in this Sacrament which we call the Communion Service or the Lord’s Supper, a precious and holy love feast to strengthen us in faith and assure us our sins are forgiven. What a gift when we receive the body and blood of Jesus in and under the bread and wine. Thanksgiving and praise be forever given to God for the Sacrament of the Altar. The hymn writer William Williams, 1745: “I am weak, but Thou art mighty; Hold me with Thy powerful hand. Bread of heaven, Bread of heaven, Feed me till I want no more.”

### Why do we need the Sacrament of the Altar?

As we look upon our lives in the brightness of a Holy God who sees into the heart and knows every thought, we find we are sinners in need of forgiveness, for we sin much every day and deserve nothing but punishment.

As great as our need is, much greater is the food from heaven, the body of Jesus broken for us, the living bread from heaven given for us to eat and not die, and the precious blood of Jesus shed for the remission of all our sins. God gave this Sacrament to the Church. What a gift! In the Christian Church, God richly and daily forgives all believers all their sins. By this feast of love and grace we are drawn close to the lover of our souls, Jesus Christ our Redeemer, who has promised to never leave or forsake us. The words of institution ring loud and clear, *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.* (Matthew 26:26-28)

### What does Jesus give us at the Communion Table?

At the Lord’s Table our Lord and Savior is giving the grace, mercy and forgiveness of His eternal sacrifice of Himself, sufficient for all, given to all who come, benefiting only believers. The simplicity of Apostle John’s words: *And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.* (1 John 5:11-12)

### How is Jesus really present?

We do not try to explain how Jesus is in and under the bread and wine. We by faith believe, teach, confess and rejoice that He is present. Luther puts it plainly: “We maintain that the bread and the wine in the Lord’s Supper are the true body and blood of Christ,” as Jesus said, “This is...” ~

# “What Think Ye of Christ?” Matthew 22:42

*Adapted from Rev. A. B. Anderson  
August 1954 CM*

This is a pertinent question. It came like a thunderbolt from the sacred lips of the Master. If flew like a swift arrow directly at the spiritually lifeless clergymen of His day, “*What think ye of Christ?*” What is your opinion concerning Him? What will you do with Him? Neutral you cannot be!

There are many opinions today, and yours is one of them. What will you do with Him?—for neither can you be neutral. You cannot ignore the question. It is one you must answer. You cannot wash your hands of it. Christ is a Man of whom you must take note. What stand will you take regarding His Word?

There is a fascination about Christ that we find in no other person who has ever lived. When He walked the earth men were awed by His presence, drawn to Him by an indescribable power. He was so winsome and gracious that little children yearned to climb upon His knee, and yet so manly and strong that men stepped aside to let Him pass, or ran from the temple when He accused them of making it a den of thieves.

After so many centuries Jesus is still the disturbing, surprising, fascinating Master of men. Even skeptics cannot get Him out of their minds. He has a tremendous, almost irresistible appeal to all races and classes.

There was something so magnetic about the personality and character of the Savior that when He said, “Follow me,” men left their businesses, homes and loved ones, their wealth and honor, and walked after Him. We can find no wrong in Him. He was loving and humble, sinless and forgiving, and we have to agree with the centurion at the cross, “Certainly this was a righteous man.” His moral stature alone would make the most compelling character of all time. His works were always good. He went about helping the distressed and healing the sick, all through the miraculous Word He spoke. His blessed hands performed wonders. He had but to lay them upon the ill or even the dead and they were healed and restored to health and life. Many were the feverish brows cooled by the touch of His gracious hands. Those same hands, which were soon to be pierced by the nails of our sins, could calm violent storms and cause the winds and waves to cease.

It is not recorded that Jesus ever wrote a thing, yet His teachings have exerted a greater influence upon the thought and life of the Western world than the words of all other teachers combined. He has led more righteous crusades and inaugurated more needed reforms than all other strong men combined. Millions have been willing to die for Him—and have died for Him. Our calendar is dated backward and forward from Him. Whether we stand in an art gallery or visit a library or listen to the masterwork of music, we realize that more artists have proclaimed His glory than that of any other man. He has been and still is the central character of the centuries...

His teachings were simple, attractive, to the point, and characterized with power and the demonstration of the Spirit. He taught about God and the true way of eternal life. He taught such distinctive virtues as humility, love and forgiveness, and enforced them by His own example. The words of other teachers have grown obsolete with time, but the words of Jesus are still more precious than the most beautiful gems—unfading and eternal.

*continued on back cover*

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# The Body of Christ

Lois Matson  
Yacolt, Washington

**For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.** For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

1 Corinthians 12:12-31

**For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another.** Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; Not slothful in business; fervent in spirit;

serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer; Distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men.

Romans 12:4-18

**Y**OUR BODY HAS MANY MEMBERS, each with its individual function. Hands and feet, eyes and ears, each serve their specific purpose to support, protect and strengthen your body. When one part suffers, your whole body suffers. When that part is well again, your whole body feels better and rejoices that healing has come.

The body of Christ—the Church—is also made up of many members, and each has its own function. God has given different gifts to individual members to support, protect and strengthen the body of Christ. When one member suffers, the whole Church suffers. When that member is healed, the whole Church celebrates that healing, and when one member is honored, the Church rejoices.

What is YOUR function in the body of Christ? What is YOUR gift? You have a function. You have a specific purpose to serve in the support, protection and strengthening of the Church. Each member's contribution, whether great or small, is important. ~



## Christian Monthly Vol. LXXII—No. 8

Subscription Rate: 1 Year

US: \$12 (Washington residents add your local sales tax)

Canada: \$18 (US money order only) Foreign: \$25

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and Book Concern orders to:  
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The *Christian Monthly* (ISSN 0009-5494) is published monthly for \$12 per year by the Apostolic Lutheran Book Concern, 19113 NE 144th Street, Brush Prairie, WA 98606. Periodical permit paid in Brush Prairie, Washington.

POSTMASTER: Send address changes to: PO Box 2126, Battle Ground, WA 98604

**General Disclaimer:** The material in the *Christian Monthly* is reviewed for scriptural soundness and to ensure that it does not conflict with the teachings of the ALCA. Publication does not imply that other material by included authors has been so approved.



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## “What Think Ye of Christ?” continued from page 6

If His teachings are immortal, then His cross is also fascinating. Men cannot forget the picture of the strange Man on a cross, numbered among the malefactors, suspended between heaven and earth. They cannot resist the draw of the cross, pulling like a mighty magnet, as His hands, pierced with nails, bleeding, outstretched, invite all men to come unto Him. They cannot view this panorama and walk away without beating their breasts and crying, “Lord, have mercy on me a sinner!” They cannot turn their faces away from Him without being impressed with the greatness of a love which would not let them go—a love stronger than death—a love so burning and intense that He was willing to die of a broken heart. Indeed, it was not so much the physical pain, but it was the pain in His heart which hurt Him the most.

I present this question anew: “What think ye of Christ?”

He claimed to be the Son of God, the Savior of mankind—do you believe or disbelieve it?

He required that all men deny themselves, take up their cross, and follow Him—are you?

He claimed that if there is a heaven to gain, there is a hell to shun—do you realize this, or will you disregard it?

He has empowered His followers to go in His name and preach the Gospel, proclaiming repentance and the remission of sins—will you receive them as His messengers and believe His Word through them, or will you disbelieve?

He tenderly calls you to come unto Him, you who labor and are heavy laden, that you might have rest unto your soul. He has called in various ways and through various means—will you remain indifferent and unresponsive, or will you yield to His loving call?

Believe His Word, receive His proffered grace so full and free in the remission of your sins in His name and shed blood. By so doing, He will impart to you His Holy Spirit so that you will know yourself to truly be a child of God and an heir of salvation through Him.

He who is Deity in its fullness and humanity in its fullness will give life in its fullness. He has promised the life which is most abundant to His people. If we believe He is all that He has claimed to be, let us live as though we believed it.

That is how we must think of Him. That is what we must think of Him. This is the only satisfactory way to answer the pertinent question directed also to us, “What think ye of Christ?” ~



*Ecce Homo (Behold the Man)*  
Elias Garcia Martinez; Wikimedia Commons

## The Difference Between “Of” and “In”

*Ted Matson  
Dole Valley, Washington*

**O**UR KJV BIBLE READS, *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. (Galatians 2:20)*

There is concern that different Bible versions, perhaps, all use faith “in” the Son of God instead of faith “of” the Son of God. Luther removes needless alarm in this regard when he says, “Paul’s habit of using Hebraisms can change the way we ought to understand the Word. The ‘faith of Christ’ ...suggests in Latin the faith that Christ has, but to the Hebrew mind means the faith we have in Christ. Similarly, ‘the righteousness of God’ in Latin means the righteousness that God possesses, but a Hebrew would understand it as the righteousness that we have from God and in the sight of God.” *On the Bondage of the Will* (WA 769)

This is clear in Christ’s commission to Paul on the road to Damascus, to open sinner’s eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (Acts 26:18) To suggest that faith in Christ would not be the faith of Christ is not reasonable. ~