

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.

May 2018

The Church's One Foundation

Pastor Nicholas Kandoll
New York Mills, Minnesota

The Church's one Foundation Is Jesus Christ her Lord;
She is His new creation By water and the Word.
From heav'n He came and sought her To be His holy bride;
With His own blood He bought her, And for her life He died.

Elect from every nation, Yet one o'er all the earth,
Her charter of salvation, One Lord, one faith, one birth;
One holy Name she blesses, Partakes one holy food.
And to one hope she presses, With every grace endued.

'Mid toil and tribulation, And tumult of her war,
She waits the consummation Of peace for evermore;
Till with the vision glorious Her longing eyes are blest,
And the great Church victorious Shall be the Church at rest.

Yet she on earth hath union With the God the Three in One,
And mystic sweet communion With those whose rest is won:
O happy ones and holy! Lord, give us grace that we,
Like them, the meek and lowly, On high may dwell with Thee.

THE ABOVE HYMN IS A PERSONAL FAVORITE of mine. I thought of the words to this hymn the other day when pondering current events. When one looks around it is not difficult to see that the Church is experiencing tribulation. We look at some of the laws of the land, the false teachers that abound, and the intolerance that is shown to Christians and their beliefs. Christian churches and business owners have been forced to participate in activities that go against their conscience and confession of faith. When for the same reason a service is refused, legal action is taken and the message is clear: participate or close your doors.

The Church's One Foundation was written by Samuel J. Stone in the late 1860's. At that time the Church was facing an attack from within its walls. A bishop of the Church of England was gaining a lot of popularity preaching and teaching falsely about the Pentateuch, also known as the Torah (The Five Books of Moses). He was a proponent of the documentary hypothesis, which states that the Pentateuch was not written by Moses but was derived from different independent narratives and then combined and put together by a series of editors labeled: J, E, D, and P. This theory has

been largely debunked in our time, but back then it was picking up steam in England. The Church deposed the bishop but he continued to preach and was gaining a large following.

At this time it is believed that Samuel J. Stone put together a collection of songs based on each article of the Apostles Creed, called "Lyra Fidelium" or "Songs of The Faithful." *The Church's One Foundation* was included in this collection based on the words of the creed "The Holy Christian Church: The Communion of Saints." In this hymn Stone gives the Church a clear message in times of tribulation that rings true today. The words to the following verses do not appear in our hymnal but are part of the original version:

Though with a scornful wonder Men see her sore oppressed,
By schisms rent asunder, By heresies distressed,
Yet saints their watch are keeping, Their cry goes up, "How long?"
And soon the night of weeping Shall be the morn of song.

The Church shall never perish! Her dear Lord to defend,
To guide, sustain and cherish Is with her to the end;
Though there be those that hate her, And false sons in her pale,
Against or foe or traitor She ever shall prevail.



Let us remember in these times of uncertainty the Word of our Lord: *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. (John 16:33)*

'Mid toil and tribulation, And tumult of her war,
She waits the consummation Of peace for evermore;
Till with the vision glorious Her longing eyes are blest,
And the great Church victorious Shall be the Church at rest.
God's peace.

Honor

Pastor Chuck Bylka
South Range, Michigan

Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;) That it may be well with thee, and thou mayest live long on the earth.

Ephesians 6:1-3

IN THE MONTH OF MAY, we observe two holidays that specifically remind us of the importance of honor: Mother's Day (May 8th) and Memorial Day (May 30th). On these two days we are simply reminded to do that which we are truly called to do every day. Honor.

In his small catechism, Martin Luther provides a meaning for the fourth commandment that involves honoring not only father and mother, but all those who are in authority over us. The Apostle Paul also tells us this in his letter to the Romans.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

Romans 13:7-8

We bestow honor to whom honor is due, not only because of what they have done for us, but also because God has commanded us to do so. He has graciously called authority figures to serve us. It is this aspect of service that calls us to honor. *And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. (John 12:23-27)* Jesus teaches us that the path to honor is through service to others, even to the point of death. Jesus took this very path, which led Him to the Cross in order to win forgiveness of sins, life and salvation for you and me. He now bids us to follow Him.

We remember how our mothers have given so much of their lives to serve their children, just as we remember how many men and women in the armed forces have given their lives in service to their country. In their service, they are simply reflecting the True Servant, the One to whom belongs all honor and glory: Jesus Christ our Lord.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. (Revelation 5:12-13)

Yours in Christ.

The Fourth Commandment: Thou shalt honor thy father and thy mother.

To this estate of fatherhood and motherhood God has given the special distinction above all estates that are beneath it that He not simply commands us to love our parents, but to honor them. For with respect to brothers, sisters, and our neighbors in general He commands nothing higher than that we love them, so that He separates and distinguishes father and mother above all other persons upon earth, and places them at His side. For it is a far higher thing to honor than to love one, inasmuch as it comprehends not only love, but also modesty, humility, and deference as to a majesty there hidden, and requires not only that they be addressed kindly and with reverence, but, most of all, that both in heart and with the body we so act as to show that we esteem them very highly, and that, next to God, we regard them as the very highest. For one whom we are to honor from the heart we must truly regard as high and great.

We must, therefore, impress it upon the young that they should regard their parents as in God's stead, and remember that however lowly, poor, frail, and queer they may be, nevertheless they are father and mother given them by God. They are not to be deprived of their honor because of their

conduct or their failings.

Therefore we are not to regard their persons, how they may be, but the will of God who has thus created and ordained. In other respects we are, indeed, all alike in the eyes of God; but among us there must necessarily be such inequality and ordered difference, and therefore God commands it to be observed, that you obey me as your father, and that I have the supremacy. Learn, therefore, first, what is the honor towards parents required by this commandment, to wit, that they be held in distinction and esteem above all things, as the most precious treasure on earth. Furthermore, that also in our words we observe modesty toward them, do not accost them roughly, haughtily, and defiantly, but yield to them and be silent, even though they go too far. Thirdly,

that we show them such honor also by works, that is, with our body and possessions, that we serve them, help them, and provide for them when they are old, sick, infirm, or poor, and all that not only gladly, but with humility and reverence, as doing it before God. For he who knows how to regard them in his heart will not allow them to suffer want or hunger, but will place them above him and at his side, and will share with them whatever he has and possesses.

Luther's Large Catechism

The Power of the Tongue

Ken Helmes; Espoo, Finland
January 1996 CM

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

James 3:3-14

MAY GOD'S GRACE CONTINUE TO BE WITH US individually and as a body of believers. We hear much about the dangers of deep, obvious sins such as adultery and murder. But we also need to, at times, consider the words that James writes.

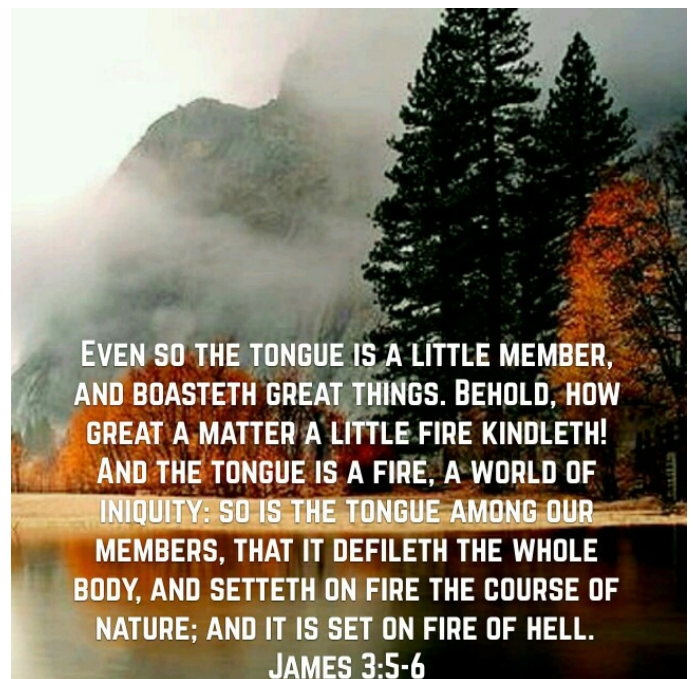
He is writing to Christian people, not unbelievers. If we would stop and consider the power and influence of each and every word we speak, I'm sure we would all choose our words more carefully. With our words we can build up or tear down.

James begins by explaining the power of the tongue and its role in our corrupt nature. He later speaks of *bitter envying and strife*. What is it that causes us to curse, lie, speak evil of our brother or sister, etc.? The motives can be many, and all are contrary to the Word of God. Perhaps we are jealous and want to bring our neighbor "down a notch or two." Maybe our brother or sister has offended us and instead of going to take care of the matter by talking to them, we begin to tell others what so-and-so did. Maybe we recognize our own corrupt nature and want to draw attention away from ourselves by pointing at others. The reasons can be many, but as James writes: *Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.*

Christ, in His Sermon on the Mount, clearly teaches how we ought to treat our brother and sister: *Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.* (Matthew 7:12) We can have a great understanding of Scripture and doctrine, but if we cannot by the power of God's Spirit bow in obedience to His teachings and walk according to them in our daily lives, this understanding is worth nothing.

We don't accomplish this obedience by our own power, but God can give strength to us in this matter as well as in any other.

Let us consider Noah's three sons and how they reacted when they found their father drunken. Ham ran and told his two brothers. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. (Genesis 9:23) God forbid that we should ever condone or uphold sin, but we are to bear one another's burdens (Galatians 6:2) and in meekness instruct those who oppose themselves (2 Timothy 2:25). As Shem and Japheth, we need not speak of our neighbor's weaknesses. And if we do hear that our neighbor is struggling, we should confirm the matter before assuming the worst. As we read in the Catechism, we should put the best construction on all that he does.



Jesus had to bear the weight of each and every one of our sins. There is none righteous (Romans 3:10). We need to pray to God to preserve in us a knowledge of sin so that we can continue to look to Jesus in faith and hope. We need to pray that God would give us grace to repent of the beam in our own eye before we begin to try to remove the mote from our neighbor's eye.

James writes at the end of the third chapter: *Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.* (James 3:13-18) Peace through the blood of Christ which cleanses us from all sin. Peace through a clean conscience before God and man. May God grant us humble hearts and willing minds. ~

Joy at Emmaus

Gwen Wilson
Ridgefield, Washington

Dear Children,

I thank God this day that each of you are believers in Him and His Son Jesus, and I pray that He will bless you in your faith. I pray also that He will bless you today.

We are now in the Easter season. It is needful and necessary that we stop from our busy lives to remember Jesus' death and resurrection. So much happened during that time and I would like to share with you something that happened after Jesus arose.

AFTER JESUS DIED, HE AROSE THE THIRD DAY, just as He said He would. About midday two of His disciples left Jerusalem where the crucifixion had taken place and walked toward a town called Emmaus, two and one half miles away. Something special happened on the way.

As the two disciples were walking along, they talked of the events that had just taken place. They were very sad because their Lord died on a cross and was now taken away from them. As they were talking Jesus Himself appeared suddenly, and He walked with them and listened to what they are saying. Did these men recognize Jesus? Not at all. The Bible says, *But their eyes were holden that they should not know him.* (Luke 24:16)

Jesus asked them what they were talking about and also why they were so sad.

And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

And he said unto them, What things?

And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. (Luke 24:18-20)

Cleopas did not know he was talking to Jesus Himself and he was telling Jesus all about Jesus' own death. Jesus already knew everything but pretended not to. I like that.

Jesus listened patiently and then said, *O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?* (Luke 24:25-26)

Then Jesus spoke unto them all the Scriptures that made mention of His coming to earth and dying for the world. These Scriptures can be found in the Old Testament as far back as the promise in the Garden of Eden. Jesus knew He was to die for the sins of the whole world so that we might be saved. After Jesus told the two disciples all these things, they still did not know who they were with.

By and by they reached Emmaus and it was already evening. Jesus acted like He was going to go farther, but the disciples asked Him to stay the night with them, so He did.

They sat to eat, and Jesus took the bread, blessed it, brake it and gave it to the two disciples. And their eyes were

OPENED, AND they knew Him; and He vanished out of their sight (Luke 24:31).

Imagine that! These two disciples finally learned that they had just spent the whole afternoon with their beloved friend, Jesus, and He so quickly disappeared that they can't even talk more with Him. I know that they were totally amazed and very happy that they saw their Lord once more, because they missed Him very much. They were at a loss without Him near.

I can only imagine the conversation between these two after Jesus disappeared. The Word tells us some of what they said: *Did not our heart burn (feel excited) within us, while he talked with us by the way, and while he opened to us the scriptures?* (Luke 24:32) These two wasted no time in going to find the other disciples back in Jerusalem as now they were so excited that they had seen their Friend and Master, Jesus, and had to tell the others.

They found the other eleven gathered together and told them, "Jesus is risen indeed." They also told in excited voices of their visit with Him on the road to Emmaus. As they were speaking, THERE stood Jesus in the room. Were the disciples excited? NO! They were scared as can be. Jesus always calmed people's fears by saying, "Peace be unto you."

I can imagine that Jesus felt bad for them as they showed so much fear. They thought they were seeing a ghost or something. He asked them why they were so troubled and even showed them His hands and feet and made it clear that He was Jesus. He could see that they sort of believed what He was telling them, but He could also see that they needed

more proof. He then asked if there was any food He could have. He was given some broiled fish and honeycomb, and He ate some. He told them, "Spirits don't have flesh and bones and eat food. See, I am real." He explained again all the things He taught them about Himself, and that it was necessary that He suffer. He then told them to go and preach repentance and forgiveness in His name, to all the world. All the disciples saw Jesus a few times after He arose. Shortly after this meeting with the

disciples, Jesus led them all out to Bethany and a cloud received Him out of their sight, and He went to be with His Father-God in heaven.

We can't see Jesus in person but we can see how He lives in our lives and other people's lives that serve Him. We can talk to Him anytime, anywhere, and about anything. We should thank Him with all our hearts that He died for us. He died for us because He dearly LOVES us and wants to save us to come live with Him and God in heaven, FOREVER!

Rejoice, our Lord is risen and He is alive! God keep you all in His care.

God's peace.



Road to Emmaus Fritz von Uhde
Courtesy of Wikimedia Commons

This Temporary World

Pastor Gerry Southerton
Esko, Minnesota

IN WATCHING THE NEWS OF THE DAY, it seems as if the world is falling apart all around us. We see and hear the threat of war, the riots in our streets, and the redefining of marriage. Though all these things seem to be out of control, we, as believers, have nothing to fear. We serve the One who has overcome the world.

And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

Matthew 24:6-14

I am not saying that the end of day is here today—even though it could be. What I'm saying is that what Jesus told His disciples (and we have received this same word) is still true. And Jesus told the disciples (and us) not to be alarmed about these things that were and are happening, but to endure. The thing is, even though we know that this world is a fallen place, we tend to idealize it, and envision it to be like heaven where all people live in peace. Like paradise. Like the Garden of Eden. But the Garden of Eden is where the problems began.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. (Gen 3:1-7)

Adam and Eve sinned. Sin entered into the world in the Garden, and with it came all the problems of the world. All these things we see going on in our fallen world we think are new, but history and the Old Testament tells us that people sinned just as badly back then as they do today. Sin is the problem in our world. There are no new problems developing in our world. Men have been killing each other since the first offspring: Cain and Abel.

And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat

thereof. And the Lord had respect unto Abel and to his offering: But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. (Genesis 4:1-8)

Sin is the reason that we see, hear and read about all the “terrible” things happening. And it is not going to change until we see the coming of Jesus Christ and we have a new heaven and a new earth that are permanent and everlasting, unlike our temporary world.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. (Revelation 21:1-6)

In our temporary life in this world, we will always face the results of sin. This is our present reality until the day that God calls us home or

Jesus comes back and we have our true, permanent, everlasting reality. Jesus told us (and His disciples) that even though we face tribulation and trials here, we should not worry because He has overcome the world. *Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. (John 16:31-33)*

Thanks be to Him that this world is not our home. So, as Jesus said, “Take heart.” He has overcome the world. Look to God who calls all people to repent of our sin and keep our eyes on the One who has overcome the world. And like the words of a hymn, “Turn your eyes upon Jesus, look full in His wonderful face; and the things of earth will grow strangely dim in the light of His glory and grace.” (Helen H. Lemmel) ~



The Right Application of the Law

Martin Luther
August 1949 CM

THE LAW TEACHES US TO RECOGNIZE the unwillingness and perversity of our minds. They are wholly sinful before God. Where is the holiness in performing with the hands required duties when our hearts are unkindly disposed toward the law and the law-giver? Indeed, ill will toward the law is very sinful. Note, what Paul calls knowing sin by the law is coming into conflict with it, feeling and experiencing the perversity of our hearts and eagerly striving after grace.

Grace removes disinclination and generates a willing, cheerful spirit—a spirit giving us sincere good will for the law and enabling us to perform our duties voluntarily, without constraint, our only motive being pure delight in righteousness and the law, while we are uninfluenced by expectation of reward or by fear of punishment. Thus, of the slave a child is made; of the bondservant, an heir.

The faith of Christ alone can create such a spirit, as sufficiently stated before.

Very aptly has Paul styled works without faith “works of the law.” For the law forces them; they are simply compulsory works.

Now, the law demands the heart also. It desires a willing obedience. A willing obedience may be said to be not only “a work of the law,” but “a heart of the law;” not only hands of the law, but will, spirit and all powers of the law. As *Psalm 1:1-2* declares, *Blessed is the man whose delight is in the law of God and in his law doth he meditate day and night*. Such a spirit the law demands, but it does not create it; nor is human nature able of itself to produce it. Hence, the law oppresses the soul and condemns it to hell as disobedient to God’s commandments. Anguish and distress of conscience follow. This is the time appointed of the Father. So we also, when we were children, were held in bondage under the rudiments of the world.

Paul qualifies “rudiments” by the phrase “of the world” because the self-righteous, while boasting obedience to the law, observe it only externally with worldly things, such as days, meats, apparel, places, persons, vessels, and the like. These are all of this world, and such is the extent of the works of the law.

But faith, independent of the world, hangs upon God and His Word and His mercy, and justifies us, not by works or any other worldly things, but by the eternal invisible grace of God. Therefore, the Christian gives no heed to the rudiments of this world, but regards the fullness of the eternal blessings.

Here, indeed, is evident the necessity for the law and purpose it serves—God’s design in it—its office being twofold: first, to preserve discipline in the world; to impel the world to an honorable outward life, a life in which we can dwell together without devouring one another as it would were law and fear and punishment lacking, and as formerly was the case with certain heathen. This is why God did not in the New Testament dispensation abolish the secular sword.

Secondly, we see three attitudes toward the law; that is, mankind conducts itself in three ways with reference to it. Some disregard it utterly, and boldly oppose it by a dissolute life. To them it is practically no law. Others, because of the law, refrain from such a course and are preserved to an honorable life. But while outwardly they live within the law’s

prohibition, inwardly they are enemies of this their tutor. The motive of all their conduct is the fear of death and hell. They keep the law only externally; rather, it keeps them externally. Inwardly, they neither keep it nor are they kept by it. By faith the third class observe it both externally and with the heart.

There is considerable difference between observing the law and being preserved by it, between keeping and kept. The first class neither keep it nor are kept; the second are kept; and the third keep it.

Thus, mark you, has Christ given us spiritual freedom from the law. He did not abrogate, did not destroy, the law. But He changed the heart which before was unwilling under the law. He so benefited it and made the law so desirable that the heart would have no greater delight and joy than in the law. The heart would not willingly have the law fail in one tittle. Grace does not abrogate the law, which he now recognizes as right, good and holy, but produces another heart in him, a heart to love that right, good and holy law.

The law demands a joyous and free and ready will; this its subjects have not, nor can they have it of themselves. Faith in Christ alone produces it. Where such a spirit exists, the law ceases its demands.

Faith liberates us from the law. Not a physical liberation, effected by separating us from the law, by removing us forever from its jurisdiction, but freedom in the sense that we satisfy the demands of the law; we satisfy it by knowing and possessing the Holy Spirit, who brings us to love the law.

The law did not desire works. Works could not appease it. It desired love. Only our love could satisfy it. Without love it would not release us—would not be remunerated.

The law continually chastises us as sinners and transgressors and threatens us with death and hell, until Christ comes and bestows His spirit and His love through the faith. Then we are free from the law. No longer it demands, no longer chastises, but lets the conscience rest. No more it terrifies with death and hell. It has become our kind friend and companion.

The tutor’s release of the pupil does not mean the death or departure of the tutor, but spiritually, that the child has been changed, and can do what the Father wished the tutor to teach him. Likewise the law releases us, not by its passing, not by being abrogated, but spiritually.

Hence, I have used the figures of the pupil and tutor as a beautiful and striking illustration whereby we may rightly understand the law. The outward use of the law (or tutor) in shutting us up and producing outward piety is so well established, so emphasized by all teachers and books, and besides so closely approaches human nature, that it is difficult for us to recognize its second office of magnifying inward sin. I may well liken the two offices to a pair of scales, one empty and the other full.

He who is under the law, and works unwillingly, is a servant, as the preceding sermon declares.

But whosoever has faith and cheerfully works, is a child, for he has received the spirit of Christ.

No other faith is effective. No other faith is the right faith; let one believe in God as he will. ~

The Atonement of the World

Lois Matson
Yacolt, Washington

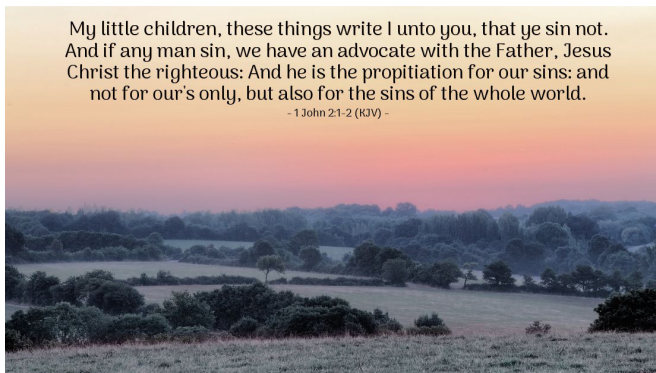
THE SCRIPTURE SAYS THAT ALL HUMANS, by the fall of Adam, are under sin, and the wages of sin is death. Therefore, all humans have been doomed to death by our inheritance of Adam's sinful nature. No one is righteous, and no one seeks after God: *...we have before proved both Jews and Gentiles, that they are all under sin; As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.* (Romans 3:9-12)

Since all have sinned, and all are sentenced to pay for sin with their very lives, our fate would be truly bleak without an Advocate to stand in our place. But we have an Advocate! My little children, these things write I unto you, that ye sin not. **And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.** (1 John 2:1)

Did Jesus really pay for ALL sin, every sin that has ever been committed since that first sin of our foreparents, to the very last sin that will be committed just prior to the return of Christ? Yes! The concept of the "Universal Atonement" has been held by the Christian Church since the time of the Apostles, and the Scripture upholds this doctrine. John continues in his first epistle: **And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.** (1 John 2:2)

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- 1 John 2:1-2 (KJV) -



John also writes of John the Baptist in his gospel: *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.* (John 1:29)

Both John the Baptist and John the Apostle pointed to Jesus, and our purpose is the same: to tell others of the Lamb of God. We are to bring them to the hearing of the Word, and let that Word do its work to enlighten, convert, and save them. The Formula of Concord, written in the 1500's, says (in

Article IX, paragraphs 28-29):

...we must in every way hold sturdily and firmly to this, that, as the preaching of repentance, so also the promise of the Gospel is *universalis* (universal), that is, it pertains to all men, (Luke 24:47). For this reason Christ has commanded that repentance and remission of sins should be preached in His name among all nations. For God loved the world and gave His Son, (John 3:16). Christ bore the sins of the world, (John 1:29), gave His flesh for the life of the world, (John 6:51); His blood is the propitiation for the sins of the whole world, (1 John 1:7; 2:2). Christ says: Come unto Me, all ye that labor and are heavy laden, and I will give you rest, (Matt. 11:28). God hath concluded them all in unbelief, that He might have mercy upon all, (Rom. 11:32). The Lord is not willing that any should perish, but that all should come to repentance, (2 Pet. 3:9). The same Lord over all is rich unto all that call upon Him, (Rom. 10:12). The righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe, (Rom. 3:22). This is the will of Him that sent Me, that every one that seeth the Son and believeth on Him may have everlasting life, (John 6:40). Likewise it is Christ's command that to all in common to whom repentance is preached this promise of the Gospel also should be offered (Luke 24:47; Mark 16:15).

And this call of God, which is made through the preaching of the Word, we should not regard as jugglery, but know that thereby God reveals His will, that in those whom He thus calls He will work through the Word, that they may be enlightened, converted, and saved. For the Word, whereby we are called, is a ministration of the Spirit, that gives the Spirit, or whereby the Spirit is given, (2 Cor. 3:8), and a power of God unto salvation, (Rom. 1:16). And since the Holy Ghost wishes to be efficacious through the Word, and to strengthen and give power and ability, it is God's will that we should receive the Word, believe and obey it.

For whether we be beside ourselves, it is to God: or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. (2 Corinthians 5:13-15)

All were dead, and One died for all. Therefore, we who live through Him should not live to ourselves, but to Him who died for us, and rose again. The love of Christ constrains us to tell others about Him. ~

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Send articles for publication to:
Lois Matson, Editor
Email: cm@apostoliclutheran.org
Phone: (360) 904-6951
Postal Mail to:
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Anders & Clara Sundqvist, Managers
THE BOOK CONCERN
PO Box 2126
Battle Ground, WA 98604 USA
Phone: (360) 896-7344
Email: books@apostoliclutheran.org

Apostolic Lutheran Church of America

www.apostoliclutheran.org

Western Mission: western@apostoliclutheran.org

Eastern Mission: eastern@apostoliclutheran.org

Foreign Mission: foreign@apostoliclutheran.org

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The Promise of Spring

Jay Weidner
Laurium, Michigan

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

Romans 8:18-23

HERE IN THE UPPER PENINSULA of Michigan we're still waiting for spring. We got a little glimpse of it on Easter Sunday but we still have too much ice and snow to call it spring. Yet we wait, because when spring and summer come it is so beautiful here that it's worth the wait.

Saint Paul knew about waiting for something worth waiting for. He speaks very clearly of it here in these verses from Romans 8. In fact all of creation is waiting for the same thing. Everything created is waiting for God's offspring to be revealed. While we long for spring, all of creation is longing for its eternal spring. That spring will be revealed when Jesus Christ brings the consummation of all things. Then Jesus Christ will be fully revealed, all of creation will be revealed in its newness and we will be revealed as well as new creatures who have been hidden in Him. In that day our time of hiding will be over and what we have been since the resurrection of Jesus will be plainly available to sight. Now we are cloaked by the fallen fleshly being but in the time to come we will receive a new body made complete in our Savior, Jesus Christ. Still only the manifestation is future, we are already new in Christ, our new birth is a past event and Paul uses its announcement to direct us to live as new beings in the Spirit of our God. We may and should live in this newness here which the apostle teaches in the earlier portion of this chapter, the newness provided for us in the resurrection is available to us now and the Holy Spirit is the "down payment" of this gift.

So we wait for the consummation even as we wait for spring. Like the promise of spring the land waits covered with a blanket of snow, but unlike the land the children of God wait already having received the promise in the Spirit and now we are called to bring this "spring" to the earth. May God give us His grace to bring the announcement of the spring of His Son from the tomb to all of the waiting creation. ~

Mother

It's midnight now as I watch you sleep In your hospital bed so white;
I hear your labored breathing As I watch you through the night.

Your eyes are closed, you cannot see, You do not know I'm near –
I speak your name, you do not answer; My voice you cannot hear.

My tears fall softly on your eyes, The tears you cannot weep –
This heart that longs for you to hear Prays you'll waken from your sleep.

But nights went by and days passed, As your children stood by you.
One last time you looked at us, Then sighed and life was through.

Now we stand by a different bed Where eternal sleep is thine.
I kiss your cheek, your eyes now closed, Then touch your hand with mine.

Oh Mother, hear our voices, Our hearts in silent prayer –
Our memories of you are endless; They're with us everywhere.

And so we place you in God's hands And know, that He above
Will care for you and give you peace As we leave you with our love.

Judy Krankkala
Submitted by Alvar Helmes; Battle Ground, Washington

For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.

Isaiah 66:12-13

Happy and Blessed Mother's Day!