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Ein Prediger muss nicht allein *weiden*, also dass er die Schafe unterweise, wie sie rechte Christen sollen sein, sondern auch daneben den *Wölfen wehren*, dass sie die Schafe nicht angreifen und mit falscher Lehre verfolgen und Irrtum einfuehren.

Luther

Es ist kein Ding, das die Leute mehr bei der Kirche behaelt denn die gute Predigt. — *Apologie, Art. 24*

If the trumpet give an uncertain sound, who shall prepare himself to the battle? — *1 Cor. 14:8*

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withdrew from the Conference and under present conditions did not desire to take part in the same.<sup>53)</sup>

Thus a great attempt to unite Lutherans in America came to an end. That the Conferences produced results, however, cannot be doubted. The formation of the Synodical Conference of 1872 may safely be listed among the fruits of these endeavors.

Richmond Heights, Mo.

E. L. LUEKER

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## Outlines on the Standard Gospels

### Tenth Sunday after Trinity

Luke 19:41-48

Three times the Scriptures speak of Jesus' weeping or shedding tears: in our text, in John 11:35, and in Heb. 5:7. — How strange that the Son of God, great God Himself, should weep, as if He were a weak being like ourselves. The subject takes us to the mystery of His divine-human person, which we shall praise and adore throughout eternity. Today let us inquire about

#### The Significance of the Tears of Jesus

which He wept over the city of Jerusalem.

1. *The tears remind us that sin will be punished.* As the omniscient God, Jesus, with His mental eye, saw the scenes of bloodshed and destruction which were to take place in and about Jerusalem in 70 A. D. They are briefly sketched in His words. Josephus

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53) "Die Redaction der 'Lutherischen Kirchenzeitung' von Columbus erklart mit Bezugnahme auf die an sie eingesandte Anzeige der naechsten Sitzung der genannten Conferenz, dasz sie oeffentlich und foermlich von ihr Abschied nehme, da sie unter bestehenden Verhaelt-nissen keine Lust mehr habe beizuwohnen." — *L. u. W.* VI, 153.

Strained relations had arisen between the Ohio and the Missouri Synod because of the difference of opinion that had arisen as to the course to be taken toward Pastor H. Koenig of Wapakonetta, Ohio. The Missouri Synod charged him with unionistic practices inasmuch as he received Reformed people to Communion. It also felt that Koenig had unjustly withdrawn from the Missouri Synod. The Ohio Synod justified Koenig. This action evoked the following statement from the *Lutheraner*: "Als die Missouri-Synode vor einigen Jahren der Ohio-Synode die Bruder- und Friedens-Hand reichte, der Herzenskuendiger weisz es, in der lautersten Gesinnung, ohne irgend welche selbstsuechtige Nebenabsichten, da haetten wir nicht gemeint, dasz der hoffnungsvolle Bund so bald ein Ende und zwar ein so klaegliches nehmen werde. Dasz allein die Ohio-Synode daran Schuld traegt, wird, wo noethig, bei anderer Gelegenheit gezeigt werden. Moechte sie von der betretenen Bahn umlenken und dadurch unsre nothgedrungene Abwehr unnoethig machen!" This notice was published shortly after the Fourth Free Conference in 1859 (*Luth.* XV, 204, footnote).

says, "The number of those who perished during the whole siege was 1,100,000." (*Jewish War*, VI, 9, 3.) The horrors caused by famine, internal conflict, cruelty of the Romans, were simply indescribable. The tears of Jesus indicate that something terrible was coming.

Why these miseries? Jerusalem did not recognize the things pertaining to its peace, the things which Jesus offered: forgiveness and spiritual happiness. Instead of accepting Him and His Gospel, it rejected Him. The truth of the message of Jesus was hidden from its eyes. The fault lay with Jerusalem itself. The people did not understand because they did not wish to understand.

Our world is bathed in blood today. The cause is sin, worship of Mammon, rejection of the good news of redemption, self-righteousness, exaltation of the human mind, pride, service of the flesh. The message of Jesus is rejected. People do not understand it because they do not want to understand it.

The slaughter and the resulting miseries of the present time remind us that the final Judgment with its subsequent woes is coming and may not be far away.

The Jews may have thought the solemn prophecy of Jesus, if they heard about it, an idle threat, because one year after the other elapsed and nothing happened. Many of our people are still, in spite of the scourge of the war, walking in carnal security. They do not believe that the eternal punishment is coming. If the Savior were sojourning visibly in our midst, He would weep over such people, indicating to them the approach of their doom.

Are we spiritually awake? Cf. Luke 13:1-5.

2. *The tears of Jesus furthermore betoken love.* Many a time He had tried to induce Jerusalem to accept His message. That the city will not have Him and as a result will have to suffer, touches Him deeply; He weeps. He would like to save it. His efforts when He preached repentance were not mere gestures. The love of Jesus for sinners is one of the great realities of the universe.

Even with His rejection on the part of Jerusalem before Him, He cleanses the Temple, removing hindrances of the service of God (v. 45 f.). And He preached His life-giving message, doing it so eloquently that everybody listened (v. 48).

The Jews were callous toward the *message* of Jesus. His *tears* should have convinced all who saw them that He was yearning for the rescue of this city and that its doom was not what He desired, even though it was richly deserved.

Let the tears of Jesus proclaim to us today that He loves the sinner, that there is help in Him against the guilt, punishment, and power of evil-doing. Though we are totally unworthy, He desires to come to our aid.

Many a boy whom the words of his mother did not influence was moved by her tears. Let the tears of Jesus melt the opposition in us. Let those that despise Him and that have selected sin as their master instead of Christ contemplate His weeping. Will they continue to despise His love?  
W. ARNDT

### Eleventh Sunday after Trinity

Luke 18:9-14

Two men: they go where they belong. Two worshipers: the one displaying a sense of sufficiency, the other a sense of need. Two prayers: different, but each the expression of a religion. Two religions: the one out of place, the other in place. One Temple. One God, and this one true God renders the one decisive judgment.

#### Thank God for Drawing You to This Church!

*1. Here the self-made saint is denounced a sinner by God's judgment.*

a) The Pharisee was a self-made saint, v. 9. His prayer reveals an attitude of arrogance, of haughtiness, toward God and man. It betrays his self-satisfying and self-sanctifying religion, pompously lugged into the Temple which was dedicated to the true religion.

b) This is the natural religion. It teaches salvation by works, by the effort of avoiding evil, v. 11, and doing good, v. 12, from the motive either of fear or of pride, toward the attainment of moral perfection and sainthood before God and man: self-exaltation, vv. 9, 14. Nicodemus had it and brought it to Jesus before he was reborn. Saul of Tarsus had it before his conversion. Luther had it before he found the Gospel. And Luther says: Everyone has an unshorn monk in his bosom. — Most self-made saints of today do not repair to our church, which is God's temple. But many have endeavored to introduce the Pharisee's religion into the Church of God, either to replace, or to grant it equal rights with, the only true religion. They have succeeded in many other churches, where they gained tolerance first and then supremacy. Let us search diligently our own hearts and purge out the old leaven of self-righteousness.

c) God's judgment, v. 14. (a) God's judgment is sure and decisive in the condemnation of the self-made saint, whom it solemnly condemns as a sinner. (b) Therefore the self-sanctifying religion is not only dangerous; it is actually debasing, damnable, damning. (c) The prayer of the self-made saint avails nothing; it is an abomination to the Lord.

d) Thanks to God that the natural religion is barred from our

Church! Let none defile this temple of God. Do not enter here except with the dual purpose of forever renouncing, attacking, and subduing the natural religion in yourself and others and forever accepting, defending, and promoting loyalty in yourself and others, the true religion, for the sake of truth and for the salvation of soul and body.

2. *Here the sinner is made a saint by God's mercy.*

1. Like the publican, we are sinners by nature and by choice. God's Law condemns us and leads us to despair. The Gospel urges us to accept by faith God's grace and mercy in Christ, and it works in us the desire and power to believe. That was the religion to which the Temple was dedicated. The publican was in the right place. Ps. 51:17.

b) The publican's prayer expresses his faith. Though he calls himself *the sinner*, like Paul, 1 Tim. 1:15 b, he trusts God for mercy, for the grace revealed in that Temple. Contrition and faith.

c) In mercy God justified, in mercy He made a saint, of the sinner, v. 14.

d) The true religion, revealed by God, requires and generates trust and confidence in the mercy of God in Christ. This is the only saving religion. Rom. 3:21-26. This church and congregation, in all its features and functions, such as the Sacraments, the sermons, the prayers, the hymns, the services, proclaims this one divine, saving religion. Rom. 8:34.

e) This church, therefore, is the right place for all sinners. Ps. 51:17; John 6:37; Matt. 11:28; Is. 42:3.

f) Thank God, you who came as sinners and leave justified. Living saints, go on your way rejoicing. G. H. SMUKAL

## Twelfth Sunday after Trinity

Mark 7:31-37

The text reports one of Christ's marvelous works. Works are an indication of what is in a man. Christ's compassion and power are the same today as then.

### Christ's Marvelous Cure of the Deaf and Speechless Man

1. *The afflicted person*
2. *What Christ did for him*
3. *The outcome of the Lord's cure*

#### 1

The man was evidently completely deaf. Very much hampered in maintaining contact with his surroundings. Since he could not hear, his speech was also affected. His affliction left him

lonely in a busy world. Certainly a sad condition. But he is even more to be pitied because he could not hear Christ's Words. He could see the deeds of Christ, but not hear His saving Gospel.

But there were others at his time who were immeasurably worse off. The deaf man was anxious to hear Christ, but could not; others, whose sense of hearing was not impaired, did not care to hear Him. These witnessed without emotion the enthusiastic response to Christ's message, *e. g.*, of the woman, Luke 11:27; of the scribes, Matt. 8:19. They heard Christ's warning against impenitence, and His urgent invitation to enter the kingdom of God, but remained untouched by His message. Others, even more unfortunate, were outspoken enemies of Christ. In their ears the Gospel of the Kingdom took on the sound of blasphemy, John 8:40.

Sad to say, the spiritually deaf are still with us. There are those who hear God's Word as though it were the word of man; others neither read the Scriptures nor pay attention when the Word is preached in the churches. Cf. the complaints, Ezek. 12:2; Mark 8:18. They deprive themselves of the blessings which God offers in His Word. May there be no such among us.

## 2

The deaf man was fortunate in having friends or relatives who knew, and believed in, Christ's ability to cope with human ills, v. 32. They tell Christ of his need and intercede for him. It is always an act of greatest love to bring a person to Christ and to offer intercessory prayer for him. And Christ, according to His promise, did not refuse to listen. Ps. 91:15; John 15:7.

Christ's further procedure with the deaf man is related vv. 33, 34. The Lord's outward actions were no hocuspocus, but had deep significance. They were to make it very clear that whatever improvement would be brought about in the deaf man's condition was entirely attributable to Jesus alone. The climax lay in His word "Ephphatha." At the same moment happened what the evangelist relates v. 35.

In many respects the deaf man's experience is an illustration of how Christ deals with the spiritually deaf. Jesus took him aside. That is the way in which Jesus comes to the sinner when He approaches him with His redeeming grace. He takes him aside from the mass and deals with him especially. Then, again, Christ heals from spiritual deafness through outward means, the means of grace: Word and Sacraments. It is through these that He pronounces His "Ephphatha" over men. But it is in this instance the "Ephphatha" of urgent invitation of Him who seeks and desires to save those who are lost. May we heed that "Ephphatha," or if our hearts have already been opened to Him, may they remain so.

## 3

The miracle was so outstanding that it left a deep impression. Though Christ for good reasons forbade spreading the report of His deed, those who had witnessed the miracle felt constrained to speak of it everywhere, v. 36. While these people were not yet ready to bear witness of Christ in the manner He desired, yet they were able to say v. 37.

That same conclusion: "He hath done all things well," is reached in all ages by those who observe how Christ heals the spiritually deaf, lifts them out of the dreadful isolation of sin, and places them into intimate communication with Christ and God. The glory of this spiritual miracle is already apparent in this world, but it will become even more fully clear to us in eternity. Then, unhampered by the experiences of this earthly life, we shall sing of our Lord, "He hath done all things well." G. V. SCHICK

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### Thirteenth Sunday after Trinity

Luke 10:23-37

Tomorrow is Labor Day. In many churches sermons are being preached today on labor, labor organization, the relation of capital and labor. Much that will be said will have very little bearing upon real religion.

Our text also speaks of work, of doing things. It does not speak of work in the accepted sense, the labor of a bricklayer, a carpenter, a farmer, a housewife; rather it speaks of work in its connection with God and service to our fellow men. Today permit me to speak to you on

#### The Christian at Work

##### 1. *His motives*

##### 2. *His methods*

#### 1

a) Luke 10 speaks of the mission of seventy disciples and the woes of Christ. Vv. 23 and 24 speak of the high privilege of the Christian, the child of God, who has learned to know and to love His Savior. Gratitude for the privileges extended should move the Christian to work for God and his fellow men.

b) The motives of a Christian to work, especially in the kingdom of God, dare never be the motive of the lawyer, v. 25. This man's motive was to justify himself. He believed that he could save himself by keeping the Law.

God expects the Christian to be at work in His kingdom. But the motive of the Christian dare not be the motive of gaining salvation. The Savior demonstrates the impossibility of this.

The lawyer had quoted Scripture correctly (vv. 26 and 27). The Savior had undoubtedly surprised him by saying (v. 28), "This do, and thou shalt live." But the very Greek term "Keep on doing this" indicated that perfection was necessary. One slip, one neglect of duty, one sin, would spoil it all. (Jas. 2:10.)

In spite of Scriptural warning, the motive of many so-called Christians in doing church work is the hope of gaining heaven. Even Christians of long standing can surprise their pastor by their self-righteousness. These people forget the universal sinfulness of the human race. Ps. 14:3; Is. 64:6. Even St. Paul could not hope for perfection. Phil. 3:12. Our motive of doing church work, of working for God and for our fellow men, dare not be the motive of self-righteousness, of meriting heaven.

c) The Christian's motive for work in the church as well as without the church should always be the motive of love, love to God and love to his fellow men. V. 27. This love of Christians is not to be mere liking, mere affection, but it is to be the love kindled by God's love toward us, loving even our enemies, love as it was demonstrated by the Good Samaritan. Samaritans were considered pagan stock, were cursed publicly in the synagogues, and were never accepted as proselytes (cf. Lenski, *St. Luke's Gospel*, p. 382). Yet a Samaritan, motivated by love overcomes all these racial hatreds. He helped, v. 33, because he had compassion on him and not to gain things for himself.

Love should also move the Christian of today to do his work in the kingdom of God, in missions, in charity, in these days of war and universal heartache. All the works of the world without love to God and man are empty, void, and not pleasing to God. 1 Cor. 13:3.

## 2

a) Rom. 2. The Christian in his work must use the proper methods. He cannot use the methods of the priest or the Levite, vv. 31, 32. The men may have worked hard at other tasks, but here, when they had the opportunity to do good to a fellow traveler in dire need, v. 30, they passed by on the other side.

b) How different are the methods of the Good Samaritan. He was ready to do things personally, v. 34 a. Describe his activities in taking care of poor wounded traveler. He was ready to continue this work, v. 34 b. Continued help is often much more necessary, much more helpful, than momentary aid. "Help and befriend," Fifth Commandment. The Samaritan was also ready to use his money in order that others might continue his work of mercy, v. 35. The amount used here seems to be small, and still, according to values of that day, the Samaritan may have paid for two months' care in advance. (Cf. Lenski, *op. cit.*, p. 383.) Even the



lawyer testifies readily to the love and mercy and the neighborliness of the Good Samaritan, vv. 36, 37.

Christians at work may well seek to duplicate the methods used by the Good Samaritan: to work personally, to work continuously, and to work through others. The times in which we live give us much opportunity to do such work of love — war, shortage of doctors, nurses, etc. The same is true also in the field of missions and the work of saving souls. We can have this work performed through others. We are not to do this work for personal gain, for personal glory, in order to save our soul, but always to the glory of God.

E. L. ROSCHKE

## Outline on Christian Education

Mark 9:36, 37

Jesus showed His greatness by serving little children. He was building for the future. Let us in love to Him follow His example.

### Christian Education, Building Today for Tomorrow

#### I. *The importance of the task.*

Of child welfare work in general Jesus said: Matt. 10:42. How much more important is spiritual training, teaching such a child the way to eternal life and training him in Christlike living here on earth. In the broadest sense summed up in the term "education." This is the one task of the Church.

Unfortunately, we too often lose our sense of proportion and permit secondary things to enter into the church's program. Even the important work of missions is not more important. Missions and education are partners ("Go tell"; "Go teach"). The heart of mission work is education.

Educational program should not be limited to any age. Must think of the adult level also. Children need it more; the adults profit more. Church should have a program for every level.

When limited to children, we must remember that besides the church the home also has the obligation. The home should play the major role; the church supplements.

God's evaluation of the spiritual care of children:

- a) Has placed angels in special charge over them, Matt. 18:10.
- b) Take a child under your care, and you take Jesus, v. 37 a.
- c) The Church is called the mother, Gal. 4:26.
- d) Jesus pictured as taking the lambs, Is. 40:11.
- e) Peter given the special commission to feed the lambs, John 21:15.

## II. *Our part in this task.*

A. The teachers' part. Teachers in the broad sense (pastors, parochial school teachers, Sunday school teachers, etc.).

1. Appreciation of the task. If so important to God, then recognize its dignity (worth).

a) Wonder to be called into faith; added wonder that we should be called by God to serve.

b) Beauty of the task. Collector of rare items eager to show them off; artist anxious to work with his colors; poet tries to capture beauty; the sculptor molds the clay into a beautiful figure. All this is combined in the work of the teacher, who with the Word shows the beauty of God's grace, paints the passion of love and the power of sin, captures the poetry of service, molds character and life. This is a work for tomorrow, for eternity.

2. Requires faithfulness. Preparation, training, regularity, Christlike example, fervent prayer.

3. Requires hearts for children. Dealing with individuals; each soul marked for eternity by the love of God. Regular visits to the home. Individual prayers for the children.

4. Reward of the task. Sheer joy of service. Taking Jesus home. Reward of grace. Daniel 12:3 (marginal reading).

## B. The congregation's part.

1. Personal interest in the work and acquaintance with the parish program.

2. Recognize its true value. (How much time is given to Christian education in the average voters' assembly, to say nothing of the less important meetings?)

3. Pray for your schools, its teachers, and the pupils.

4. Work for it. Parent co-operation. For growth.

The future of the congregation depends largely upon the work it does in its educational program. Christian education is building today for tomorrow.

ARTHUR C. REPP

