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Be Kindly Affectioned One to Another

With brotherly love; in honour preferring one another;

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 12:10-18

The Doctrine of Christ

The Apostle Paul, in the sixth chapter of Hebrews, reminds the Christians (the believing Jews who abided in Jerusalem known as the Hebrew congregation) that the principles of the doctrine of Christ are not to be changed. They are to be left as the Saviour gave them to us. But there is room to grow in faith and in the grace of God in order to go onward on this same foundation, neither changing nor wavering from the doctrine set by Jesus Christ.

Paul went on to enumerate these principles: repentance from dead works, faith toward God, the doctrine of baptisms, the laying on of hands, the resurrection of the dead, and eternal judgement.

For, when our Lord and Saviour, in his prophetic office, began to make known the will of God to man, He said, *The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:15)*

First comes repentance from sin. Sin kills the spiritual life of man, as Paul wrote, *You hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world. (Ephesians 2:1-2)* Sin brings spiritual death.

First, one must repent of one's sin; then follows faith in God, which saves. Sorrow over sin is not enough, although it is good in the sight of God that man repents of his sins. But if he does not believe in the Lord Jesus Christ as the Scriptures teach (for remember, we have not been give the liberty to believe as we would individually want to believe), his belief is of no avail. For Jesus said, *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (John 7:38)* According to Scripture, faith in the Lord Jesus Christ centers on the forgiveness of sins in his name and for the sake of his shed blood. For, when we believe this, we may hold to God with the hand of faith.

Thus, we receive the very marrow of the Gospel of Christ. Having believed on Jesus Christ, the doctrine of baptisms comes next. Let us stop, and let me emphasize to you that baptisms is in the plural, not singular form. There is the baptism of water unto repentance, and the fire baptism of the Holy Ghost. If Christ instituted baptism by water, which is the blessed sacrament given to the children of God, not to unbelievers, then it is for the Christians and not for the purpose of making Christians. This is where some err who have not the baptism of fire. It is a blessed sacrament given to believing souls, wherein God makes a covenant with them. The covenant of grace is a precious covenant given in the Old Testament as the covenant of circumcision. They, who wanted the Lord to be their Father, entered into the covenant with Him. Abraham was a full-grown man when he was circumcised; and afterward, children eight days old were brought into the temple, given a name, and circumcised. It is the same with baptism. The people who believed on the Lord Jesus Christ were baptized, and later, the children. Surely we cannot find better Christians than infants, who were acceptable to the Lord. They have committed no actual sin,

and in their hearts is no unbelief. I know of no better Christian than he whose conscience is clear, and in whose heart is no unbelief.

Jesus said, *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark 10:15)*

Surely there are none who could refuse them the sacrament of baptism. Still, the baptism of fire or the Holy Ghost is just as precious. In Samaria, Philip preached the Word of God, and they who believed were baptized. When this became known in Jerusalem that the Samaritans had received the Gospel of Christ, John and Peter were sent there. They found some people who had believed and been baptized with water, but had not been baptized with fire. *Then laid they their hands on them, and they received the Holy Ghost. (Acts 8:17)*

**"They their hands on them,
and they received
the Holy Ghost."**

And when Simon the sorcerer saw that, through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, *Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.*

But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. (Acts 8:19-22)

We see in Ephesus how, when Paul arrived, he found those who had been baptized, and asked, *Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. (Acts 19:2)* And Paul asked, *Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.*

And when Paul had laid his hands upon them, the Holy Ghost came on them. (Verses 3-6) This was the baptism of fire.

To the principles of the doctrine of Christ belongs also the resurrection of the dead and eternal judgement. If any doubt this, let him read Revelation 20:11-15. We have no liberty to alter it.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man

according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. (Revelation 20:11-15)

People in this age think it unnecessary to truly repent; to ask for the forgiveness of sins, and to receive this forgiveness by the laying on of hands by the children of God. They do not think that it is the only way to be "born again." Beloved, we care not what men think. Our concern is what God thinks. *For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. (Isaiah 55:8)*

Let us remain on this foundation, but grow on in grace, in faith, in wisdom, and in love. Then, beloved, we go forward to that goal which has been set before the child of God, where that which is in part is changed into fullness of the glory of God.

Paul reveals what happens to those who leave this foundation. They become as ground *which beareth thorns and briers [and] is rejected, and is nigh unto cursing; whose end is to be burned. (Hebrews 6:8)* They go backsliding into sin, growing in their own estimation instead of in the righteousness of Christ. Man's own righteousness takes hold of him. His own holiness is put on a pedestal where he thinks quite highly of himself.

That is the sheep that has gone astray up into the mountain. Jesus spoke doubtfully, for the Good Shepherd wants to find the lost sheep, but He said, *If so be that he find it . . . (Matthew 18:13)*

May God ever keep your consciences tender and your hearts responsive to his Spirit and to his love. May God bless you so that you may never depart from this foundation.

Remember, beloved, that there is sufficient grace that the blood of Christ can cleanse you. Strengthen those in your midst whom you know are weak so that they may grow in grace, in faith, and in the lively hope of eternal life.

The last portion of this Scripture deals with the sure promises of God; how all of his children can stand upon the firmness and security we have, taking refuge by faith in the Saviour.

That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. (Hebrews 6:18-20) He took Abraham as an example; how He fulfilled his promise to Him.

What are the *two immutable things, in which it was impossible for God to lie?* I believe that the first is the Word of God, which is changeless, imperishable, and remains forever. *Behold, I have told you before. (Matthew 24:25)*

The second is the Saviour: *Jesus Christ the same yesterday, and to day, and for ever. (Hebrews 13:8)* He is as changeless as the Word of God, for He is the Word of God.

**"Jesus Christ the same
yesterday, and to day,
and for ever."**

These two immutable things we all have who believe on Him according to the Scriptures. They are the anchor and the refuge of the soul given unto man.

Here we see, beloved, that the same Jesus who came down from his glory on high returns to that glory. The way led from Heaven to earth. We see his footsteps from the manger of Bethlehem to Gethsemane, into the court of the high priest and up the hill of Golgotha to the place of the skull, where He shed his blood to the very last drop. There He paid the penalty for sin and won for us pardon and redemption. We see how the way led to the sepulchre, which opened when He arose the third day, and to the Mount of Olives, where He was received by the Father, and now sits on his right hand.

We, who are anchored to our Lord and Saviour, are anchored within the veil (Hebrews 6:19); that is to say, his flesh. And if the hope with which we are bound to Him is the bond of faith, love, and his Spirit, nothing on earth can keep us from entering into that glory. *For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. (Romans 8:38-39)*

Let us hold fast our profession that binds us to Him. You, who are without, tossed about in the storm of divers doctrines, can be gathered out of the storm. Just come as you are, trusting wholly on Him and his Word.

May God bless you one and all. Amen.

Andrew Mickelsen

Translating the Bible

Martin Luther was called to present his nation with the Scriptures of God. That same God, who had conducted John to Patmos, there to write his revelation, had confined Luther in the Wartburg, there to translate his Word. This great task, which it would have been difficult for him to have undertaken in the midst of the cares and occupations of Wittenberg, was to establish the new building on the primitive rock and, after the lapse of so many ages, lead Christians back from the subtleties of the schoolmen to the pure Fountainhead of redemption and salvation.

The wants of the Church spoke loudly; they called for this great work; and Luther, by his own inward experience, was to be led to perform it. In truth, he discovered in it the repose of the soul which his agitated conscience and monastic ideas had long induced him to seek in his own merits and holiness. The doctrine of the Church and the scholastic theology knew nothing about the consolations that proceed from faith. The Scriptures, however, proclaim them with great force, and there it was that he had found them. Faith in the Word of God had made him free. By it, he felt emancipated from the dogmatic authority of the Church, from its hierarchy and traditions, from the opinions of the schoolmen, the power of prejudice, and from every human ordinance. Those strong and numerous bonds which, for centuries, had enchained and stifled Christendom were snapped asunder, broken in pieces, and scattered round him; and he nobly raised his head, free from all authority except that of the Word. This independence of man, this submission to God, which he had learned in the Holy Scriptures, he desired to impart to the Church. But before he could communicate them, it was necessary to set before it the revelations of God. A powerful hand was wanted to unlock the massive gates of that arsenal of God's Word from which Luther had taken his arms, and to open to the people against the day of battle those vaults and antique halls which, for many ages, no foot had trod.

Luther had already translated several fragments of the Holy Scripture. The seven penitential Psalms had been his first task. John the Baptist, Christ Himself, and the Reformation had begun alike by calling men to repentance. It is the principle of every regeneration in the individual man, and in the whole human race. These essays had been eagerly received; men longed to have more, and this voice of the people was considered by Luther as the voice of God Himself. He resolved to reply to the call. He was a prisoner within those lofty walls--what of that! He would devote his leisure to translating the Word of God into the language of his countrymen. Ere long, this Word would be seen descending from the Wartburg with him, circulating among the people of Germany, and putting them in possession of those spiritual treasures hitherto shut up with the hearts of a few pious men. "Would that this one book," exclaimed Luther, "were in every language, in every hand, before the eyes, and in the ears and hearts of all men!"

Luther opened the Greek originals of the evangelists and apostles, and undertook the difficult task of making these divine teachers speak his mother tongue.

*J.H. Merle D'Aubigne
"The Life and Times of Martin Luther"*

Invention of the Printing Press

In the Middle Ages, there were many versions of parts of the Bible in the vernaculars and a few complete translations late in that period. The absence of printing and the smaller number of people who could read limited the demand and the use. Portions were put into the Slavonian dialects in the ninth to eleventh centuries; into Spanish in the twelfth century. There was a complete French Bible in the thirteenth century, and a complete Italian translation probably in the thirteenth century by Jacopo da Voragine, and certainly in the fifteenth century, by Nicholas de Nardo. The Scandinavian countries had Bibles in their own languages in the fifteenth century. There were very early translation of portions into German dialects before Luther's New Testament in 1522, and his complete Bible in 1534. The first complete Bible in a language that can be called English was John Wycliffe's in 1380, revised in 1388. The Protestant Reformation gave a real impulse to Bible translation.

Johan Gutenberg, called the inventor of printing, was born in Mainz, Germany about 1397. In the autumn of 1439, with partners, he founded a company that practiced a secret art invented by Gutenberg. This appears to have been the beginning of typography. From 1450 onward, Gutenberg worked at perfecting the type apparatus of his 42-line Latin Bible, the printing of which he finished in 1455. It was printed on a mechanism adapted from a winepress, and used movable type. His 42-line Bible is usually found in two volumes on 1,282 pages of folio size. There still exist forty-seven known copies, of which twelve are printed on vellum and thirty-five on paper. The three-volume copy in the Library of Congress, Washington, DC has been called the most beautiful copy on vellum.

*The American People's Encyclopedia
Grolier, Inc.*

With the advent of the printing press, the Word of God and Luther's writings were distributed at a pace not possible a century before. Prior to this time, it was as though the Word of God remained in a sheath. It was through Luther's dedication that the Bible was unsheathed, and its life-giving effect was felt throughout many lands.

*Pastor Alvin Holmgren
Seattle, Washington*

Our Father, Thou in Heaven Above

Our Father, thou in Heaven above,
Who biddest us to dwell in love,
As brethren of one family,
And cry for all we need to thee;
Teach us to mean the words we say,
And from the inmost heart to pray.

All hallowed be thy name, O Lord!
O let us firmly keep thy Word,
And lead, according to thy name,
A holy life, untouched by blame;
Let no false teachings do us hurt,-
All poor deluded souls convert.

Thy kingdom come!
Thine let it be
In time, and through eternity!
O let thy Holy Spirit dwell
With us, to rule and guide us well;
From Satan's mighty power and rage
Preserve thy Church from age to age.

Thy will be done on earth, O Lord,
As where in Heaven thou art adored!
Patience in time of grief bestow,
Thee to obey through weal and woe;
Our sinful flesh and blood control
That thwart thy will within the soul.

Give us this day our daily bread,
Let us be duly clothed and fed,
And keep thou from our homes afar
Famine and pestilence and war,
That we may live in godly peace,
Unvexed by cares and avarice.

Forgive our sins, O Lord, that they

No more may vex us, day by day,
As we forgive their trespasses
Who unto us have done amiss;
Thus let us dwell in charity,
And serve each other willingly.

Into temptation lead us not;
And when the foe doth war and plot
Against our souls one very hand,
Then, armed with faith, O may we stand
Against him as a valiant host,
Through comfort of the Holy Ghost.

Deliver us from evil, Lord!
The days are dark and foes abroad;
Redeem us from eternal death;
And when we yield our dying breath,
Console us, grant us calm release,
And take our souls to thee in peace.

Amen! that is, So let it be!
Strengthen our faith and trust in thee,
That we may doubt not, but believe
That what we ask we shall receive;
Thus in thy name and at thy word
We say Amen, now hear us, Lord!

Martin Luther
1483-1546

Repentance and Remission of Sins

The apostle Luke recorded the words of Christ thus: *Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. (Luke 24:45-48)*

When Jesus commissioned his disciples to go into all the world and preach the Gospel to every creature, He gave them authority over sin; not their authority, but his. Paul tells us, *We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. (II Corinthians 5:20)*

All too often, we fail to speak about how repentance and forgiveness of sins are applied to the sin-sick soul. The binding/loosening keys have been given to the Church here on earth that they may be applied in the manner that Christ intended for them to be used.

Upon Peter's confession, Jesus asked his disciples, *Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. (Matthew 16:13-14)* Here we see varied opinions of whom Christ was. In today's world, the opinion remains the same. There are many different doctrines, all claiming to be the right and only one. Satan has seeded many. Remember that he has never spoken a word of truth. Everything he says to us is a lie. So often he paints a very pretty picture for us to look at, and often he successfully leads people astray with false pictures which he claims are true.

Following our text, Jesus then asked his disciples, *But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. (Verses 15-16)* Did Peter know this by his own understanding? No. When Jesus told him, *Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Verse 17)*, here was the Holy Spirit at work, even before the outpouring of the Spirit on the day of Pentecost when all the disciples received the revelation of the Holy Spirit.

**"Thou art the Christ,
the Son of the living God."**

That was the day the New Testament Church was born, and it remains the same today. Man has always tried to update God's Word. We can see this in numerous Bible versions. Book stores are filled with all sorts of books with titles such as *Christianity Today*, *New Age Christians*, and *Modern Christianity*, and most teach false doctrines.

Let us remember what Paul teaches us: *Jesus Christ the same yesterday, and to day, and for ever. (Hebrews 13:8)* His Word has not changed since He gave the keys to the Church. He said, *Upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matthew 16:18-19)*

These keys are still in effect today. When one comes before the throne of grace and pleads for that blessed assurance, one can still hear the reply, "Yes, you may freely believe all your sins forgiven in Jesus' name and shed, atoning blood." This same message is to apply to the sin-sick soul who comes begging for the mercy of God. No matter how great a sinner he sees himself to be, he, too, can receive assurance of the forgiveness of his sins.

It is so sad when there are those who oppose this doctrine of Christ; who say the keys were only given to Peter to use when he went to the house of Cornelius, and to open the way of salvation to the Gentiles. Or that the use of the keys died when the apostles died. Remember that God's Word is an everlasting Word. It does not change from day to day, or with modern times. It is the same today as it was in the beginning.

Paul spoke clearly of this, leaving no shadow of doubt. *Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. (Acts 13:38-39)*

So, dear reader, if you are still struggling with your sins, go and find that fountain of living water where you may be washed by the Word and the blood of Christ in the audible word of reconciliation, "Dear soul, believe all your sins, failures, and shortcomings washed away into the sea of grace, separated from you as far as the east is from the west, nevermore to be remembered." As soon as you lay hold of that proclamation by faith, your sins are forgiven and your slate is wiped clean. New birth takes place. As Paul wrote, *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (II Corinthians 5:17)* One becomes a new person; not through works of the flesh, but through works of the Spirit. It is a gift of God, *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. (Ephesians 2:8-9)*

May God bless his own unto that day when we shall rise to eternal glory.

*In God's peace,
Terrence Lantto
Stanley, North Dakota*

CHILDREN'S PAGE

Dear Children,

Hello again. I pray that you are having a good day. I would like to share with you a story from the Old Testament. You can find this in I Kings 17: 1-7.

Fed By Ravens

In the chapter before this, a man became the new ruler of Israel in Samaria, and he was very wicked. He did not have any use for God, and the Bible tells us that *Ahab the son of Omri did evil in the sight of the Lord above all that were before him. And Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. (I Kings 16: 30, 33)* He does not sound like a good man, does he?

Our story is about a prophet of God whose name was Elijah, who was living in Gilead in Israel. He was very disappointed with Ahab, and he put a curse on the land of Israel where Ahab ruled. *And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.* My, but that was harsh thing for Ahab to hear. He was very angry, but since he was not a believer, he probably thought Elijah was just trying to sound tough and couldn't do a thing to make it happen.

God knew Elijah should not be near Ahab, so He helped him to get away. He spoke to him saying, *Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. (Verses 3-4)*

You see how God took care of Elijah? He told ravens to bring him food. That would be something to see birds bringing you food.

Elijah did as the Lord told him, as he was an obedient servant, and he knew that God was on his side. It happened just as God said. *And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. (Verse 6)*

Elijah had all that he needed. He stayed there by that brook until he would be told to go elsewhere. I have sometimes wondered what he did during those days. Maybe Elijah spent much of his day praying for God to stay near him and help him to do his will, and maybe he prayed for Ahab to stop being so wicked.

And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

We know that God would continue to take care of Elijah, but where would he go when there was no more water? What did God have planned for him? Maybe there are some of you who have already read this account, and know what happened.

I know I have said this many times, that God loves his children and he will take care of his own, but we see again in our story just how faithful He is to his children.

Jesus prayed to his Father, God, saying, *I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. (John 17: 23)* Jesus will take care of you today and every day if you want Him to. Keep Jesus close to you as you learn about Him. He is very great and wonderful.

*God's peace,
Gwen Wilson*

A like-minded Faith

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ . . . (II Peter 1:1)

No one can say how many times the topic of faith has been spoken about in general sermons, discussions, and writings. We have heard the "scribes" of today say there are hundreds of different doctrines of faith in existence. I, personally, have seen and conversed with many people of various religious groups who, in a manner of speaking, talk about faith. But our text, as well as the entire Bible, speaks only of a common faith that is given by our God and Saviour, Jesus Christ. How, then, can those hundreds of different doctrinal beliefs about faith be equally and firmly established in the doctrine of the Holy Bible, which is the only judge and examiner of all doctrines? Therein lies the question of questions.

For hundreds, and even thousands, of years, the subject of Christian faith has been preached about in the various lands and nations. Confusion about the subject existed then as it does today. Most everyone dreams about becoming saved by their own religious understanding, even though they do not know anything about the true doctrine. There is a lot of pious activity which does not bear the fruit from which God, the husbandman, could finally gather into his warehouse.

Why, then, aren't all types of faith correct? It's because their faith is not given by God and our Saviour, Jesus Christ. The Bible speaks only about one faith and one confession. *I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. (I Corinthians 1:10) There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. (Ephesians 4:4-6)*

**"There is one body,
and one Spirit . . .
One Lord, one faith."**

The Bible also says that Christ *is the head of the body, the church. (Colossians 1:18)* Since there are hundreds of "bodies" and yet only one head (there is a head, but for only one body), it must be said unconditionally that the hundreds must be without a head. A body cannot live without a head. Such Christianity is only an empty piety, and a distorted picture of godliness.

The Bible expresses the same judgment on the fallen generation: *They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. (Romans 3:12)*

Some may be thinking that, in this question, there really isn't any great conflict among those who confess to the existence of God. I believe that all "Christian" beliefs are of "one mind" in their understanding about humans meriting God's condemnation. Also, all "Christian" beliefs confess that God has given his only begotten Son for salvation of the fallen. Since on these two great issues we are all of one mind, what is there to debate further? It is often said that it is only human temper, conceit, and

spiritual pride that prevent reconciliation. Unless we examine this matter further, we, too, would have to agree. However, there is still a great matter unresolved.

It is one thing to confess with your mouth that you are a sinner and that God has given his Son as our Redeemer, but it is another matter to become a partaker of his redeeming work.

Why aren't people satisfied, and submissive to the one kind of doctrinal faith that God offers? The greatest reason is that they lack the sincere guilt of sin. That is why they are content with all kinds of roads and different directions. For, when the understanding is darkened, there is no particular pain from sin. The enemy has full power to take one wherever he desires along his own roads.

But, if God opens the understanding and awakens the conscience, one's own ideas will be cut out from under one's feet. The fantasy faith comes to an end. All of the self-righteous structures vanish into nothing, like snow in sunshine. All self-support and strongholds fall. Such a person can see no road leading to Heaven.

He must start to seek, even as Paul did, being led by the hand: *And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. (Acts 9: 8)* At this point, the sins on one's conscience become a burden, and one must be brought to repentance. In a childlike manner, one receives God's kingdom -- the kingdom where, to the penitent, sins are forgiven in Jesus' blood -- and the everlasting soul is released from sin's snares and the enemy's net. Freedom!

This forgiveness and promise are given witness in the hearts of the believers by the Holy Spirit. It is a pledge and a seal from the Bridegroom, Jesus, to his bride, the believers. *Ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. (Ephesians 1:13-14)* In this manner, one becomes united to the Triune God. Also to God's children, participating with them in the same kind of like-minded faith which God and our Saviour, Jesus Christ, gives.

God does not give many kinds of beliefs, different from one another; He gives the same kind of faith to all. It is the kind of faith that brings with it a righteousness that is acceptable to Him. It is his Son's innocence. The poor sinner can, by this gift of faith, through God's grace, be clothed. As the Apostle Paul stated, *put ye on the Lord Jesus Christ. (Romans 13:14)*

This like-minded faith also brings with it a like-minded love. The Word says, *Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. (Philippians 2:2)* This has united the flock of God's children to bear one another's burdens. *Bear ye one another's burdens, and so fulfil the law of Christ. (Galatians 6:2)* Now this verse, which reflects the ideal situation, becomes true in the flock: *And the multitude of them that believed were of one heart and of one soul. (Acts 4:32)*

Briefly stated, this type of faith is the doctrine of Jesus according to the Word. If those confessors of other faiths would, as humble children, submit to the doctrine of Christ, then all the beliefs and religions would melt into one flock, traveling in love on Heaven's narrow road in the same faith, which God and our Saviour, Jesus Christ, give.

Matti Suo
Finland

SPECIAL SERVICES

The Tapiola Apostolic Lutheran Church invites you to special services October 15-23 with Pastor Lief Petterson from Norway as guest speaker. He will be translated by Pastor Arne Nordahl. This will be Lief Petterson's first visit to the US.

Services will begin with a 7:00 pm gathering Saturday, October 15th, at Pilgrim Point on US #41 about one mile south of Houghton, Michigan. The Sunday services will be at the Tapiola church at 10:00, 2:00, and 6:00 o'clock.

Continuing services will occur as follows:

Monday, October 17	7:00 pm	Champion, Michigan
Tuesday, October 18	7:00 pm	Atlantic Mine, MI
Wednesday, October 19	7:00 pm	Watton, MI
Thursday, October 20	7:00 pm	Toivola, MI
Sunday, October 23	10:00 and 2:00	Tapiola, MI

Everyone is welcome to attend and fellowship together. There are a lot of motels in the area as well as private housing, which can be arranged by calling Glenn Chapman at 906/482-0044.

The Eternal Saviour

Son of God, eternal Saviour,
Source of life and truth and grace;
Son of Man, whose birth incarnate
Hallows all our human race;
Thou, our Head, who, throned in glory,
For thine own dost ever plead,
Fill us with thy love and pity,
Heal our wrongs, and help our need.

Come, O Christ, and reign among us,
King of love, and Prince of peace,
Hush the storm of strife and passion,
Bid its cruel discords cease;
By thy patient years of toiling,
By thy silent hours of pain,
Quench our fevered thirst of pleasure,
Shame our selfish greed of gain.

Son of God, eternal Saviour,
Source of life and truth and grace,
Son of Man, whose birth incarnate
Hallows all our human race,
Thou who prayedst, Thou who willest
That thy people should be one,
Grant, O grant our hope's fruition:
Here on earth thy will be done.

*Somerset Curry Lowry
1829-99*

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Jude 1:24-25