

# TABLE TALK

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...these words... shall be upon your heart; you shall teach them... and talk of them... Deut. 6:6,7



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This issue of Table Talk continues the presentations of the 2015 annual Conference of the LMS under the theme, *The Four Reformation Solas of the LMS*.

It should be mentioned that the 'solas' are an issue for some people. Sola means "only" or "alone." We speak of sola gratia (grace alone), of sola fide (faith alone), of Solus Christus (Christ alone), and of sola scriptura (Scripture alone) but none of these solas ever stand alone. What we are doing is this, that by means of the solas, we are addressing the issue of salvation, or the issue of how we can be saved. And the answer is, that we are saved (or made right before God) by grace alone, through faith alone, in Christ (or on account of Christ's work) alone, as revealed to us in Scripture alone.

The two preceding issues of Table Talk have dealt with Grace alone and Faith alone. The focus of this issue is on Christ alone, a most divisive issue. It always has been, and today in our pluralistic society, has become even more so. In the midst of all the religions that are present in the world today, how dare Christians make the claim that Jesus is the only way to God and to eternal life?

But Jesus himself said it, "I am the way, the truth, and the life, no one comes to the Father *except* through me": (John 14:6). And we read in Acts 17, "There is no name under heaven given among men by what we can be saved." Rev. Gary P. Baumler in his commentary on John [The People's Bible; Northwestern Publishing House, p.196-197] sums it up well. "Everything of God has its source in Christ and is reached through Christ... This teaching is exclusive. What a contrast to the popular teaching that says all religions reach God, but just follow different paths. God teaches that there are no other paths."

LMS president, Rev. Dr. Ralph Spears was the third presenter at the June conference, and his focus was on *Christ Alone*.

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# *Solus Christus*

by

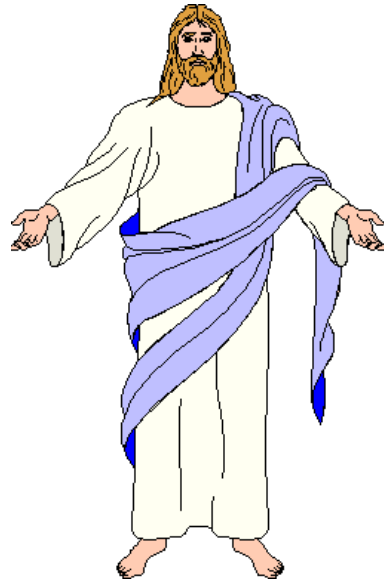
Rev. Dr. Ralph Spears

JESUS CHRIST is the greatest, most worthy persona who ever lived in the body and walked the earth. This is true also for all non-carnate entities such as Melchizedek to whom Abraham paid tithes (Genesis) and the Ancient of Days, a real persona mentioned especially in Daniel. Then of course the two who did not die and became immortal, Enoch who "walked with God; and he was not, for God took him," (Genesis 5:24) and Elijah in his celebrated passing by means of a "chariot of God" before the face of his sidekick and successor, Elisha (2 Kings 2:11 & 12).

Jesus raised an intriguing association with one of them. With the statement, "before Abraham was, I Am" - He identifies Himself with Melchizedek [*this name has dual meaning King of Righteousness and/or High Priest of Salem*].

The Jewish authorities, so called, asked Jesus if He was greater than Abraham. Jesus said: "Your father Abraham rejoiced to see my day. He saw it and was glad." The Jewish authorities pushed back by saying that He was not even fifty years old and "have you seen Abraham?" to which Jesus answered, "Truly, truly I say to you, Before Abraham was, I AM." John 8:53- 58. (see also Psalm 110:4 )

Once when I spoke with the Hebrew linguist Theodor H. Gaster, he was quite excited because he had just seen a newly released photostatic copy of an Isaiah scroll from the Dead Sea containing Chap. 61. In this scroll a Mem or Hebrew "M" was at the beginning of that passage and he knew that it stood for Melchizedek as in; "*The Lord [Melchi-*



*zedek] has anointed me to bring good news to the afflicted, he has sent me to bind up the broken hearted and to proclaim liberty to the captives."* [In all there were twenty-one copies of Isaiah found at Qumran. One of the very first scrolls discovered was the beautiful Isaiah scroll found intact and in excellent shape.] This also explains the substantial mention of Melchizedek and Jesus together in Hebrews 5 , 6 and 7. The founding High Priesthood of Israel is the discussion with Jesus following in the pattern of Melchizedek as the great High Priest.

Remember that this is the precise passage that Jesus chose to read at his home synagogue in Nazareth as a kind of an impromptu ordination address at the beginning of His ministry to identify himself. Yet the identification seemed so close in this passage that it smacked of heresy to the hometown folks.

"As he stood up to read... There was given him the book of the prophet Isaiah. He opened the book and found the place where it was written,

*"The spirit is upon me because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives - sight to the blind and liberty to the oppressed. To proclaim the acceptable year of the Lord!" And He closed the book and returned it to the attendant and sat down with the eyes of all in the synagogue fixed upon Him... and said, 'Today this scripture has been fulfilled in your hearing!' " Lk 4:18,19*

This had to be one of the most dramatic episodes of His beginning ministry and an occasion when they threatened to cast him down from the "brow of the hill on which the city (Nazareth) was built" (Lk 4:29) for the bold way in which He identified Himself.

Jesus is the most intrepid, fascinating, and mysterious, yet transparent; resourceful yet practical; super natural, yet down to earth person of all time; best known, yet least perceived for the unfathomable depth of His powers. He does nothing to show off even though many individual feats reported are remarkably spectacular; for instance, the water miracles in the Gospel for tomorrow - *the calming of the storm*. In fact each successive Gospel; Mark, Matthew, Luke and John, add further details and events to the previous narrative until the last to be written John, ends by saying; *"Now Jesus did many other things that are not written in this book but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name."* (John 20:30)

This remains the strongest Apostolic affirmation of Sola Christa.

Just one chapter later at the very end of The Gospel of John the writer further endorses the Apostle John by saying; "This is the disciple who is bearing witness to these things, and who has written these things; and we

know that his testimony is true." And then he continues; "But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written." (John 21: 24 25)

There is a reliable tradition that this is John's writer and disciple, also named John, writing about John the Evangelist and Apostle.

Jesus is easily identified with the offices of Prophet, Priest and King. These Offices have a long history of delineation beginning with the famed Early Church Father, Eusebius, Bishop of Caesaria (b. 260 A.D.) However they were also endorsed and identified more than a millenium later by none other than Paul Gerhardt, John Calvin and Martin Luther.)

As Prophet - with clear and precise insight into all things past and future including the thoughts, emotions and feelings of all of those about Him, as though He were reading their minds, because He was. As Prophet, Jesus gave clear insight into the interpretation of all Scripture and all truth; therefore, He was the very image of Wisdom (*Hokema*), the most highly prized of virtues. Jesus is therefore typical of the legendary Hermes Trismegistus who wrote the Books of all Knowledge. Enoch is the Hebrew equivalent of the name Hermes, "the shepherd of all souls." Jesus first exhibited this wisdom at the age of twelve on the Temple steps. "...and All who heard him were amazed at his understanding and his answers." Jesus is the greatest psychic who ever lived and also the "righteous judge" as well.

As Priest - being Himself the intermediary between God and all men of believing nature. He often identified Himself as the Son of God and like several of the prophets, "Son of Man!" Again Jesus is the great High

Priest "like unto Melchizedek" of Hebrews, who intercedes for us.

And King - King of the Universe Even the old Jewish prayers are directed to "Lord, King of the Universe."

How about the prophesies of the original Testament summed up well in the beautiful words of Isaiah; 9:2 and following "For unto us a child is born" which ends with, "and His name shall be called, '*Wonderful Counselor, Mighty God, everlasting Father, Prince of Peace.*' Of the increase of His Government and peace there will be no end."

Further Isaiah says, "For the Lord God omnipotent reigns... And His Name shall be called 'Emmanuel, God with us!'"

Who can forget "King of King and Lord of Lords and He shall reign forever and ever" (Jeremiah), as immortalized further by George Fred-rick Handel in the arias and choruses of the Messiah.

"Who shall abide the day of His coming or remain when He appears? For He is like a refiner's fire and like a fuller's soap" (Malachi 3:2).

It is impossible to overestimate Jesus Christ, impossible... although Jesus is quite often *under* estimated. Scholars especially attribute to Jesus Christ some of the more base characteristics of man because they expect him to be in some fashion or other, common by reason of His human nature. He is not and was not. No affairs or children with Mary Magdalene!

Verification of Jesus as Christ or *The Christ* came from very unexpected sources, the unclean spirits knew exactly who He was - "the

Holy One of Israel." When in darkness - they knew where the Light was. Jesus would not let them speak for that would be testimony of unclean spirits (Luke 4:41). In Mark 1:24 an unclean spirit blurted out - "what have you to do with us Jesus of Nazareth? Have you come to destroy us? I know who you are, The Holy One of God." This apparently comes even before Peter's famous confession by means of the Holy Spirit at Caesarea Philippi.

The appearance of Jesus in history, forms the break in measured time itself between Before Christ and Annos Domini, even though this has been altered by some to B.C.E. (before the Christian Era) and the Present Era. He still is the dividing factor in all of time for all people and cultures.

Jesus is pointed to by the last Old Testament Prophet, John, who was shown the Christ in Him "like a dove descending" and first proclaimed Him *The Lamb of God* - Jesus Christ who *takes away the sin of the world.* John the Baptist had been born, was prepared and lived for this very moment; for this realization and pronouncement. After this he said that he, John, must decrease while He, Jesus, must increase.

Jesus Christ is the most common subject of the fine arts, including sculpture and painting, in the countless renderings of the manger scene as well as the Passion of Death scenes of the Cross and The Resurrection... by far. His death in such agony is a study in and of itself having been analyzed and written about more - far more than any other death. His serenity and composure in this, showed a hardened old Centurion - who had likely seen many crucifixion events - that he was.... well, here

Jesus is the most intrepid, fascinating, and mysterious, yet transparent; resourceful yet practical; super natural, yet down to earth person of all time

are his words, the words of that Centurion; "Truely, He was the Son of God!" This from a Roman! (Matt 27:54)

On the Mount of Transfiguration Jesus Christ acted as the binder and nexus for the greatest leaders of Faith until that time - Moses and Elijah. In the sight of Peter, James and John; Jesus, Moses and Elijah discussed the Passion and Resurrection which was to take place at Jerusalem (Luke 9: 30-31). These events, Passion and Resurrection, were the most important pivot points for mankind; the very thing for which they - these personalities - had all prepared. Therefore the Transfiguration all by itself is one of the most revealing and significant events of all time (see 2 Peter 1: 16-19).

The very Shroud of His burial is on display with countless individuals, even non believers, believing that it is authentic. A hardened scientist of Jewish origins, with no real belief in anything, was the camera man on the 72-hour marathon study of the Shroud in 1977, when this piece of cloth was measured and photographed in every possible way then known to man. This fellow, Barrie Schwartz, says very quietly but firmly, that he became convinced that this piece of linen cloth, fourteen feet two inches by two feet ten inches, is/was the burial cloth of Jesus. Schwartz now goes about the country telling his story.

Secundo Pio, an Italian photographer, took the first photo of this cloth called the Shroud of Turin at a viewing in 1898 in Turin. When he developed his photo of the face on the Shroud, he was startled in disbelief, and then in belief, as he came to realize that the face staring out at him was a photographic negative, now positive, face of Jesus. Mr. Pio was the first man ever to see this remarkable face looking out at him. Secundo had been = *had been, an unbeliever!*

For these reasons and with faith we say the Jesus prayer, the acronym of the Greek word - fish = ITHYS, "*Jesus Christ Son of God, Savior.*"

When we say this, let us first reference the following scripture passages that put the whole subject into perspective:

*...In the beginning was the Word .. and the Word was with God, and the Word was God. He was, in the beginning - with God and all things were made through Him. Without Him was not anything made that was made (Jn. 1:1-3). And the Word became flesh and dwelt among us and we have beheld His Glory (Jn. 1:14)*

He was and is - the Word, the beginning, the end and everything in between - all are joined together here, i.e., THE Alpha and THE Omega - the first and last. *I am the Alpha and the Omega, who is and who was and who is to come, the Almighty!* (Rev. 1:8).

Here Sola Gratias was born, for as John's prologue says... *for from Him have we all received Grace upon Grace (Jn. 1:16)*

Words to properly describe nearly fail as inadequate. For Grace is given us just to receive and understand this by Faith Alone. (Sola Gratias)

HE, The Christ is, *the First Born of all Creation (Col. 1:15). In Him all things were created (Col. 1:16). He is before all things and in Him all things hold together (Col. 1:17). He is the image of the Invisible God (Col. 1:15). In Whom all the fullness of God - was pleased to dwell (Col. 1:19). Christ has humbled Himself and become obedient unto death even death on a cross, Therefore God has highly exalted him and given him the name above every name that at the name of Jesus all knees should bow on earth and under the earth (Phil. 2:5-11)*

Concerning Moses and the Children of Israel:

*...all were baptized into Moses in the cloud and in the sea, and all ate the same supernatural food and all drank the same supernatural drink. For they drank from the supernatural Rock which followed them, and the Rock was Christ (1 Cor.10:3-4)*

For we cannot say or believe - anything less and be talking about Jesus the Christ - Sola Christa, the Jesus of history and the Christ of Faith.

"Oh Lord King of the Universe" - is used in all important Jewish prayers including the ancient prayers of the Passover; "Blessed art Thou, O Lord King of the Universe! ...Who has given us the bread to eat and wine to drink" (Liturgy of the Passover celebration, the Haggadah).

I once asked Dr. Gaster the superb Hebrew scholar (and translator of the D.S.S.), if there was some special meaning to the phrase, for Jesus, "Lord of the Sabbaoth" [a phrase used in an older version of *A Mighty Fortress* by Martin Luther] or "Lord Shabbat" used by Jews and Christians alike. Dr. Gaster's response? "Why Ralph that means 'Lord of the whole shebang'."

Martin Luther in his Large Catechism mused upon the meaning of *Lord* and decided on a more functional meaning by concluding that the best meaning of the word *Lord* is *Redeemer*.

*How then could anything or anyone else measure up to Jesus Christ? Therefore, Christ Alone! Nothing or no one else could add anything new or of substance. Therefore there is no one else to follow as Lord!*

This is what Enoch realized when after living 365 years "He was and he was not, for God took

him!" Who appointed Melchizedek, Priest forever to whom Abraham rightfully paid tithes, but Jesus Christ who was the High Priest in that form which Melchizedek assumed, which began the history of Faith known as *heilsgeshichte* (i.e., the Faith and Salvation history of Israel). This is the realization within Moses who was the appointed leader for more than forty years after standing on the *Holy ground*. Is this the realization that swept Elijah away in that which could only be described as a fiery chariot? Sola Christa! Christ Alone! For He is the subject and answer of and to - all things !

Now, this supreme concept of understanding must then connect with belief - must be perceived in Faith by us. Yes, we with our errant free will.

NOW WHAT DO WE AS CHRISTIANS BELIEVE AND HOW DO WE BELIEVE IT? Francis Thompson 1859-1907 saw Him as "The Hound of Heaven" (This poem influenced many existential poet/writers such as J.R.R. Tolkien and C.S. Lewis in their manner of writing.)

Another verse is much like the *Hound of Heaven* by Thompson;

*Long did I struggle,  
Down many a road  
To find and take hold of Thee.  
Then by grace did I behold  
Thy marvelous grasp on me.*  
[author unknown]

We think that we have chosen and come to believe this most precious matter of Faith and we may startled to hear that He has chosen us and not the other way around in the intricate mechanics of believing. John 15:16. It is personal and interactive. It takes me from any high horse of Faith that I might have assumed. He has chosen me.

Luther foresaw this in his brilliant paragraph of commentary on the Third article of the Creed;

*I believe that I cannot by my own strength believe in Jesus Christ or come to Him.*

*But the Holy Spirit has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith...*

*(in the same way that He calls, gathers and enlightens the whole Christian Church.)*

### **Christ Alone !**

We would like then to unwrap this *Christ Alone* and ask how it is that we perceive Him, since Christ Alone is just theory unless the words move from a concept to a personal perception and then - application.

The relationship needs to be a balance of 'the Jesus of history and the Christ of Faith' to borrow a phrase from a Twentieth Century theologian, Karl Barth. Barth was doing something different from what we would like to do here. He was trying to distinguish between the Jesus of history and the Christ of Faith while we would like to properly combine the two in a way that is meaningful and personal.

Most often one of two things happens, just like Barth and others which we studied (some of us) in seminary; either the study is too analytical, parsing the words about Jesus Christ something like dissecting a frog in high school biology class. Or, the extreme opposite of this, is to become subjective and highly emotional about Jesus. Being very careful and respectful about people's feelings - some hymns carry this element of excessive emotionalism. The hymns of Bernard of Clairvaux, *Jesus The Very Thought of Thee* and *O Sacred Head Now Wounded*, and those of Paul Gerhardt balance the two extremes.

How then does Jesus Christ increase in us - and we in Him? First - we begin where we are and become perfected in Christ and His fullness.

To know Sola Christa - *Christ Alone* - is the greatest goal we might have. Once Sola Christa is perceived and known within - nothing else matters.

### Appendix A

Luther on Jesus Christ the Second Article of The Apostles Creed

*I believe that Jesus Christ, true God, begotten of the Father from eternity and also true man born of the Virgin Mary, is my Lord. He has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil. He did this not with gold or silver, but with His Holy precious blood and with His innocent suffering and death, so that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness, just as He is risen from the dead, lives and reigns to all eternity. This is most certainly true.*

### Appendix B

Creed of Athanasius on Christ Alone

*It is necessary for everlasting salvation that one faithfully believe the incarnation of our Lord Jesus Christ.*

*Therefore, it is the right faith that we believe and confess that our Lord Jesus Christ, the Son of God, is at the same*

*time both God and man.*

*He is God, begotten from the substance of the Father before all ages; and He is man, born from the substance of His mother in this age:*

*Perfect God and perfect man, composed of a rational soul and human flesh; equal to the Father with respect to His divinity, less than the Father with respect to His humanity.*

*Although He is God and man, he is not two but one Christ; one, however, not by the conversion of the divinity into flesh but by the assumption of humanity into God, one altogether, not by the confusion of substance, but by unity of person.*

*For as the rational soul and flesh is one man, so God and man is one Christ, who suf-*

*fered for our salvation, descended into hell, rose again on the third day from the dead, ascended into heaven, and is seated at the right hand of the Father, from whence He will come to judge the living and the dead.*

*At His coming all people will rise again with their bodies and give an account concerning their own deeds.*

*And those who have done good will enter into eternal life, and those who have done evil into eternal fire.*

*This is the catholic faith; whoever does not believe it faithfully and firmly cannot be saved.*

[Martin Luther considered this to be the greatest document produced by the Holy Christian Church.]

## The Supremacy of Christ

Paul in his letter to the Colossians, chapter 1, verses 15 - 23 shares with his readers the main theme of his letter, "the supremacy and unique greatness of Jesus Christ."

"False teachers may have given lip service to Jesus and claimed to believe in Him as the Savior, but it is clear that they also regarded other things and other powers as having saving value. They were teaching that the simple gospel was not enough to save sinners, but had to be supplemented with their teachings and ideas. But such teachings robbed Jesus of his glory as the only and all-sufficient Savior, the eternal Son of God an only Redeemer of mankind." [The People's Bible: Phillipians, Colossians, Philemon; Northwestern Publishing Company. p. 124]

15 He is the image of the invisible God, the firstborn over all creation.

16 For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.

17 He is before all things, and in him all things hold together.

18 And he is the head of the body, the church; he is the beginning and the firstborn from among the dead,

so that in everything he might have the supremacy.

19 For God was pleased to have all his fulness dwell in him,

20 and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross.

21 Once you were alienated from God and were enemies in your minds because of your evil

(Supremacy continued on page 11)



## *Christ Alone ~ The Work Of Christ Alone*

The Second Article deals with the redemptive work of Jesus Christ. This Article states what Christ did to save us from sin.

**And in Jesus Christ His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell; the third day He rose again from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.**

What does this mean?

**I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true Man, born of the Virgin Mary, is my Lord; who has redeemed me, a lost and condemned creature, bought me and freed me from all sins, from death, and from the power of the devil; not with silver and gold, but with His holy and precious blood, and with His innocent sufferings and death; in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from the dead and lives and reigns to all eternity. This is most certainly true.**

Sin is the most serious problem in this world. It affects us all, even the children. The more honestly it is faced, the worse the situation becomes. So destructive a power is sin that we are lost and condemned creatures.

The question of sin is not only the most serious question, but also the most fundamental question. It involves all our happiness in this life and the life to come. It perverts our will power, it befogs the mind, and destroys the peace of the conscience. Under such conditions life is controlled by the power of evil and man can never be at his best. What is there to do?

The Second Article gives the answer. Jesus Christ, God's Son and man's Son, gave Himself to save us from this terrible condition. He redeemed, purchased, and won me. He is therefore my Lord. I am therefore no longer a slave of sin and Satan, but a free servant of Jesus Christ, my Savior. "In order that I might be His own, live under Him

in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness."

Anyone can see the immense practical value of such a faith. It sets us right with God, and being right with God we can be at peace with ourselves and our fellow beings. It renews life at its very source. The change that takes place in the individual as a result of this faith will change his attitude in every part of his life. Right motives, pure aims. Freedom and ability to live a life with God, are the results. Our daily life in attitude, words, and deeds, is influenced. This means salvation of every part of our individual life, of our family relations, of our plans and work. It needs only to be mentioned that society in a hundred ways will benefit from such a faith. The more men and women there are who have this faith in Jesus Christ, the more society will benefit.

From, [Ten Studies in the Catechism](#), by Jacob Tanner. p. 52-53. Used by permission

# Luther On The Centrality/Importance of Christ

(Gleaned from various of Luther's Works)

## Central Figure of the Bible

Holy Scripture has more to say about the Son than about the Father because the entire Scripture exists for the sake of the Son. In the Old Testament, too, there are more testimonies to the Son than to the Father.

## Look for Christ in the Bible or Read in Vain

Here Christ would indicate the principal reason why the Scripture was given by God. Men are to study and search in it and learn that He, *He*, Mary's Son, is the One who is able to give eternal life to all who come to Him and believe on Him. Therefore he who would correctly and profitably read Scripture should see to it that he finds Christ in it; then he finds life eternal without fail. On the other hand, if I do not so study and understand Moses and the prophets as to find that Christ came from heaven for the sake of my salvation, became man, suffered, died, was buried, rose, and ascended to heaven so that through Him I enjoy reconciliation with God, forgiveness of all my sins, grace, righteousness, and life eternal, then my reading in Scripture is of no help whatsoever to my salvation. I may, of course, become a learned man by reading and studying Scripture and may preach what I have acquired; yet all this would do me no good whatever. For if I do not know and do not find the Christ, neither do I find salvation and life eternal. In fact, I actually find bitter death; for our good God has decreed that no other name is given among men whereby they may be saved except the name of Jesus (acts 4:12).

## The Center and cornerstone of Scripture is Christ.

Therefore the very heart of the Lutheran faith is the conviction that simple trust in Christ as the all-sufficient Savior - this, nothing more, but nothing less - is the only way to salvation. [Luther made this statement in 1530 in connection with his exposition of Ps. 118:23].

## Faith in Christ Alone Makes a "Lutheran."

Although the dear saints and Christians are not offended at it [the Gospel of free grace] and their heart finds it amazing and difficult to believe; in fact, throughout their lives Christians must learn to believe it. What others feel, they themselves know best. As for me, I certainly consider myself a Christian. Yet I well know how difficult it has been for me, and still is, every day to grasp and keep this Cornerstone. People may call me "Lutheran"; but they almost do me a great wrong, or, at any rate, I am a lowly, weak "Lutheran." God strengthen me!

"There is but one God," says St. Paul, "and one mediator between God and man; namely, the man Jesus Christ, who gave himself a ransom for all." **Therefore, let no man think to draw near unto God or obtain grace of him, without this mediator, high priest, and advocate.**

It follows that we cannot through our good works, honesty of life, virtues, deserts, sanctity, or through the works of the law, appease God's wrath, or obtain forgiveness of sins; and that all deserts of saints are quite rejected and condemned, so that through them no human creature can be justified before God. Moreover, we see how fierce God's anger is against sins, seen that by none other sacrifice or offering could they be appeased and stilled, but by the precious blood of the Son of God.

Nothing is more sure than this: he that does not take hold on Christ by faith, and comfort himself herein, that Christ is made a curse for him, remains under the curse. The more we labour by works to obtain grace, the less we know how to take hold on Christ for where he is not known and comprehended by faith, there is not to be expected either advice, help, or comfort, thought we torment ourselves to death.

*(Supremacy continued from page 8)*

behaviour.

22 But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation--

23 if you continue in your faith, established and firm, not moved

from the hope held out in the gospel. This is the gospel that you heard and that has been proclaimed to every creature under heaven, and of which I, Paul, have become a servant.

Scripture taken from the Holy Bible, New International Version Copyright 1973, 1978, 1984)

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*The 2016 Conference and  
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will take place in Chetek, WI  
June 18-19*

*(The Ministerial meets on June 17)*

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