

# God's Message to us in Galatians: The Just Shall Live By Faith

By W.F. Beitz

[1926 original copy retained in possession of Rev. Harold Wicke. Seminary copy retyped for legibility by Rev. Kevin Hastings, St. John, Milwaukee for illustrative use in Galatians study May, 1994]

The Galatians were in a bad way. Their former fervent zeal was no longer according to the grace and knowledge of their Savior Jesus Christ. They had begun in the faith and were now trying to perfect themselves in the law. They were not living by faith alone, but were adding law to the Gospel. They were substituting law for Gospel. They were worshipping forms, 'Observing days, months, times, and years.' They were back in the bondage of the 'weak and beggarly elements' of ceremonies, laws, circumcision, etc. They looked upon justification as something separate from sanctification. They forgot that Jesus is not only the author (beginner) of faith, but also the finisher. They were trying to separate justification from sanctification, a process that will only work havoc in every case. The law cannot bring about justification or sanctification. Yes, it can add absolutely nothing to justification; and it can add absolutely nothing to sanctification, for 'the just shall live by faith.' The Just--the believers, the Christians--shall live--have life by faith in him that has made them 'just.' The Christian is sanctified by the same means that justifies him. We find life, both justification and sanctification, at the foot of the Cross. Paul gives his own personal testimony to this in this letter in the words: 'I live, yet not I, but Christ liveth in me; and what I now live in the flesh I live by faith in the Son of God who loved me and gave Himself for me.' Paul, 'just' through Jesus, lives by faith. The Just always live by faith. With that as the keynote struck by the harp of God we are to test our harps to see whether they be in tune with God's. This letter is written not for the purpose that we may see what happened to the Galatian Christians, but that we may see what is happening to us. It is written that we may believe that Jesus is the Christ, the Son of God, and believing have life—live by faith--through His Name. Jn 20:31.

The Galatians were in a bad way. God has it written that we may see that *we* are in the same bad way. Our old chronic disease as Christians is to attempt to walk partly by faith and partly by reason, by law; to get into empty formalism--losing the Spirit and holding the forms. By nature we are all legalists, banking on the law. After the Spirit has convinced us that we can never attain righteousness by the legal road; that our Big Brother has traveled the legal road for us, you may be sure the devil is still busy trying to make us set foot on that road again. As he succeeds we lose the joy of our salvation. As we continue we fall under the same condemnation of the Galatians: Ye are fallen from grace, ye have gotten back into the bondage of the law. How readily we add the law to the Gospel, with the result: we are no longer living by faith, but attempting to live by faith and law. The sin of the Galatians becomes our sin. We fall into the same root sin. We have the same battle to fight that the Galatians had; that Luther had; that every individual Christian has; that every congregation has; every synod; the church at large has. It is the old battle of the *just shall live by faith*.

## How Satan Gets Us Back Under the Law

When we speak of adding the law to the Gospel our mind naturally thinks of the "other fellow," perhaps the sects. But 'judgment must begin with the house of God,' upon ourselves: and upon proving the spirit of ours and the sects we note this state of affairs. The devil has gotten them, at least a goodly share of them, to deny that Jesus is the Savior from sins. They no longer expect to be made just by faith in his "justice," righteousness, for us. They expect to walk by works, by law. They take Jesus as a model. They say: Live like he did and you will be saved.

Now the devil has not gotten us to deny the divinity of Jesus in doctrine, but you may be sure that he is after us some way. We assent to his divinity, but isn't it, like our whole professed Christianity, mostly head matter? It is not a life by faith, very much, we stress a life by works. Not having the Spirit, the life by faith, we have an imitation of it--we add and substitute forms, rituals, laws, constitutions, organization, ceremony, institutions, rules, regulations, systems, outlines, programs, externals, observance of certain things, dogmas, etc., etc. Not having the power of Godliness we stress the forms. We have a head knowledge of the things pertaining to the kingdom of God, but our heart is far from it. So that we deny the Christ as the Savior from sins in words or in power, it nets the devil the same proceeds, and us the same damnation.

We professed 'just,' Christians live no longer by faith. It will not do to say: 'We have Abraham to our father.' "We have Luther as our teacher." "We have *die reine Lehre* (pure doctrine)." "We belong to the Synodical Conference"; "the Wisconsin Synod"; "the Lutheran Church." Nothing avails of all these things, nothing, but a life by faith in Jesus. God is not bound to us. "I, Jesus, say unto you, that God is able of these stones to raise up children unto Abraham."

Our danger is ever to lose the Spirit and then to boil down our Christianity, Christian life, to the observance of certain things, works, an intellectual assenting to a certain number of things, learned perhaps in our Catechism course. A head knowledge that boasts: *Das habe ich ehon alles im Konfirmandenunterricht gelernt* (I have learned all these things in my confirmation course). A life that has been stunted by such a course, and now pitifully ekes out its existence as a professed Christian. Is it any wonder with such 'living epistles,' read by all men, no one is attracted to accept the Savior? Our preparatory and college courses are usually only a rehashing of the husks of the Catechism course. Our dogmatical stress at our seminaries only serves that same purpose. It is only the advanced Catechism course and bleeds the life of faith in Christ of the life-giving Blood, till we finally have the skeleton, the forms, the dogmas, the doctrines, the shells, the husks, left; but the Spirit is departed.

We have advanced so far on this road of spiritless Christianity that to the average professed Christian, Christianity is a set of rules, laws and ceremonies to follow. If he pays his "dues," has gone through a Confirmation course, is married by a Lutheran pastor, has a Bible gathering dust on the front-room table, goes to church occasionally, attends a chicken supper, a bazaar, and a few ice cream socials during the year, he is a member in good standing, and 'will flee the wrath to come.' He believes that God will "pass" him "over" when he comes for judgment. To the greater share of our own Lutheran church members Christianity is summarized in the words: Be good and you'll be saved. Our life in our homes, in our schools, in our churches, testifies to the truth of this. Our life is not a life by faith, but by works. Not a life by faith, but a certain "dos" and "do-nots" to observe. We make a law out of the Gospel. We commit the sin of the Galatians. So much so that when the troubled soul comes to us we have no more to say than to "Throw stones," rake him or her over the coals with the "Christ-like, merciful"(?) words: *So hast du doch nicht in deinem Konfirmandenunterricht gelernt*. (Surely you did not learn that in your Catechism instruction). As though Christianity were a number of things that we had learned by rote, by head; a certain number of rules and laws to follow and apply to life, instead of life by faith. As though laws, knowledge, had the power to stop from sin. Or, don't we hear the echo of the usual advice given at sick-beds ringing in our ears: "*Du musst glauben*" (You must believe)? Again making a do so.

Christianity has become to most church members driving a sharp bargain with the Lord; a barter. Getting by with as little as possible. As one man has aptly expressed it: *Ein ganz ordinaerer Kuhhandel* (An ordinary horse trade). Giving as little of ourselves, our life, as possible. As cheaply as possible. Never realizing that if we want a religion on the commercial basis we must hear the words: The wages of sin is death. We look upon God as a hard task-master. Our Christianity becomes a duty not a privilege. We act and live as slaves of God instead of children of His. Our Christianity becomes a drudgery, not a joy. A galling law not a glad Gospel. A life by law, instead of a life by faith.

How often do not we pastors and people find ourselves building congregations, gathering members, instead of our one and only business: Saving souls--a form, a rut again. Our device and decisions in dealing with souls will bring the same incriminating evidence; for isn't it true, we deal with them to keep them as members, instead of saving their souls? We do not live by faith.

Again: When we can coax more money out of our people with chicken suppers or dinners at mission festivals, and bazaars otherwise, than we can through telling them of Him that gave the chicken, I tell you we have gotten into a bad way. In the last analysis substituted the law for the Gospel. Our appeal to the stomachs is more successful than our appeal to the soul. The bread that perishes is of more account than that which endures to life everlasting. Chicken has become more powerful Gospel than the Word of God. Let us examine ourselves ere it is too late. Chicken is good, but the mercy of God that gave us Christ and through Him all things is infinitely better. We must have emptied the Gospel of its life-giving power or our appeal would bring more response. We preach it as a formal cold empty ceremony, not so very far removed from the cold, empty, formal Mass of the Roman church. Were we to substitute Latin in place of German or English would the outsider be able to detect a difference? Let us be honest while it is yet day. Can we truthfully say: We are living by faith? Isn't it rather true, Ichabod is written over the portals of our house, our churches, our synods, our schools, our hearts? 'The glory of the Lord'--Christ, life by him, life by faith--'is departed.' The professed 'just' no longer live by faith. It is a living by reason, by forms, by sight, by works, by law. So that when we use these words on our lips: *The just shall live by faith*, it is little short of blasphemy. And when we sing hymns that bring the same message: A mighty fortress is our God, or: Jesus, I my cross have taken, All to leave and follow Thee, it becomes sacrilege. We don't mean it. It has become sounding brass and tinkling cymbal. Are we going to tempt the Lord further and force him to speak to us in the awful words: "Woe unto you, you Lutheran church, woe unto you Synodical Conference, for if the mighty works which were done in you had been done in the Catholic Church and the Sects, they would have repented long ago in sack-cloth and ashes. But I say unto you it shall be tolerable for the Catholic Church and the Sects at the Day of Judgment than for you. And you Wisconsin Synod, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in you, had been done in the Masonic Order it would be God's Church this day. But I say unto you, that it shall be more tolerable for the Masonic Order in the Day of Judgment, than for you."

I hear the cry of your hearts: What shall I do to be saved--from this judgment? From this wrath to come? From this cold, formal, mechanical, lifeless, apathetic, no-faith life Christianity? We shudder as we hear the awful words: The axe is already laid at the root of the tree, every tree that bringeth forth not good fruit is hewn down, and cast into the fire. We know that for years the Lord has been looking for fruit on our fig trees of Christianity and found "nothing but leaves," empty forms, to cover our nakedness and fruitlessness, our life of faithlessness. What shall we do?

Well excusing ourselves will not help us. Saying the times are evil will be of no avail. Saying we are Abraham's children; we belong to the Lutheran Church; we have the pure doctrine, will not help us one whit. Living on such a low spiritual plane of Christian life so little faith in our hearts and life, it is but natural that we should on every hand whenever we open our mouths, excuse ourselves. That's what we are doing all along. Man says and does but little here below in which we can not detect the self-justifying, excusing spirit of his great grandparents, Adam and Eve.

No amount of keeping up appearances will help us. No amount of bluff. No amount of kidding ourselves that we are not as bad as the other fellow. We needn't cast up a barrage to blind the eyes of God--it can't be done. We'll never get away with it. It may work to pull the wool over the eyes of men, but never with the all-searching eye of God.

No amount of stressing forms will remedy our evil. No amount of ritual, liturgy, societies, bazaars, kitchen equipment, socials, good mixing, social calls, prestige before men, organization, constitutions, laws, and enforcement of them, no amount of Mt. 18 as form, as law--nothing man-made will ever be able to remedy the evil.

No amount of choirs, oratory, magnificent churches, elaborate church dedications, jubilees, so-called Christian Day Schools, indoctrination, stress of dogmatics, vestments, *Kanzelton* (plaintive pulpit wine), officious dignity, *gottseliges Geschwaetz* (pious platitudes), synods--in short, no amount of institutionalism, which is only the city cousin to our plain words "forms," will do it. When the Spirit, the Power, the life by faith, is gone to the 'just,' the Christian, there is just a life of drudgery, "one damned thing after another," and we think, if we do not say, the words of Malachi: It is vain to serve God, and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of hosts? (3:14). No love of salvation, no joy in our work--hell, because no living by faith.

No, none of these things will bring back joy, peace, life--life by faith. None of these things will restore harmony. In none of these institutions and forms has God laid the power of His Son unto salvation. 'For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but *faith* which worketh by love.' Gal 5:6. None of these will deliver us from the body of this death. No amount of form; no amount of works. Nothing short of the Spirit through Him that is life will do it. The same one that breathed into Adam the breath of life, and he became a living soul, and image of God in holiness, that same one that breathed on us again his breath, Jn 20:22, the Holy Ghost, and through his work: new birth, new life, is able to make these dry rattling bones of empty forms in the valley of the shadow of death here below live with newness of life. Born again by the Spirit to live by faith, not forms. Born again through Him that is the only Just One and that lived by perfect faith midst the greatest temptation and sin of the whole world. Through Him and Him only, are we now to worship the Father not in forms, places, times, or observances of any kind, but in "Spirit and in Truth." (Jn.4:24).

### The Miry Valley of Repentance

But the road to this *life by faith* leads through the miry valley of repentance. Only in the proportion that I realize the depth of sin into which I have fallen will I appreciate the salvation out of that depth. Only to the extent that I can say: Out of the depths have I cried unto Thee, O Lord, can I say: I will look up unto the hills whence cometh my help. Would we be saved from this awful life of unfaith, sin, forms, it must be we walk through the strait and narrow gate of repentance.

Now repentance is not a cold formal thing. It is not merely a dogma assented to intellectually. The true penitent does not speak of sin as a little chronic malady we may be afflicted with. The danger in all old and new-fangled religions is to tone down sin, to treat it lightly. True heartfelt repentance cannot lightly say: "I repent every time I have been to such meetings." I tell you repentance is made of sterner stuff. It is a vital, a very much alive affair. You may be sure the devil would be busy emptying repentance of its reality, and substituting an empty form for it. He is very well satisfied to have us learn a doctrine of repentance in the Catechism; to assent to it with our heads; to go through the liturgical confession of sins and absolution in a formal way ever after in services, as long as they remain or become empty forms. How many times have we not gone through the empty form of "repentance" in services! Let each one of us examine himself.

Ah, you say, How am I going to know whether my repentance is real or not? Well, the Lord has not left us in the dark about that either. In Luke 3 we find the multitudes coming out to John the Baptist at the Jordan to be baptized of him for the remission of sins. John proved the spirits coming to him because he

himself was in the Spirit of God,--living by faith--and finding them unrepentant speaks some very hard words to them. And they are written for us. He says to us: 'Ye generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance, and begin not to say within yourselves: We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees; every tree therefore which bringeth forth not good fruit is hewn down, and cast into the fire.' Note, not a formal, "in words", in ceremony, repentance. No amount of formal pedigree, blueblood, boasting of being Lutherans, having "*reine Lehre*"--none of these forms will do. Nothing short of a true, heartfelt repentance. And were we not as blind as this multitude coming out to John the Baptist we would know what heartfelt repentance consists of. But as it is, we must join in with their question: What shall we do then? What do you mean by fruits meet for repentance? What does that mean?

It means nothing short of what John says it does: He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. Exact no more than that which is appointed you. Do violence to no man, neither accuse any one falsely, and be content with your wages. Yes, it means all of that. In essence it means: love to fellowman. It means dealing honestly henceforth; it means doing violence to no man. It means not exploiting, taking advantage of your fellowman; it means "applied psychology" to help your neighbor; it means not accusing falsely: gossip! Slander! It means being content with the wage the Captain of our salvation metes out to us. It means being at peace, satisfied, at rest, walking by faith. True repentance brings forth fruits meet for repentance. Zaccheus-like (Luke 19) it gives half of its goods to feed the poor and if it has taken anything from any man by false accusation, it restores fourfold. Like the jailor at Philippi it washes the very stripes it has inflicted. Like the woman coming into the Pharisee's house it serves Christ through those whom Christ has placed about us in washing their feet with tears of gratitude, drying them with her hair, anointing them with ointment. True repentance is merciful because his Father in heaven is merciful. By that touchstone we can test ourselves whether our repentance is sincere. Are we willing to give to the poor? Have we a heart for the sinner? The down and out? Have we love for our friends, nay, for our enemies? Do we pray for them? Is our object to save their souls? Are we turning from selfishness to unselfishness: to God? Are we turning our backs upon ourselves? Denying ourselves and following Jesus? Are we doing things 'whether eating, drinking. or whatsoever doing to the glory of God'?

Ah, if we realize just a little what we are without Christ, without grace, with sin, separated from God--the source of love and joy and life; if we recognize and are sensible of the awfulness, the depth, the hellishness of sin just a trifle; if, as a result, we would like to be rid of it and have John the Baptist point us to the Lamb of God, which takes away the sin of the world; if we really are homesick for our Father's home and love; if we really mean to give up that which separates us from that Father--sin--.

Do we really mean to turn our backs upon sin? Upon ourselves? Do we come with a broken and contrite heart? To bring that home to us: Suppose you were bruised and smashed physically, and still living, wouldn't the pain be excruciating--more than you could bear? Well, let that serve in a small way as a shadow of the spiritual. If we are of a broken and contrite, smashed spirit we are in extreme excruciating pain, in sorrow and battle of soul; in agony; we are hopeless, shattered, despising self, in misery, perhaps entertain thoughts of suicide. We abhor ourselves as Job did (42:6). We say with Peter: Depart from me Lord, for I am a sinful man. We say with Paul: I am the chief of sinners. We say with Isaiah: I am undone. We say with David: My bones wax old thru my roaring (conscience) all the day long. We behold ourselves alongside of the Holy Son of God and we find our conscience flames lashed to a fury. We see our abject unworthiness, our sin, over against the sinlessness of Jesus, and it is hell for us.

## Repentance at the Foot of the Cross

Ah, you say, How shall I get such consciousness of sin? The *just shall live by faith* and living by faith in this Jesus, alongside with Him, seeing the 'goodness of the Lord, It will lead you to repentance' (Ro. 2:4). When you behold His gentleness, His meekness, His lowliness, His tenderness, His love, over against your haughtiness, your pride, your vainglory, your brutality, your lovelessness, you too will exclaim: Lord depart from me, for I am a sinful man. When we behold our impurity in thought, words, and deeds over against His spotless purity and innocence we too repent in sackcloth and ashes. When we look and partake of his mercy day after day, and then see how merciless and loveless we deal with our fellowmen every day we abhor ourselves saying: O wretched man that I am. When we learn to know God in Christ, face to face, as it were, we too will say: I am the chief of sinners. When we behold the mighty God stooping to us worms to help us out of our misery, we too will say: I am not worthy that you should come under my roof. When we recall the Father's love, and home, and happiness, and we perishing in a far country, we too will humbly confess: Lord, I am not worthy that I should be called your son, make me as one of your hired servants. You will become sensitive of your sinfulness as you learn to live and walk with your Jesus. You will find repentance at the foot of the Cross.

True heartfelt repentance is not obtained from the individual commandments as most of us have learned to know them in our Catechism or Catechetical course. That may bring about a *head* repentance, a *formal* confession, but it will not stand the test of God. If you want to see what your sin has done, the heinousness of it, the hell of it, look at Christ on the Cross. Unless your heart is stone it will cry out in anguish: "Lord, be merciful unto me, a sinner. Remember me when thou comest into Thy kingdom." The real edge is put on to the law by seeing the love, the grace, behind it: The Jehovah--the Jesus. Note the introduction to the commandments in Exodus 20:2. Keep in mind the definition Jehovah Himself gives of this name chosen by Him, in Exodus 34:5-7. Listen to what Paul says: Know ye not that the goodness of the Lord is to lead you to repentance (Ro.2,4)? Our confessional addresses, our sermons, as a whole, yea, our "living epistles" will have to be recast. The old dogmatical formula: 1. Law, 2. Gospel, 3. *Evangelische Ermahnung* (evangelical admonition), as preached has worked untold havoc in our church. It has done much to bring about this cold formal Christianity. It is an appeal to the head, and leaves the heart cold; and we kid ourselves to believe that we have confessed our sins. As Luther aptly says: We have painted sins, a painted forgiveness, a painted Savior, a painted salvation, a painted justification and sanctification.

Our Catechism, as usually taught; our dogmatics, so stressed in our schools, has done much to bring about a state of affairs that we must admit exists today. All because we have listened to man's ideas rather than God's. Look to see how the prophets preached. Look to see how Peter preached on the day of Pentecost. Look at him preaching later in Acts. At Paul. At Philip. At John. At Christ Himself,--and show me where you find law preached to bring about repentance as we are taught at our schools and seminaries. The law preaching of theirs is set and summarized in the words: You have crucified the Prince of Life, the Just One, you have rejected Christ, you have done despite the Spirit of grace. Confer Acts 3;15. 4:11. 5:30, 7:52, 8:5, 8:32, 9:5, 10:44, 13:39, 16:25-34, etc., etc. It is that mercy, that love behind the law, *that Christ*, not the commandments apart from that mercy, that causes the Pentecost audience to be pricked in their hearts (conscience) saying, 'Men and brethren, what must we do?' It was that same love as 'living epistles' in action with Paul and Silas that made the jailor at Philippi exclaim: 'What must I do to be saved?' It was the look of Jesus that made Peter go out and weep bitterly. It was the thought of the Father's goodness that made the prodigal exclaim: 'I have sinned against heaven and in thy sight, father.'

It goes to show where our *formal* study of our courses, dogmatics, has gotten us to. It cuts up for the intellect; but just as vivisection of the Body of Life makes for death; so that dissecting the Word of Life, the

Body of Christ, in that way makes for a dead Savior, a corpse. And we have to join in with the plaintive cry of Mary Magdalene: 'They have taken away my Lord, and I do not know where they have laid him.' The only method, if you wish to call it such, that does not do this is the historical, the exegetical, the expository. It is the God-given way. It is the way that appeals to the heart. It is the way of the Savior here on earth. It is the way of Jehovah all thru His revelation of Himself in the Bible. Even in the giving of law in Exodus 20. Note verse 2. That will make for life, not death. That will make for Spirit, not empty form. That makes Christianity a joy, not a burden. That makes the just live by faith instead of forms.

Another thing that the devil palms off on us so that we do not *live by faith* is: using the means *to* life in an impersonal, mechanical way. We studied the Bible from the various angles of study at the seminary, but we often failed to realize that God was speaking to us thru our teachers and professors. That may have been the teacher's fault. We shall prove their spirits before we have done with this paper. But the fact remains we were using the study of the Bible in the courses so that we would be adept in our profession, our *Handwerk*. And do you see the devil's claw in that? Emptying the Word of God of its contents for ourselves, and for others; denying the Power thereof, the message becomes facts,--knowledge we must have, to run our pastoral machinery later on. That's why we learned them. A form again, where there ought to have been a personal, life-giving message. We dealt with our courses wholly or in part as so many pieces of machinery we needed for our work later on. We stored up extra parts for wrecked Ford souls later on in the "*Amt*." It did not become a life matter with us.

### The Ministry Is not an Assembling Plant

But the *just shall live by faith!* The Word imparts life. It is life. It is Christ. It is first and above all a personal message from God to *me*, and my one object should be to get that Savior, Ezra-like, into my own heart. In the love-letter that God has written he speaks to me as though there were no one else in the whole world besides. Everything he says is for me. It is a "God and me" matter exclusively.

Our further study, in the ministry should be done for that one purpose also, to grow in Christ, in the life by faith. Only when that is done will all else be right. As that is not done our ministry becomes formal, mechanical dealing with souls. No amount of social mixing will make up for the loss. We deal with souls as so many Fords. Our work is then not a saving of souls, but just assembling plants for Ford parts. We gather members; we build congregations, instead of saving souls. We measure a man's success in the ministry by the number of people he has been able to drum together, never proving the spirit of the means used, nor of those used to keep them together. This mechanical dealing with souls is especially true in the hyper-mechanical age we are now living in where everything is coldly run by crank and lever. Everything is mechanical, even man is made a mere machine,--a mere cog in the machinery, at his work. What grave danger for us Christians to become machine-like, formal, instead of a *life by faith*.

Or let us approach the Bible from the angle of dogmatics and we are at once pressing a form upon that life-giving Word. We come with preconceived ideas, either our own or those of others. "*Wir trauen dem Evangelium nicht zu, class es die Dinge macht.*" We seem to doubt the ability of God to do things right thru the means he has wisely chosen. We seem to think, or at least act, as though "*wir muessen dem lichen Gott unter die Arme greifen, sonst wird das Wort nicht recht aufgefasst.*" We are "improving" upon God's way. Let us not kid ourselves, the Spirit is well able to do that without our tampering. I met an old man, seventy years old, out west a few years ago, and he knew nothing about dogmatics or the Catechism, in fact, the Spirit of God had not even used human instrumentality to show him his Savior from the Bible. For 68 years he had been a scoffer. But he

was to be a chosen vessel unto the Lord. The Lord laid him on a sickbed in Kansas City for two years. There he got hold of the Bible. He read it. He re-read it. He read nothing but the Bible, and that amidst the scoff of the other ward-patients. Within two years the result was a life by faith so wonderful and childlike based upon the grace and knowledge of his Savior that I was ashamed of myself having had opportunity for almost three dozen years to get acquainted with that Savior. Though seventy years old, and of an extremely weak memory otherwise he could quote whole chapters, truly by *heart*: when asked how that was possible, he simply replied: "These things are important."

### Using the Bible without the "Improvements"

How shall we do, so that we, *the just, shall live by faith*? Get acquainted with that Jesus in the same simple manner in which He has deigned to have that done,--thru His loveletter, the Bible. As you learn to know Him that way, you will behold His beauty, and you will desire Him. You will love Him. He woos you and you will be overcome with His love. Even as God has given us a little shadow of that in the case of two young people. As they learn to know one another, they learn to love one another; as they love one another they trust one another. You will learn to love the Lover of your soul as you learn to know Him thru the means that he has deigned to use to reveal Himself to you: the Bible as given, without man's "Improvements." "We love because we see how He first loved us." You will then Enoch-like walk with Him, live with Him. And that life then will be worthy of the words: 'the just shall live by faith.' So when you read, meditate, study, that Word of your Lover; when you read and re-read those precious letters of love, remember it means *you* personally. Just as truly as a letter from a dear friend means you personally. Read it the same way without any preconceived ideas to be read into His Word, or to be bolstered up with it, ut as you would read a letter from a friend.

As it then means something to you, you have a business and motive of telling others. Don't sit down on Monday morning, or perhaps as late as Saturday night with the object in view of having a sermon. What shall I preach? I'll take a portion of the Word and work it up into a sermon for the congregation. How wrong! 'The husbandman that laboreth must be first partaker of the fruits (II Tim.2,6).' If you partake of those fruits of mercy you will want to pass it on. You will be constrained to. You will not have to sit down and according to homiletical rules fabricate a sermon; but as true follower of Luther you will appreciate the truth of those words of that *just man living by faith*: Luther:

*"Ich kann keine Predigt nach der Kunst machen. Diejenigen welche eine Sache inne haben koennen leicht davon reden. Es sollte eine Predigt zugehen wie in einer Collation ueber Tisch etwas gehandelt wird. Wenn ich predigen soil so entwerfe ich nicht die einzelnen Stuecke, sondern nur die Hauptsache; eine Ermahoung, und andere Dinge, dle notwendig sind, fallen mir unter dem Reden ein. Denn wenn ich die einzelnen Teile vorher concipierte so wnesste ich ueber einen jeden Teil eine besondere Predigt machen. So wuerde ich nicht so kurz herdurchgehen. Gott ist die beste Kindermagd. Man predige nur recht wie man kann, ahme nicht each. Ihr koennet meine oder eines andern Predigt nicht erlangen von Wort zu Wort, sondern fasset aufs einfachste die Hauptsache, und befehlt's Gott."*

Luther's thought given in a free translation would be somewhat like this:

"I can't make a sermon according to homiletical rules. With whomsoever the text has become a heart matter it would be easy to speak about it. Our preaching should be in the informal manner of a conversation at our table about some subject. When I am to preach I



do not divide into heads and subhead. That would then become a long-winded affair. God knows how to guide us. He is the best nursemaid for us, His children. Simply preach as you can. Do not imitate. You can't master my sermon or anyone else's verbally, but simply master the main thought and commend the rest to God's direction."

That's Luther; that's Christian; that's living by faith. Notice how far we have drifted from faith and have substituted forms for all things. Shame on us! We call ourselves Lutheran, and again it is only a form, an empty word, for in fact we are not. We study our Bible for sermonizing instead of building ourselves up in Christ. Is it any wonder our sermons are cold, lifeless forms, bolstered up with all sorts of man-made gusto, "*und man locks keinem Hund damn' vom Ofen*," i.e., We accomplish nothing. We preach year after year and our brothers and sisters in the pews remain babes in Christ for time and eternity. If we would study our Bible for our own personal growth and *life by faith* we would have a message on Sunday for the people entrusted to us, either from that which we have found as life for ourselves during the week, or something else from the vast fund of all life by faith seeking expression. It would be a living message that has meant something to us; one that has rebuked and comforted us. We will want to pass it on; will be able to give it. What I myself have experienced I am able to impart to others. For example: On the way up here I saw an automobile wreck. On returning home it will be the natural thing to tell about it. I need not fabricate a way of telling it. The simple historical spontaneous way will be the truth, even as I have experienced it. It is telling that which I have seen and heard.

It is the same arrangement in the economy of God. The new wine cannot be held in by old bottles. The very *life* within will burst the old bottles, the old forms. The message will out. The life of the German missionary, Geo. Mueller, sent to Bristol, England, by a Missionary Society is a living example of this. He says: "I do not study my Bible with the object in view of preaching. I study it for my own edification. Yet I am seldom or never without a message on Sunday or when I have an opportunity to preach. What has meant something to me during the week or past weeks, or years, I can impart to others as occasion presents itself." It has become life with him, and that life will express itself as life, as the source of life, Christ, directs.

As *we live by faith* we will get others to live by faith. That is preaching the Gospel. That is carrying out the Lord's words: Go ye out into all the world and *preach ye the Gospel*. That is *witnessing unto Christ* which we "have seen and heard,"--what we ourselves have experienced. That life by faith will express itself. Then "whether we eat, or drink, or whatsoever we do," or whatsoever line of work we may be in, *we do it to the glory of the Lord*, and that is preaching. As we have experienced the mercy of God in Jesus we will be merciful. No more, no less; no matter how many forms are used. It is the heart, not the head, that makes the preacher. We can't preach any more Christ than is in us. We can preach more *about Christ*, but absolutely no more Christ, (life)--no more witnessship than we have witnessed.

That is a sad but true feature with us also. How much is palmed off as "preaching the Gospel"--Christ--which is only *about Christ*. And no life is imparted, because no Christ is imparted. Only life can beget life. A corpse cannot beget life, no matter how life-like the undertaker may be able to make it look. The contention that God works thru the Word irrespective and independent of the person uttering it, is only a half-truth. It is only trying to justify our weakness of faith,--our not living by faith. The Lord does not send out the unbeliever to preach. He will not allow the devil to preach that He is the Christ, the Son of God. The disciples are powerless, because they have become a "faithless and perverse generation (Lk.9:41). Christ wants those to tell that have heard. Those to witness that have 'seen and heard.' Those are to 'go and tell what great things God hath done for them' (Mk.5:19). Those to impart the 'power of God unto salvation' that have

experienced that power upon their own hearts and lives. As Alexander Whyte says: If you would move others with your preaching, praying, singing, be first moved by it yourself. We can hold forth with a long and learned intellectual discourse, dogmatically treated, upon "The Active and Passive Obedience of Christ," --but that is preaching about Christ, and the one that is holding forth may be an infidel; at least not speaking because *life by faith*, by Christ, will out; not because the "love of Christ constraineth him." That will not impart life. God hasn't arranged it thus. That is an empty form. That is, as far as the preacher is concerned, a lie. Lacking the Spirit, the life by faith, a substitute is resorted to.

How we public preachers of the Word are prone to drift into this! Often we find men with personal Jesus in their hearts,--in everyday conversation and life they *live by faith*, but as soon as they mount the pulpit, or teach, they assume a *Kanzelton*, (plaintive pulpit whine) put on a gown, and dilate in generality-dealing dogmatical, formal phraseology and treatise. So much so are we all to prone to drift into this rut that when I here allude to incidents we are including ourselves: How many of us have not at sometime or other been asked at meetings to lead in prayer, or to say a few words, and we graciously excused ourselves: "We are not prepared." It shows us conclusively how little we live by faith, or it would be simple to let that faith express itself in words, to God or man. Or again; how many of us have not misgivings about officiating without a pulpit gown? How many of us are as free without it as with it? How many of us restrict preaching to holding forth on the pulpit? How many of us do not heave a sigh of relief when we are thru with the Sunday's sermon? How many of us feel the same pulpit responsibility to souls we chance to meet outside of the pulpit? The stranger we happen to meet? Will we witness without man-made call and a goodly salary? How these questions cut to the very quick!

It beats all; and our faculties are not a little to blame for our being in such shackles. Instead of making us free by making us see Jesus, the Great Emancipator--"for if the Son shall set you free then are ye free indeed"--we are chained for time, if not for eternity. We are all of this dogmatical mind. Our old nature is dogmatist; we hate to part with our old mechanical idols and tools, so many doctrines and dogmas, that we can manipulate at leisure. We feel absolutely lost if we should do so. We are not willing to say: I cast my idols away; I cast all manmade forms to the winds; I cast myself on Christ, 'for the *just shall live by faith.*'

The '*just shall live by faith,*' and when John is about to preach to us thru his First Letter we read: "That which was from the beginning, which *we have heard*, which *we have seen with our eyes*, which *we have looked upon*, and *our hands have handled*, of the Word of Life--That which *we have seen and heard* declare we unto you, that ye may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ"—life by faith expressing itself; personal witnesship; experiential testimony; that is preaching. That's what makes the Old Scotch School of preachers such giants. That is the reason they all appreciate Luther so highly. It is historical, expository, experiential preaching. They preach to themselves first, and then to others. Then it is the life by faith expressing itself. Then it is not "*eine Reihe logischer Schlussfolgerungen* (a series of logical deductions), "*nicht Lehre vortragen*" (not preaching doctrine), "*sondern Lebens-Aussdruck*" (but expression of life).

Teaching, too, is Witnesship

What applies to preaching in its restricted sense applies to teaching as well. As soon as we do not view preaching in this restricted sense we will understand the message to Galatians better. We will more readily realize then that "whether we eat or drink or whatsoever we do" all are preaching if we are *living by faith*. That is *life indeed*. Then teaching is not the cold, formal, more or less

mechanical imparting of facts, as the world must of necessity do,--not having life (Christ),--but it will become an imparting of life. Whether preaching in its restricted sense, or teaching, formally or informally, or whatsoever doing, as we are living by faith it is witnesship. And how we are drifted into the rut of institutionalism in this respect also. Worshipping a mere form. Never stopping to prove the spirits whether they be of God (I Jn.4:1).

Any one who has allowed the Spirit to open his eyes will readily see that the Christian home is the only model, God-given school there is. All else are only makeshifts, helps, and mighty poor ones as a rule. At their best they can but faintly approximate the Christian home.

Now, what is teaching? Is it not the imparting of cold unrelated facts. It is not gathering knowledge. It is *faith* expressing itself to others thru the avenues God may have given. It is the *just living by faith*. That life expressing itself is the only thing that can be truthfully called "teaching" in the true sense of the word. Surely teaching is not imparting a whole lot of isolated cold facts to conjure with and glorify self. That is death. The letter kills. All knowledge taught without the Source of life, and that is the center of *faith*,--*Christ*, is a burden, a dead weight, death, a lie, in the last analysis. No one but a true Christian *living by faith* can truly teach. All else is a sham, an imitation, the devil's lie. Judgment Day will reveal such teaching as 'wool, hay, and stubble.' All teaching, whether by parents in the home, by teachers, by professors, by any one, is a witnesship to "bring up in the nurture and admonition of the Lord." It is to strengthen faith. It is to foster the life by faith in the one being taught. If it fails to do that it is not worthy to be called "teaching," though it may be done within the walls of the so-called: Christian home, day school, or college. All true teaching is witnesship to strengthen faith in the Source of all life more. It is not so many unrelated facts, but all is summed up in Him *of Him*, and *through whom*, and *to whom all things exist* (Ro 11:36). All is to know Him 'without whom nothing was made that is made' (Jn1:3). It must have as its aim to relate, to bring closer to Him, in whom at the dispensation of the fullness of time *all things* will be gathered together, both which are in heaven, and which are on earth, even in Him (Eph 1:10). Then whether we teach arithmetic, geography, reading, the sciences, the Bible, etc., all is only to make known the name of Him, who is the source and object of all things. All to glorify Him. That is life indeed. That is true teaching. That is the *just living by faith*

### All Teaching Glorifies the Savior

Let us apply that a bit more specifically. Our everyday informal teaching in God's model school, the home, our teaching in the grades of our Christian day schools; our teaching in the high and preparatory schools; our teaching in the colleges; our teaching at the seminaries; all teaching, if it be right, is only witnesship to them being taught. The witnesship of the *faith* in those teaching expressing itself in the avenues, gifts, God has given that teacher. If the teacher has the gifts to teach geography, or physics, or Greek, or Latin, or arithmetic, he is using those means of expression to express his *faith*. He is to *live by faith*, then this will come about naturally, according to that new creature in Christ. That *faith* expressed thru those gifts will engender more faith in the pupil 'to show forth the praises of Him Who has called him out of darkness into His marvelous light.' All but to glorify the Savior.

Proved by that Spirit how little teaching really stands the test? How little teaching is true witnesship? How much is mere drudgery, lifelessness, formality, death, life-killing, self-glorifying? How few real teachers we have that are worthy of the name 'teacher', even at our seminaries. How many teachers "so called" are putting in time, watching the clock, looking for the pay-check, are mere time-servers. Let us examine ourselves by the Savior's teaching.

If the teacher can't make the Savior more glorious to you, can't inspire you thru his teaching to a greater love for that Savior, though he be teaching Greek or Mathematics, he has failed his calling and is a lie to his "profession." Just as much so, as I would be, were I to profess to teach mechanics of which I know nothing. Note, how we have drifted into empty forms. We worship the institution though the Spirit be long departed.

Viewed from another angle. All appeal in all studies must be to the heart, not head. We must learn the Savior's way of teaching. If we *live by faith* we will teach like he did. Note the informal way in which He does it. Now in all questions put to Him he answers the heart, not the head. He did not attempt to make the Father known unto his disciples by a course of dogmatics, or Catechism. None of that, but *His life by faith* in His heart of Love bore witness of the Father--Love (Jn 14:9). That was true teaching. That saved souls from destruction. That adjusted matters again. That put all things in right relationship again. Christianity became a high privilege, not a duty. That made things right with God, right with man, right with self, right with God's wonderful creation,--that includes all branches of study. That gave the disciples a true *Weltanschauung*. They had true standards of all things. That built character. They were gentlemen at heart, not according to forms of etiquette and style. They *lived by faith* after having such life imparted to them thru the witnesship of Him who is life.

So the primary requisite in the teaching profession; in the preaching profession; and every other line and profession, is to be a Christian, a believer, a child of God *living by faith*. As a skilled laborer aptly expressed it when asked as to his line of work: I am first of all a Christian, secondly I am a carpenter, so that that *Christ-ian* may express Himself. And a very good carpenter he was. Or can you feature Jesus holding forth with treatises on dogmatics? Can you feature Adam and Eve appealing to their sons with the doctrine of the trinity? Can you imagine Paul and Silas advising the jailor at Philippi to buy a set of dogmatics? Can you think of Abraham speaking to his son Isaac of the active and passive obedience of Christ? Can you picture to yourself the man out of whom the Lord had cast a devil telling his household about original and actual sin? I tell you witnessing, preaching, teaching, "*ist ein sehr nuechternes Ding* (a very sober, matter-of-fact thing)." As simple as telling of some experience we have gone through. But due to our lack of faith, Spirit, we have built up forms, and under the mass of forms the remaining Spirit has been quenched, and now our aim is by all means to keep up appearances; usually by heaping up still more forms. Finally in our extremity we copy from the world. We, like the world, begin to distribute, specialize, "scatter dust", in our curricula,--instead of centralizing, correlating all things in Christ. We copy and studiously ply methodology, the dogmatics of the teaching profession, because we have lost the Spirit. We look for recognition from the unbelievers' schools. We are proud to be put on their accredited list. We make a wildgoose chase for B.As, and M.As, and Ph.Ds, and D.Ds, from the Christless schools and it swells our pride all the more. We copy from them instead they copying from us. There was a time when the church set the standard: at Luther's time; in the early days of our country: Yale, Harvard, Princeton, are evidence of this. The fact that it is otherwise today is conclusive evidence that we have lost the Spirit. We are no longer *living by faith*. If we would there would be life expressing itself in constructive, positive, Life-giving--because Christcentered--teaching, and we wouldn't have to copy even a textbook from the unbeliever. It goes to show we have lost the Spirit and are drifting into forms. We consciously hold to them so that our nakedness may not be revealed. Such is the case with us when the world has lost faith in its educational systems and forms, and is scrapping them. They know where to turn and what to do. To wit President Frank's (U of Wis.) experiment with 200 students. Would to God we now were able to offer the world that which the Lord has entrusted to us with the words: Go ye into all the world and preach ye the Gospel. Each one in his sphere, each one in his and her place, a real Christ-character, a true man, a true woman as God would have us. But alas!

Now a word more in respect to our *life by faith* in our every-day affairs. Let us there also acknowledge the Lord in all our ways so that He can direct our paths (Pr 3:6)." But there too behold the Martha-like forms without the Mary-like Spirit. We make our own plans and expect the Lord to fall in line and bless them, instead of "just being still and knowing that He is God." This is best illustrated by a message in a story form given by a blind lady at our church a few weeks ago. The story is entitled: "The Master Is Coming," and runs somewhat this way: A professedly devout Christian lady was very busy getting her house all spick and span because she expected Jesus as her guest that day. While busy scrubbing, dusting, polishing, a poor lady in dire straits raps at her door. She expresses her sorrow that she will not be able to help her because she must get her house ready for the Lord Jesus. A little while later in the day a cripple comes to her door. She dismisses him likewise. Too busy! The Master is coming. Toward evening a child with a bruised finger moans pitifully on her doorstep. She tells him to move on. She is sorry, but she has no time, the Master is coming. When all was spotlessly clean and polished she sat down in the dusk of the evening expecting her guest. She fell asleep. She dreamt the Lord came, but passed by her door. She inquired of Him whether He was not going to be her guest today. He answered: Three times was I at your door to be your guest today, and each time you dismissed me, "for what ye have not done unto the least of these my brethren, ye have not done it unto Me." Realizing her formal, mechanical, spiritless, empty Christianity she asks the Lord for forgiveness. He tells: The sin is pardoned, but the joy you have lost.

Isn't that the picture of all of us? Busy about many things, but not the One Thing Needful, and we move in a life of forms and empty shams, and call it Christianity. And that when Jesus is coming to us a dozen times each day in those with whom He lets us come in contact. We are so wrapped up in Spiritless forms that we are blinded and unable to see our Savior because of them.

Note also the "works" of the flesh in Galatians 5, works of bondage under the law, under the devil; and note over against that the "fruit" of the Spirit, *Fruit*: life just naturally expressing itself in all these things, meet for repentance and *faith*. Not *works*, but "*fruit*." Just as a tree that has life; that life expresses itself in leaves, flowers, fruits. You need make no forms, no casts for them. It is just that God-given life expressing itself naturally.

Again. It is not "making" our light so shine, but just "letting" it shine that people may see our good works and, realizing the Power behind the light, glorify our Father which is in heaven.

Ah, you say, who is sufficient for all these things? With men it is impossible, "But with God nothing shall be impossible (Lu.1,37)." He who brings life out of death, and salvation out of damnation, bids us come. He says: Come unto Me all ye that labor under the mass of empty forms, and are heavy-laden with the burden of legalistic ceremonies and institutionalism. Come! Just as you are. Come, ye poor in Spirit; and ye maimed in faith; and ye halt in spiritual life; and ye blind to a *life by faith*.(Lu.14:21) The great Emancipator (Jn 8:36) from empty forms to a *life by faith* says to you: *I will give you rest*. Free! From the shackles, the chains, the fetters that bind and enslave us on every side. "For if the Son shall make you free then are ye free indeed." And again "If ye continue in my Word ye shall know the Truth, and the Truth shall make you free."

Jesus went into this empty, dead, formal, sinful, shattered, spiritless, faithless life of Adam and Eve, and all people, and you and me, and has accomplished an eternal redemption for us. "Thus it behooved Him to fulfill all righteousness,"(Matt 3:15) for you and for me. He took upon himself the form of a servant, a slave; He put himself under the law, that we may henceforth be redeemed from under that law (Gal 4:5), to *live by faith*. And now "God shall supply all your need according to His riches in glory in Christ Jesus (Phil 4:19)." The same One that supplied to Abraham *life by faith*--for

"Abraham believed the Lord and that was reckoned unto him for righteousness"--the same One is anxiously willing to supply us, the children of Abraham through Jesus, you and me, with that same *life by faith*. A life that even the law of ordinances, statutes, ceremonies, of Mt. Sinai given 430 years later could not disannul.(Gal 3:17). This law was added because of transgressions till the Seed should come to whom the promise was made. Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after faith is come, we are no longer under the schoolmaster (law). For we are all the children of God by faith in Christ Jesus. But when the fullness of time was come, God sent forth His Son, made of a woman, made under the *Law*, to redeem them, you and me, that are under the law, that we might receive the adoption of sons. And because-ye are sons, God hath sent forth the Spirit of His Son into your hearts, saying: Abba Father (3:17-4,6).

### Christ Shows Us the Father

Christ summarizes His whole work here on earth in the words: I have shown you the Father" (Jn 14). By nature we have a wrong conception of God. We have a law conception. We think of God as a God of power, might, justice, punishment, wrath. It is the way Adam and Eve thought of Him after they had lost faith in Him. That is the reason we hide from God; have as little to do with Him as possible. Read His Word and pray as little as possible. Cain-like we try to gain favor with God by works, observing of forms, laws. We feel uncomfortable in God's presence, or in the presence of those that are God's, the Christians. That is man's conception of God by nature expressing itself. He speaks about a 'fugitive and a vagabond' (Gen.4:12), in this world trying to get rid of that evil conscience till he drops in his tracks a prey to the devil.

"For this very purpose was the Son of Man manifested that he might destroy the works of the devil (I Jn 3:3)." That He might get us rid of that false conception of God. That He might show us in word and deed the Father. Why just that word "Father?" It is the word that comes closest to our experience of love. A 'father', or if it means more to you, a "mother" loves. The very word implies that. That is the reason Jesus chooses that word. He summarizes His whole life's work in the words: I have shown you the Father. That was what was necessary. That was all that was necessary. If we once saw God again as a loving, gracious, merciful Father, Who according to the Old Testament even, is "gracious, longsuffering, abundant in goodness and truth, forgiving iniquity, transgression and sin" (Ex 34:5-7); and also, according to the New Testament, a Father "that so loved that he gave His only begotten Son," that we might not perish in our legalism in word and deed, but have everlasting life--a *life by faith* in His fatherly love, life indeed results. That is new life. That is a new creature. that is life worthwhile, a privilege. That is not works of law, forms, methods, slaveservice, but prompted and motivated by the life-giving love with which we were first loved it becomes the Life of a son and daughter of God. Out of slavery of forms into the sonship of faith. A *life by faith* "wherefore thou art no more a slave"--serving in legalistic, empty, spiritless, burdensome forms, but a son made like unto God thru Jesus.

It grieves Paul at heart to see these Galatians again drifting back under the cold, by-nature, legal conception of God. He says to them: "You turn again to the weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years,--laws, forms--I am afraid of you, lest I have bestowed upon you labor in vain. Where is the blessedness, Paul asks them, the joy you once spoke of? Such joy that would have plucked out your very eyes in gratefulness for leading you into that *life by faith*. Am I therefore become your enemy because I tell you the truth. These legalists, ceremonialists, formalists, ritualists, dogmatists, zealously affect you. They stress these forms, ceremonies, institutions, in order to make a fair show in the flesh. They are Marthas proud of their works, glorying in it, boasting of it. Yea, they would exclude you, that ye might affect them. But it is a good thing to be zealously affected always in a good thing. That *one good thing*

*needed* is not the law, but the Fulfiller of it: Jesus. Matt.5,17. Let us be zealous for Him. Working out our salvation with fear and trembling lest any man should seem to come short of it. That will bring about a life by faith.(Gal 4:9-18).

### Hagar and Sarah

Paul further shows: You can't mix law, forms, legalism, with Gospel. Hagar can't live together with Sarah. Ishmael, the son according to the flesh, reason, form, cannot live together with Isaac, the son of promise and faith. "Now we brethren, as Isaac was, are children of the promise. But even as then, he that was born after the flesh persecuted him that was born after the Spirit, even so now." Legalistic Cain will always persecute faithful Abel. Hagar, Sarah. Martha, Mary. The professed orthodox church, the prophets, till finally the Prophet of prophets: Jesus. Since that time the dead, formal, legalistic, spiritless, orthodox church always those that *live by faith*. Certainly as many as desire to make a fair show in the flesh, Martha-like, they stress forms, works, rituals, ceremonies, institutions, constitutions, dogmatics, etc., but only lest they should suffer persecution, as Paul says, (Gal 6:12) for the cross of Christ. But God forbid that I should glory save in the cross of our Lord Jesus Christ, for in Christ Jesus neither circumcision (legalism, forms, works) avails anything, nor uncircumcision, (lack of forms) but a new creature that *lives by faith*.

Therefore what saith the Scripture? Cast out the bondwoman and her son--law in all its manifold shades and forms, for the son of the bondwoman shall not be heir with the son of the freewoman. So then brethren we are not children of the bondwoman, the law, but of the free, grace of Jesus. Free, to *live by faith* in the Mercy of the Father.

The secret is embodied in the keynote of our Lord's sermon on the Mount: *Be ye therefore merciful even as your Father in heaven is merciful*. By keeping our eye upon the mercy of God--Christ—a *life by faith results*; and as a result we deal in mercy with our fellowman. We then realize a little of the truth of I Corinthians 13. We then act as Moody did. Walking one day in one of the streets of Chicago with a friend, his friend called his attention to a drunkard reeling out of a saloon and falling into the gutter. Moody's friend began to judge, and condemn, and criticize in our usual fashion. From a holier-than-thou attitude. Moody said but one short sentence. It was this: It is only the Grace of God between that man and me. How true! Of all of us and every sinner there is. Moody kept his eye upon the mercy of God and could be merciful unto others, while his friend has his eye on the law, which law if applied to us by God would condemn us to the uttermost hell. Keeping our eye upon that Mercy--Christ, we are then able to deal with others as Paul exhorts the Galatians: "Brethren, if a man be overtaken in a fault, (sin) ye which are spiritual (*living by faith*) restore such a one in the spirit of meekness (mercy); considering thyself, lest thou also be tempted.

Brethren, dare to *live by faith*, and if so doing "we perish, we perish," (Esther 4:16) only to be ushered into a life by sight in God's presence with fulness of Joy and pleasures forevermore. 'Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of the bondage', for 'the just shall live by faith.'

Excerpt from Beitz's Watertown 1927 statement.

My dear Brethren:

I am here accused of "judgement of hearts" because I make sweeping statements. I assure you that such is not the case. I have spoken in my message as we are wont to speak in everyday conversation. My message was to be that. A few words of earnest content to brethren spoken from the

heart and expected to go directly to the heart. I am sorry the words of mine are so misunderstood. It should not be so. I find the bible speaks in just that manner. We must get the spirit of the words, not the dead letter. If you people go to your Bibles as you have done to my paper I can well realize why we today seem to be separated. Luther speaks in just that manner. Our hymnal does. Let me read to you just one stanza of a Reformation hymn which perhaps many of you sang just a Sunday ago and thought nothing of the judgement of hearts when you did so. Hymn # 248 (Wisconsin Synod German Hymnal:

*Ach Gott, vom Himmel sieh darein, Und lass dich des erbarmen, Wie wenig sind der Heiligen dein, Verlassen sind wir Armen. Dein Wort man nicht laszt haben wahr, Der Glaub ist auch verloschen gar*  
**BEI ALLEN MENSCHENKINDERN.**