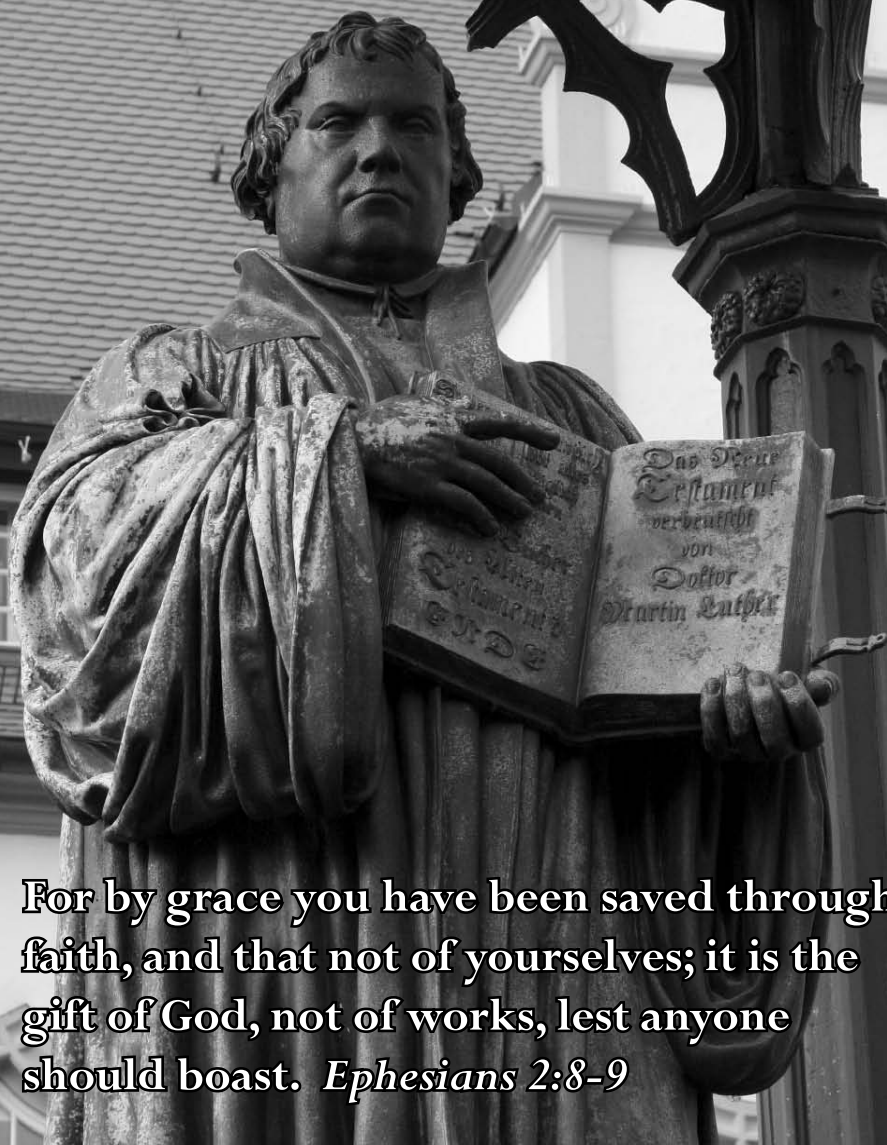


# Lutheran Spokesman



For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast. *Ephesians 2:8-9*

## Why Remember Luther?

Soon we'll be arriving again at October 31 on the calendar. Special services commemorating the Lutheran Reformation will be held in our churches. Some joint services will also be conducted among us. We'll hear again about that famous monk-turned-pastor/theologian/reformer, Martin Luther, who lived some five centuries ago in the faraway land of Saxony, Germany.

The question might be asked: Why have we retained this annual custom?

We remember Luther not to idolize him or because we have enshrined him in the theologian's hall of fame. Although Luther was a gifted theologian, preacher, and writer, he was a poor sinner in need of salvation, just like the rest of us.

Therefore it is fitting to remember Luther for the reason that his life is an encouraging example of what God's grace can accomplish. God led Luther away from the dead-end teaching of salvation through Jesus plus my own good works (this teaching is a dead-end

because it affords no solid comfort for sin-weary souls) to this soul-comforting doctrine: God did everything necessary to make sinners 100% right with Himself through His holy Son Jesus.

God demonstrated His love for the whole world in that, while we were sinners, Christ died for us. Now, through faith in this Savior—worked in us by the Spirit through the same blessed gospel!—all the treasures of salvation become our own personal possession. We have forgiveness of sins, comfort in troubles, confidence to pray to our heavenly Father, the joy of being His child, the sure hope of eternal life.

### Emboldened by God!

These are the blessings that are yours and mine to have and to hold our whole life through; they're all ours through faith in God's holy Son, and no one can take them away. That's something worth remembering and celebrating, wouldn't you agree?

At Reformation time we also

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remember how the Lord worked in Luther a staunch faith in the Savior in the face of great difficulties and obstacles. He gave Luther the strength needed to continue steadfast in the Word amid a storm of opposition and ridicule. When Luther's back was against the wall at the Council of Worms, God emboldened him to declare: "Unless I am convinced by Scripture and sound reason that what I have believed and taught is wrong, I won't change my mind or take back what I've written. It is neither safe nor right to go against conscience. My conscience is bound by God's Word in the Bible. Lord, help me. Amen."

In the final analysis, then, it isn't so much Luther we are remembering at

Reformation time as it is the God of mercy and love who accomplished many wonderful things through the Reformer's voice and pen.

We pay homage to our God for restoring the pure teachings of Holy Scripture centered on the death and resurrection of Jesus Christ. We pray for grace to walk in Luther's footsteps and to imitate his example of love for Christ and unswerving loyalty to the Word.

We implore the Holy Spirit to help us keep in mind what is the blessed goal for all who anchor their hopes solely in Jesus: the salvation of our souls. God help us to do this! Amen!

—Pastor Thomas Schuetze  
Coloma, Michigan



**A Reformation Trilogy**  
◆◆◆◆  
**By Scripture Alone**  
**By Grace Alone**  
**By Faith Alone**

In the proceedings in the city of Worms Luther, a prolific writer, was asked concerning a pile of books lying before him: "Do you defend them all, or do you care to reject a part?" Luther responded, "This touches God and His Word. This affects the salvation of souls..." (*HERE I STAND: A Life of MARTIN LUTHER*, Roland H. Bainton, 1963, p. 183)

Later in the more widely known defense of his writings Luther said, "...Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my

conscience is captive to the Word of God. I cannot and I will not recant anything...Here I stand, I cannot do otherwise" (Bainton, p. 185).

By the grace of God Luther stood against the power and authority of the church of Rome. Unless the Lutheran Church in our age stands unequivocally with Luther, it is not truly Lutheran! Without a doubt, Luther would reprove compromising Lutherans who give lip service to the Word but without shame reinterpret it to fit the circumstance and the times. Likewise, as he did in his day, Luther would stand against the enthusiasts today who claim that the Holy Spirit works apart from the Word of God.

Many reasons for Luther's stand could be cited. Here we note one reason for his staunch defense of the Word—where one stands concerning any part of God's Word "affects the salvation of souls."



While we can see the effects of sin all about us, we can only understand the depth of human depravity and the eternal consequence of sin from the Scriptures.

Scripture leaves no room for private opinion as to the effects of sin: “The wages of sin is death” (Rom. 6:23).

Only Scripture gives understanding that judgments manifest in the world are judgments of God and not simply blind fate or bad luck. The whole of creation (yes, Scripture teaches that God created the world) is a testimony to the love of God; the rain that falls, the sun that shines, the harvest, and so on, are products of God’s creating hand.

Yet Scripture alone testifies to the saving work of our Lord Jesus. The inspired Word in 1 John 5 states, “And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.” John said—and this is true of all Scripture—“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may [continue to] believe on the name of the Son of God.”

God said through the apostle Paul, “From a child thou hast known the Holy

Scriptures which are able to make thee wise unto salvation...” (2 Tim. 3:15). The way to eternal salvation is unknown apart from the divinely inspired Scriptures. Scripture alone declares to us that our salvation is by grace through faith, and not of works (Ephesians 2:8). How else can we know that God loves us in Christ (John 3:16) and has given us an inheritance in heaven?

Such comfort is not written in the wind or established apart from the Word of God but comes through Scripture alone!

“All Scripture is given by inspiration of God...” (2 Tim. 3:16). We believe that Scripture alone is the source of all legitimate doctrine taught in the Christian Church. We further believe that the denial of any doctrine or teaching of Scripture undermines the confidence of salvation.

Luther could not take back a thing of what he had taught or written from Scripture, and surely it is worse than criminal for teachers to teach otherwise than God’s Word teaches, for “this affects the salvation of souls”!

“By Scripture Alone” was the foundation of Luther’s faith as well as his teaching.

“By Scripture Alone” remains the faith and foundation of all faithful Lutheran Christians.

“By Scripture Alone” is one leg which stands together with the other two—By Grace Alone and By Faith Alone—and identifies the Lutheran Reformation as being truly a work of the Spirit.

Let us hold fast to this “Reformation Trilogy” because “this affects the salvation of souls”!

—Pastor Daniel Fleischer  
Corpus Christi, Texas

## A Reformation Trilogy



By Scripture Alone  
By Grace Alone  
By Faith Alone

By grace! This ground of faith is certain;  
So long as God is true, it stands.  
What saints have penned by inspiration,  
What in His Word our God commands,  
What our whole faith must rest upon,  
Is grace alone, grace in His Son.  
(TLH #373:5)

*Grace*—what a powerful and meaningful word!

This simple word describes the heart of God more fully than any other word. You see, grace is more than just love. Grace refers to a love that is undeserved and unmerited in any way. In the Bible the word “grace” is used to describe God’s great love for us which caused Him to plan and accomplish our salvation by sending Jesus, the Christ, to live and die in our place.

There are many aspects of God’s undeserved love for us, but the fullest meaning of the word “grace” is revealed when it is used in connection with our salvation. The apostle Paul wrote: “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast” (Eph. 2:8-9).

Our salvation is based solely and completely upon what God has done for us—this work being accomplished because of His great love for us.

The cry “By Grace Alone!” was one of the main teachings emphasized in the Lutheran Church during and following the Reformation. The teaching of “By Grace Alone” was unknown to

most people in the time of Luther. The doctrine of the Roman Catholic Church was that people could earn God’s love and eternal life in heaven through their own works and actions in addition to God’s grace.

Salvation by keeping the law? How devastating a teaching! “You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace” (Gal. 5:4).

Work-righteousness separates us from God because it rejects His grace. Sinners are saved by grace *alone!*

Work-righteousness is appealing to our human nature. This can be seen in the work-righteous nature of religions throughout the world.

Christianity is different, isn’t it? Sometimes it’s hard to tell, because true, biblical, Christian teaching has also been plagued by false, work-righteous tendencies. Many Christian churches are synergistic (literally: *syn*—with, *ergon*—work), teaching that man must work with God in order to achieve his salvation.

This humanistic teaching of synergism is in direct opposition to the teaching of salvation by Grace Alone. In His Word God tells us that the work of salvation is monergistic (*mono*—alone; *ergon*—work)—that is, it is God’s work alone. Man cannot earn or deserve God’s love in any way, much less work with Him to achieve our salvation.

Paul underscores this in his letter to the Romans, where he writes, “And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work” (Rom. 11:6).

Work-righteous and synergistic

thoughts continue to permeate our society as well as our own human natures. This makes the preaching of salvation “By Grace Alone” as necessary and important today as it ever was.

It’s truly amazing when you think about it! Our salvation is completely God’s work from beginning to end—salvation is by God’s grace alone!

—*Pastor Nathanael Mayhew  
Lawrenceville (Atlanta), Georgia*



## A Reformation Trilogy

◆◆◆  
*By Scripture Alone  
By Grace Alone  
By Faith Alone*

When Luther translated the New Testament from Greek into German, his use of a particular word was severely criticized. The passage was Romans 3:28, “Therefore we conclude that a man is justified by faith apart from the deeds of the law.” To communicate this thought, Luther used the wording “by faith alone.”

Critics complained that putting the word “alone” into the translation was adding to the Word of God, because that word doesn’t occur in the original Greek text. Even those who agreed with Luther’s understanding of the passage had trouble coming up with an answer when they were confronted with this objection.

Luther wrote a defense of his translation and the use of the word “alone.” He said that he was trying to communicate the thought of the passage, using the German language the way it was commonly spoken by the people. When they wanted to make two contrasting statements, as Paul does in Romans 3:28, they would do it the way Luther did in his translation.

To support his argument Luther

gave several examples from common speech. He wanted the German people to understand what Paul was saying—and not just the learned, but “the mother in the home, the children in the streets, the common man in the marketplace.”

Luther was no cool, detached translator; he was a man filled with joy at what is revealed in Romans: that sinners are justified, declared righteous by God, by faith in Christ; man’s good works do not enter in at all.

Through most of his life Luther had been a man troubled by the knowledge that he was a sinner who fell far short of the righteousness that is acceptable to God. When he finally understood what Paul was saying in Romans, for the first time in his life he had real peace. No longer did he have to live in anguish, wondering whether he was good enough for God to accept him—knowing in his heart that he was not good enough. Now he had confidence because he knew that God accepts faith in Christ and counts that as righteousness.

Luther’s translation of Romans 3:28 is clearly what Paul—speaking by the Holy Spirit—is saying in that verse. The Holy Spirit Himself earnestly desires that we too should understand that we are saved by faith and not by works.

The Spirit wants all who read those words to take comfort from them. So He first states the case positively:

“Therefore we conclude that a man is justified by faith.” But He isn’t satisfied to leave it at that. That we may not doubt His meaning, the Spirit moves Paul to add, “...apart from the works of the law.”

Works play no part whatsoever in our justification. True good works are fruits of faith, but they do not save.

Man is saved by faith alone, because faith is the only means by which a person takes hold of and possesses the perfect righteousness of

Christ. Faith is not a work of ours, but a gift of God. It is a trust in God that He Himself works in us by the gospel in Word and sacrament.

“By Faith Alone” is one of the great truths of Holy Scripture that was brought to light through the Reformation. What a precious heritage has been handed down to us! Lord, keep us steadfast in Thy Word.

—Pastor John Klatt  
Rapid City, South Dakota



## *Continuing in God’s Word?*

*Imagine not having a Bible. Even worse, imagine that you have a Bible in your house but you don’t know what it is or what is in it!*

At the time of King Josiah in Judah, during a renovation of the Temple, a book was found and brought to the king. They didn’t know what it was, but it looked important. When they began to read what turned out to be the Book of the Covenant (that is, the Bible!), the king tore his clothes. He did so because, upon finally hearing God’s Word, the king knew that he and his people were not following it.

How could they follow it if they had never heard it? Then and there the king

commanded that the Book of the Covenant be read to the people. Upon hearing the Word, the people took a stand for the Covenant.

At the time of the Lutheran Reformation the situation was very similar. The people did not know God’s will regarding their salvation from sin. Why? Because they didn’t read the Bible themselves, and even if some had, they relied on priests and popes to tell them what that Word meant. There were so many false teachings in the church that—by



Bulletin board outside the  
pastor/editor’s office at  
Redeemer Lutheran Church,  
Cheyenne, Wyo.

the time of the writing of the Lutheran *Augsburg Confession*—several pages were needed just to list them and then many to counter them with the truth.

Where did our Lutheran fathers go to get this truth? They went to the Bible! They went to the source of Truth; they went to God's own Word!

Beginning with Martin Luther, more and more believers found out from Scripture that no one is saved by good works. Rather, "As it is written, 'The just shall live by faith!'" (Rom. 1:17) In the *Augsburg Confession* and in the other Lutheran confessions (contained in the Lutheran *Book of Concord*), the confessors took a stand for God's Word.

The Word alone is the sure and certain guide for the believer, so that one writer could say, "If it is not Scripture, it is not Lutheran!" And so it is today that, by God's grace alone, the true Lutheran Church still stands for God's Word and is committed to continuing in God's Word.

King Josiah did much to reform the nation of Judah, so that the LORD says, "...before him there was no king like him, who turned to the LORD with all his heart, with all his soul, and with

all his might, according to all the Law of Moses; nor after him did any arise like him" (2 Kgs. 23:25).

However, when King Josiah died, it took only three months for his reforms to be undone by his son, Jehoahaz. Once again the nation turned from the LORD, forgot His Word, and followed false gods. Finally the LORD found it necessary to send the nation of Judah into captivity in Babylon to impress on the people the severity of their sins.

### Captivity Looming?!?

When we look at the church of the Reformation as a whole today, one wonders if another Babylonian captivity is looming on the horizon. Instead of following God's Word, many in the church seem to be doing what is good in their own sight. On such doctrines as creation, verbal inspiration, the Lord's Supper and Baptism, church fellowship, and even the Holy Trinity, the majority of Lutheran churches increasingly follow human reason and opinion instead of God's Word.

It has been noted that an orthodox church body remains orthodox on average only forty years before false teachings begin to creep in. Will that be true of the Church of the Lutheran Confession (CLC)? Approaching its fifty-year mark, our synod has already weathered a number of doctrinal controversies. God forbid that we begin to turn away from God's Word in favor of our own opinions or the opinions of others!

If we say, "It won't happen to us," note that Judah had said the same thing. When they first took possession of the Promised Land, the Israelites had said, "Far be it from us that we should forsake the LORD to serve



other gods...The LORD our God we will serve, and His voice we will obey!" (Josh. 24:16,24)

But look what happened! After the time of the apostles, who would have thought that the church would have turned into the Roman Catholic Church with all of its false teachings? But it did.

We've seen this happen in connection with many one-time orthodox Lutheran church bodies. In fact, only a few years after the death of Martin Luther (1546), the church named after him began to forget what they had learned from God's Word. Only because God raised up men like Martin Chemnitz and others did the Reformation endure.

So let us beware! It can and will happen to us unless we remain committed to God's Word! By that Word alone our Lord preserves us in the faith. Christ says, "If you abide in My Word, you are My disciples indeed..." (Jn. 8:31).

If God's Word is lost, it's only a few short steps until faith is lost. If we lose God's Word, how will we be certain that our sins are forgiven? How will we know that we have sins to be forgiven—for it is God's law that shows that we need the Savior from sin who is revealed in the gospel.

But we are only sinners, and many who seemed strong in the faith have fallen. How will we remain firm in our commitment to God's Word? How can we be assured that our church will continue to stand for God's Word? Luther advises us in this matter, saying: "...The only thing we [can] do in this matter is to believe this and in strong confidence pray in the name of Jesus Christ that, since God has established

*His kingdom and it is His work, He would strengthen it. For He has certainly raised it up without any cooperation, advice, thought, and intention of ours; and hitherto He has also ruled, conducted, and preserved it. Nor do I doubt at all that He will certainly complete it without our advice and cooperation. 'For I know,' says St. Paul (1 Tim. 1:12), 'whom I have believed' and am also certain that He is able to give more, to do and help superabundantly more, than we ask or understand (Eph. 3:20). He is called 'Lord,' a Lord who is able and willing to help wonderfully, gloriously, and mightily—and just when the need is greatest. We should be men and not God; we should be comforted by His Word; and because of His assurance we should confidently call upon Him for help in trouble. Then He will come to our aid. This is the gist of the matter. Nothing else will come of it. Otherwise our reward would be everlasting unrest. May God keep us from this for the sake of His dear Son, our Savior and eternal High Priest, Jesus Christ." (What Luther Says, Vol. III, #3786)*

—Pastor Joel Fleischer  
Marquette, Michigan



## LUTHER AND HIS HUMAN WEAKNESSES

“And He said to me, ‘My grace is sufficient for you, for My strength is made perfect in weakness.’ Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ’s sake. For when I am weak, then I am strong. I have become a fool in boasting; you have compelled me. For I ought to have been commended by you; for in nothing was I behind the most eminent apostles, though I am nothing” (2 Corinthians 12:9-11).



Sometimes non-Lutherans have the mistaken idea that the Lutheran church is founded on Luther or that Lutherans place Luther’s writings on a level with Scripture. Our emphasis on Luther is based on what God accomplished through him. Luther’s journey was that of a lost sinner finding the miracle of God’s free forgiveness in connection with Jesus Christ.

An honest appraisal of Luther and his weaknesses magnifies the grace of God whose strength is made complete in connection with our weaknesses. Luther was saved by the grace of God alone. As great a theologian as he was, Luther was a sinner like us. Luther had remarkable gifts of intellect coupled with a personal knowledge of Scripture. He truly walked in the Word of God. He also had a powerful personality and an ability to contend for the truth. Luther’s writings also need to be compared with the Word of God. Luther himself would have us stand on Scripture alone. He did not want any glory or honor for himself.

In his book *Luther and his times* Schwiebert has a short section on Luther’s handicaps. One of Luther’s thorns in the flesh was his physical health. In his later years Luther suffered from the torture he had put his body through during his early monastic disciplines. He also drove himself beyond what was physically good for

him in the work of the Reformation. In 1537 he suffered a severe gall bladder attack. “No doubt all of these factors contributed to a growing irascibility, increasingly evident as Luther grew older” (Schwiebert, p. 580).

Luther’s health problems contributed to some of the failings he exhibited in the last years of his life. There is a tendency for people who have experienced “success” in their ministry to think that it is because of their gifts. This may be why God humbled Luther—as He did Paul—with a thorn in the flesh.

Luther also exhibited a growing shortness of temper. His impatience was fueled by the failure of fellow-workers such as Carlstadt, Muenzer, and even Melancthon.

### A Strong Personality

In keeping with his day, Luther’s language was sometimes coarse and crude. He also exhibited a tendency to overemphasize his points and position. He would at times overwhelm opponents not with the Word of God but with the force of his personality and his ability to argue in a logical and powerful way.

Luther was also soured by the slow progress of the gospel and its misuse to excuse sinful conduct. He was upset because the common people who had been freed from the slavery of the

work-righteousness of the Catholic Church had no use for the gospel or living a life consistent with it. Freed from the shackles of the law, the people neglected church attendance and the Word of God. Luther remarked that perhaps they would have been better off if he had left them in the slavery of the Catholic Church.

Luther also had a tendency to be depressed and to worry. The story is told that at one point his wife Katharine dressed in black and adopted a posture of mourning. When Luther asked her why she was dressed and acted this way, she replied, “From the way you were acting, I thought someone had died.” Katharine was a God-given antidote to Luther’s depression. The stress of the work as well as the struggle for the gospel worked to give Luther a prophetic sense of what would happen to the gospel following his death. Luther spoke of the demise of the gospel in Germany within three generations.

As Lutherans, we recognize the human weaknesses found in this “hero” of faith. Faithful Lutherans are troubled by the accusations of anti-Semitism directed against Luther. Historically, we realize that Luther was

troubled by the rejection of Jesus by the Jews. We also need to realize that in his later years, Luther became somewhat bitter and disillusioned. The language of Luther’s time makes the current political mudslinging look like child’s play. It is important that we do not defend Luther’s thoughts as expressed in his treatise “On the Jews and Their Lies” (1543).

God used all of these weaknesses to keep Luther close to Him. His “A Mighty Fortress” expresses childlike confidence in the power of Christ and His Word. Luther’s faith was strengthened by his struggles.

None of Luther’s weaknesses should take away from his strengths or what God accomplished through him. These human weaknesses only make Luther more real and understandable to us. It also helps us appreciate how God does powerful things through weak and sinful humans.

This Reformation Day we again appreciate the work and faith of Luther. Luther’s life serves to illustrate that we are saved by grace alone through faith in Jesus Christ.

—*Pastor John Schierenbeck*  
*Winter Haven, Florida*



**Reformation 2007  
bulletin board at  
Messiah  
Lutheran  
Church,  
Eau Claire, Wis.**

# Martin Luther and the Reformation

October 31 — a date by which we remember the Reformation. It was on that date in 1517 that Martin Luther nailed his 95 theses on the door of the Castle Church in Wittenberg, Germany, listing the abuses of the sale of indulgences by the Roman Catholic Church. Because of the stir and debate which followed, this date has long been considered the beginning of the Reformation. Even secular historians admit that the Reformation was the cause of monumental changes not just in Germany but throughout the world.

## The Seeds of the Reformation

Luther was not the first to stand up for the truth of God's Word. There were many before him.

**William Occam (1280-1349)**, an English theologian, was excommunicated because of his opposition to the teachings of the Roman Catholic Church. He taught that the pope was not infallible; that the General Council was the highest power of the church and not the pope; that Holy Scripture was the only infallible truth in matters of faith and conduct; and that in all secular matters the church and the pope were subordinate to the state.

**John Wyclif (1320-1384)** followed with a strong reform movement that spread over England and into Europe. Wyclif spoke out against transubstantiation, upheld the authority of Scripture, and even went so far as to declare the pope the Antichrist. In 1377 Pope Gregory XI condemned Wyclif, but the English government protected him. Unfortunately, due to

the political turmoil in England which followed, Wyclif was later named a heretic, and his books were burned.

**John Hus (1369-1415)** began a reformation in Bohemia, teaching that the Church is the body of the elect, and Christ is its head—not the pope. As a result he was excommunicated, summoned before the Council of Constance, condemned as a heretic, and burned at the stake.

**Girolamo Savonarola (1452-1498)** continued the move for reformation in Italy. He taught that people could not be saved by their own works or by indulgences, but only by the grace of God through Christ Jesus, and that good works could be expected only where the heart had been regenerated by faith. In 1497 the papal ban was pronounced on him and an interdict against the city of Florence. The city gathered together and condemned him to death as a heretic.

The movement toward reformation was becoming stronger and more widespread, preparing the way for another “reformer.”

## The Birth of the Reformation

**Martin Luther (1483-1546)** did not have grand plans to become a reformer of the church. But the LORD used him and others to bring many out of the increasing spiritual darkness that was creeping into the church. Luther was not alone. The LORD also raised up many others who stood beside Luther and later took his place.

**Martin Chemnitz (1522-1586)** is often called “the second Martin” and



**Luther with  
Melancthon (right)  
and other Lutheran  
Confessors**

is considered to be one of the most learned theologians of his time. He studied under Luther at Wittenberg in 1545, and later aptly took Luther's place as one of the leaders of the Reformation. He took the leading part in writing the *Formula of Concord*, which condemned many of the false teachings that had arisen within Lutheranism since the death of Luther.

**Jakob Andreae (1528-1590)** was an active reformer in southern Germany. He worked hard to bring peace between the Lutherans who were dividing due to doctrinal controversy. Along with Chemnitz, Andreae

was the chief author of the *Formula of Concord*.

**Nikolaus Selnecker (1530-1592)** helped with the writing of the *Formula of Concord*. He also wrote several hymns found in *The Lutheran Hymnal*.

Let us give thanks to our gracious LORD for using these individuals to uphold the Biblical truth of salvation by grace alone through faith in Jesus the Christ. The Reformation theme remains ours today—By Scripture Alone, By Grace Alone, By Faith Alone! Thanks be to God.

—*Pastor Nathanael Mayhew  
Lawrenceville (Atlanta), Georgia*



### **Studies in First Timothy—**

“This is a faithful saying: If a man desires the position of a bishop, he desires a good work...” (1 Tim. 3:1)

#### **Chapter 2: 8-15**

## **There's Order In The Court**

By nature people do not like the teachings of the Bible. Nowadays even many who call themselves Christians reject many things written there.

Seven of the above eight verses

from Paul to Timothy, for example, really get some people upset. They make charges of “male superiority”/“female inferiority,” as if Paul were a woman-hater!

These verses belong to a long list of “hard teachings” that you and I have learned to accept over the years—and a few of them we may even actually understand!

And it is all because we first recognized the two basic teachings of the Bible, law and gospel. These are what Paul refers to in the preceding verses. Most people today, including the above so-called Christians, do not understand what these two great doctrines mean, so how could they possibly understand what Paul is saying in these eight verses?

What we find here in 1 Timothy is in agreement with other passages (1 Corinthians 14, 1 Peter 3). 1 Corinthians 14:40 says: “Let all things be done decently and in order”; and verse 33 says “God is not the author of confusion, but of peace, as in all churches of the saints.”

Both passages have to do with orderliness in worship services, but they also apply to the home. The second passage is very interesting because the word “peace” is virtually the same as “order.” Confusion (disorder) is its exact opposite.

Paul certainly has divine orderliness in mind in the eight verses under study. We take this order for “granted”—that is, as a “given”—a pure gift.

This order is crucial to our lives as men and women in church and home. As believers in Jesus, we are always living in the presence of God. We are in His forum, His arena, His court. There is His throne. God’s law haled us here to hear the pronouncement of condemnation because of our sin.

But in walks Christ, pointing to His cross and pleading for us on the basis of the ransom paid for our salvation—

in spite of the devil’s protests! The Father accepts Christ’s plea, and another pronouncement is made—one of justification because of Christ’s righteousness!

## **The Order of Salvation**

The Holy Spirit applies to us what we call the Order of Salvation—that we are now justified by grace through faith in the Son of God who loved us and gave Himself for us.

Just like the Order of Creation, where God made all things out of chaos! So here too, the chaos of our sin and damnation is changed—by the decree and order of God—into peace, joy, light, and hope through the forgiveness of all sins.

We now live in God’s gracious court, and there’s Order in the Court! Again, it is a gift—certainly not our doing! There are no police; there is no brutality. There is just Word and Sacrament. There is no intimidation. There is only the constant, winsome, compelling invitation from our gracious Savior: “Come, abide.”

That’s what creates and sustains order and orderliness in our lives. In the church it means several Orders of Worship (liturgies), also for Baptisms, Funerals, Marriages, and so forth.

The word “liturgy” implies order. This orderliness is also expressed in Constitutions, Meetings (Rules of Order, Agenda, Roll Calls, Committee Reports, Annual Budget, regular Budget reports, and so on).

Paul makes no bones about the headship of the man. Men, by the way, always have to be reminded about this responsibility and of male accountability before God—and trained often (from the Scriptures!) to live in the

order that God has established.

And Paul speaks to the women as well, reminding them that Bible history cannot be changed to suit current desires and popular trends (verses 13 and 14). The Christian wife and family are also part of God's forum; His order applies there also.

The Order that God establishes in His (and our) Court is pure gift, just like all the teachings of the Bible.

Over the years we hear many peo-

ple making a very unique and God-given confession. After having received a thorough Bible instruction in the doctrines and practices of our churches, they gladly and willingly say: "Of course, it has to be this way!"

And why do they say that? Because they and we know that this is the way of God. Here is Order, and here is Peace.

—Warren Fanning, *Pastor Emeritus*  
*Sun City, Arizona*



## The Discourses of Christ

Do Not Worry—Luke 12:22-34

### No Need to be a Worry Wart

"Don't worry!" Worry comes so naturally to us, you might as well tell us not to breathe!

There are so many opportunities to worry. We are often deluged with life's changes or challenges—serious illness strikes, the children are leaving the nest, the economy takes a turn to the south and the talk is of lay-offs at work, the numbers at church seem to be dwindling, we are suddenly buried with auto repair bills, higher utility bills, and school bills. Does it ever stop?

Whose life isn't full of worries to keep one awake at night?

And then the Lord says, "Don't worry." Our sinful flesh tempts us to respond, "That's easy for You to say."

In my childhood I remember the character from the cover of a youth

magazine saying, "What, me worry?" That attitude was put in the mouth of a rather thoughtless fool.

Some years ago there was a popular little ditty playing on the radio, "Don't worry, be happy." If only it were so easy! The ditty may have made people chuckle, but it didn't do anything to resolve anyone's problems or to provide a foundation for peace of mind.

In the Scripture reading before us, Jesus exhorts us not to worry. Our flesh would tempt us to diminish Jesus' words to the same low level of these other utterances. Is this just another empty encouragement? Does Jesus fail to give relief to one's burdens, to resolve the cause of one's worry? Not at all!

Jesus does not tell us to find confidence and assurance in our own

efforts. He directs us to the faithful providence of our Creator-God. He points to the birds of the air and the flowers of the field, and assures us that God cares for these lesser creatures in their need.

Jesus reminds us that we are of much more value than the birds, for God has invested a great deal in us—the precious blood of Christ! If God provides for the birds of the air and the flowers of the field—which He has not “redeemed” at such a high price—God will surely provide for our necessities.

The Lord Jesus reminds us that our worry and fretting are not only useless, but they give evidence to smallness of faith.

### **We Are God’s Children**

Fellow believers, we are not like the pagans. When we trust in our Savior-God, we are not turning to some cold and distant power, for He is our Father in heaven. He has established the kingdom for us, His children. With boldness and complete confidence we can cast all our cares upon Him, for we know that He cares for us (1 Pet. 5:7).

He has proven His love and care for us with the sacrifice of His only begotten Son. He who has provided for our greatest need—and perfectly relieved our greatest worry, that of death from

sin—shall not forsake us in our time of physical and temporal need. “He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” (Rom. 8:32). That is sure relief for any and all of our worries.

While the unbelieving world remains totally focused on earthly treasures and worries continually about the state of the economy and all the other issues of daily life, only the child of God possesses the answer. “...Your Father knows that you need these things. But seek the kingdom of God and all these things shall be added to you” (vv. 30,31). As the Spirit leads us to keep the kingdom of God our focus in life, earthly “things” stop being an end in themselves and become a means to an end. Our earthly possessions are blessings we use to bring the Father’s love to those in need.

Earthly treasures are all corruptible. They will disappear no matter how tightly one clings to them. Not so with treasures in heaven!

When our heart is fixed on the Lord in heaven above, that is where our treasure is also. So indeed, “Why worry?” We are secure with the Lord for time and eternity.

*—Pastor Theodore Barthels  
Austin, Minnesota*



**Bd. of Doctrine: Melvin Eichstadt, Pastors Mark Bernthal, Daniel Fleischer, Thomas Schuetze, David Lau (missing, Pastor David Schierenbeck, Prof. Clifford Kuehne)**



**Bd. of Missions: Pastor Bruce Naumann, Jack Mayhew, Pastor Todd Ohlmann, Larry Hansen**

## Theme: “Our Father, Who Art in Heaven...”

When the disciples asked Jesus, “Lord, teach us to pray, as John also taught his disciples” (Lk. 11:1), Jesus gave them the prayer which we know as the Lord’s Prayer.

The Lord’s Prayer is often referred to as the “perfect prayer” insofar as we have everything we need for our spiritual and physical well-being in this prayer. Thus we make frequent use of the Lord’s Prayer in our personal prayer life as well as in our worship services.

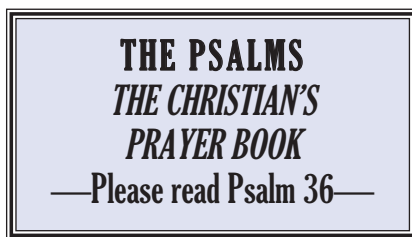
As we examine the God-breathed words of our psalm, we find a number of parallels between this psalm and the Lord’s Prayer.

For instance, at the close of verse 6 David praises the LORD for His goodness—“O LORD, You preserve man and beast.” It is the LORD who opens His hand and satisfies the desire of every living thing. So it is to Him that we turn and pray, “Give us this day our daily bread.”

We also find David’s heart involved in the Seventh Petition: “Deliver us from evil.”

He begins by describing the wicked ways of the heathen. The wicked have no fear of God. They fear no consequences, either now or eternally, for their sinful living. In fact, the wicked go so far as to flatter themselves—boasting of their sinful living. “He devises wickedness on his bed; he sets himself in a way that is not good; he does not abhor evil” (v. 4).

David concludes with a prayer of deliverance, “Let not the foot of pride come against me, and let not the hand of the wicked drive me away. The workers of iniquity have fallen; they



have been cast down and are not able to rise” (vv. 11-12).

As Jesus said, “Wide is the gate and broad is the way that leads to destruction, and there are many who go in by it” (Mt 7:13). From such evil ways we join David in praying to our heavenly Father, “From this preserve us, dear Heavenly Father!”

In the Second Petition we pray: “Thy kingdom come.”

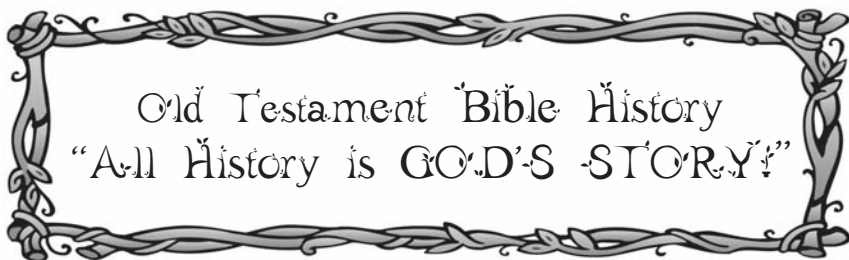
The kingdom of God is Christ’s ruling in the hearts of believers. The kingdom of God comes to Christians by the Holy Spirit working through Word and Sacrament (The Means of Grace).

Looking at verses 5 and 6 of our psalm, we see the blessedness of God’s rule and what He brings the Christian. David writes of the limitless mercy and faithfulness of the LORD—mercy that we yearn for, faithfulness that we depend on. His “righteousness is like the great mountains; Your judgments are a great deep.”

Are these not things that we request when we pray, “Thy kingdom come”? We pray that God’s mercy, faithfulness, and righteousness would come unto us also!

“How precious is Your loving kindness, O God! Therefore the children of men put their trust under the shadow of Your wings” (v. 7).





# Old Testament Bible History

## “All History is GOD’S STORY!”

No. 5 in Series: Genesis 5

### From Adam to Noah

“Hear the tolling of the bells—Iron Bells!  
What a world of solemn thought their  
monody compels!”  
(Edgar Allen Poe)

Bells call out with a message to all who hear. Their message may be one of alarm, attention-grabbing, joy, and celebration—or in the case of a toll bell, a call to solemn reflection and human sorrow.

The slow and somber tolling of a bell is heard in memorial services as the names of those who have died are read, and a toll bell marks its sorrowful beat as a funeral procession makes its way from the church.

“...send not to know  
For whom the bell tolls,  
It tolls for thee.”  
(John Donne)

The tolling of a bell may only cause a brief pause in the minds and hearts of those not connected to the story behind the toll, but for those who grieve and are affected by the loss, the tolling bell resounds in their minds and echoes through the sorrow of their hearts.

God has recorded a tolling bell in Genesis chapter 5. It is God’s Word for each of us to hear and to heed because the ringing of its words “tolls for thee.”

The course of the first 1500 years of “His-Story” is briefly recounted

through a genealogy from Adam to Noah. This is not just a list of names; rather, God instructs us through the framing of this family tree. We are given a glimpse into the long lives that God granted the people of the Earth in those early days.

This includes Methuselah, who is, as far as we know, the man who lived the longest on the Earth. Methuselah died in the year of the Flood at the age of 969 years. We also meet Enoch, who lived 365 years and then was “taken” by God and did not die.

But when we “listen” to the genealogy we hear a tolling bell:

“Adam lived...begot...AND HE DIED”—the bell tolls.

“Seth lived...begot...AND HE DIED”—the bell tolls.

“Enosh lived...begot...AND HE DIED”—the bell tolls.

“Cainan lived...begot...AND HE DIED”—the bell tolls.

“Mahalalel lived...begot...AND HE DIED”—the bell tolls.

“Jared lived...begot...AND HE DIED”—the bell tolls.

“Methuselah lived...begot...AND HE DIED”—the bell tolls.

“Lamech lived...begot...AND HE DIED”—the bell tolls.

God explains why the bell tolls and

why it tolls for each of us, though it doesn't start ringing at the beginning of the genealogy, which begins in a remarkable way: "In the day that God created man, He made him in the likeness of God" (Gen. 5:1). The patriarch of the genealogy—and indeed of the whole human race—was created in the likeness of God, in His image. At this point the genealogy holds unbounded promise and limitless joy!

Sad to say, we are familiar with the intervening events which include the fall into sin and the first murder. When Adam was 130 years old, he fathered his son, Seth, "after his (Adam's) image." That which is born of sinful flesh is sinful flesh (cf. Jn. 3:6) and "the wages of sins is death" (Rom. 6:23). Sin corrupted mankind and brought death into the world. Therefore the bell's toll at the end of each genealogical entry from the second generation forward is "and he died."

And the bell "tolls for thee" because the genealogy of Genesis 5 is your genealogy. The ancestry of everyone currently living branches out after Noah, and every one of us is a descendant of the family tree recorded in Genesis.

Each of us is born into this genealogy of the tolling bell. Each of us is born in the image of our parents. That



**Melvin Eichstadt (Austin),  
Pastor sons Michael (Hales Corners)  
and Wayne (Mankato)**

**"...But, thank God, there is more to His-story! Behind the tolling bell of sin, sorrow, and death is heard the triumphant peal of bells ringing in celebration."**

likeness is sinful and under the condemnation of God. History's family tree from Adam to Noah is one that comes with the grim reminder of inherited sin and the death that awaits each of us when our time of grace on Earth comes to an end.

But, thank God, there is more to His-story! Behind the tolling bell of sin, sorrow, and death is heard the triumphant peal of bells ringing in celebration. As the bell tolls through the death of each of our ancestors, we rejoice to know a second reason why God records this family tree: It is the genealogy of our Savior!

Each man identified in this genealogy "had sons and daughters," but out of all these offspring only one name is recorded—the son through whom God's Son would be born. In the fullness of time God sent His Son to be born out of this family—specifically, through Noah's son, Shem. The Son of God took on flesh and blood and was named Jesus, "for He will save His people from their sins" (Mt. 1:21). Jesus came to save His people—the people who are from the family line recorded in Genesis, the people for whom the bell tolls, for you and me!

The bell of sin and death tolls in the life of each of us, but Jesus Christ, the Son of God, has come and redeemed us from our sins. No longer does the death bell toll in our hearts, for the bells of victory through Jesus "ring for

thee” and have overpowered the message of death! “As in Adam all die, even so in Christ all shall be made alive!” (1 Cor. 15:22)

Ring the bells of celebration and praise to God!

—Pastor Wayne Eichstadt  
Mankato, Minnesota



## Meet Michael Gurath



Michael Gurath was one of three graduates from our Immanuel Lutheran Seminary, Eau Claire, Wisconsin, in May 2008.

Yes, there is a connection to other Gurath pastors in the CLC. Michael’s older brothers are Pastor Mark Gurath (who serves Berea Lutheran Church, Sioux Falls, S.Dak.) and Pastor Matthew Gurath (who serves Gift of God Lutheran Church, Mapleton, N.Dak.). The Gurath brothers have a sister Paula Garvens, who lives with her family in Waukesha, Wisconsin.

The Guraths grew up in Fond du Lac, Wis., where their grandparents (Norman and Annette) and their parents (David and Carol) resided. As they were being raised in a Christian home, the family also benefited from formal Christian education offered at Luther Memorial Church School.

Though Michael never met his grandfather Norman, he speaks highly of the influence his paternal grandfather as well as his father had on him and the others. “The Lord used (Norm) to instill the importance of making Christ the focal point of the household, which obviously carried down to my

own father, Dave....While it was Norm’s wishes to have a minister in the family, he never saw that dream of his realized....We now have the oddity of a family with three pastors in it who are not P.K.s nor P.G.K.s (pastor’s kids or pastor’s grand-kids). We have had nothing but the best of encouragement and support from our family.”

His maternal grandmother, Irma Leidholt of Bowdle, S.Dak., is mentioned as a fond memory of the newest Pastor Gurath—particularly her reading Bible stories to him. He also mentions the holy zeal of the professors at Immanuel Lutheran High School (grad. 2001), College (grad. 2005), and Seminary as playing a significant role in directing him toward the ministry. “I also give a lot of credit to the guys that were in college and seminary while I was there in high school....It was...the way they went about their business, taking their preparation for the ministry seriously, which encouraged me.”

The young pastor enjoys traveling. His desire to serve in the public ministry received an added boost when he took part in the Traveling VBS program of the synod and when he made a couple trips over to India as part of the CLC’s Mission Helper program. “I am thankful that we as a church body are striving to maintain a healthy balance of mission work in our home towns as well as into the far-flung regions of God’s creation.”

As this is being written, Pastor Gurath is serving under a part-time call

as vacancy pastor for Faith Lutheran Church, Markesan, Wisconsin. May the faithful Lord bless His servant— and all those who hear his faithful proclamation of the gospel of the Savior.



\* This article, together with the “History” section, is reprinted, with permission, from the July 11, 2008, *Eau Claire Leader-Telegram*. The reporter was Liam Marlaire.

## IMMANUEL LUTHERAN RENOVATION

# In with the new

Immanuel Lutheran, a school that has operated in Eau Claire since the early 1960s, is retooling its campus.

The Eau Claire Plan Commission agenda for Monday night includes a request for a conditional use permit and site plan for the proposed construction of the Academic Center at Immanuel Lutheran, 501 Grover Road.

The building’s main floor would measure about 23,579 square feet, and the facility would include classrooms, labs, offices, a library, and a bookstore. Also included in the plan are art, computer, and music rooms.

The total cost of the project will not exceed \$2.5 million, according to the school’s Web site.

The plan for a new building has been in the works since late 2000. After modifications were made, a resolution to finance the project was approved by congregation representatives earlier this year. The goal of the approved action is to break ground in September.

“The motion was unanimously passed,” said Pastor Mark Bernthal, who is chairing the project’s publicity committee. “There has been great excitement across our synod for this project.”

The proposed project requires the

removal of Reim and Northwest Halls and a nearby cottage on the grounds to accommodate the new building. The plan calls for construction in two phases.

“Total enrollment at Immanuel Lutheran ranges from about 120 to 180,” said faculty member John Ude.

“The classrooms are mainly for the high school, with some college use. Music, art, computer rooms and the library are for all levels,” Bernthal said. “Ingram Hall has undergone almost \$700,000 worth of renovation and will house most of the college and semi-nary classes.

The age of the buildings was the greatest factor in deciding to take on the project, Bernthal said.

“The three buildings that will be replaced were old—one was already here when the campus was purchased and renovated; another was built over 40 years ago, and the third was built over 30 years ago,” he said.

“Two of them were not cost-efficient for heating.”

Market and Johnson is the construction manager for the project, Architectural Design Group of Menomonie is the architect, and Kramer Land Design Studio of Altoona is The civil engineer.

## History

Immanuel Lutheran College was organized in 1959 and became the property of the newly organized Church of the Lutheran Confession in 1961.

The college secured a permanent Eau Claire location in 1963 on the former estate of Erskine Ingram. The main home was built in 1922 on the property, which originally included 200 acres. The Ingram house has been the college's base since it was

acquired, and many of the school's facilities—including Northwest and Birch Halls—were part of the original estate.

Immanuel Lutheran today includes a liberal arts college, which offers four-year and associate degrees, a high school with an enrollment of about 115, and a theological seminary. The base tuition is \$2,100 per semester at the college and \$1,400 for the high school and seminary, according to school promotional materials.



Seated upon one of the “poetic” benches on the ILC campus, a delegate meditates.

The plaque above reads:

*A tree that may in summer wear  
A nest of robins in her hair.*



## Announcements

**Minnesota Pastoral Conference  
Okabena, October 7-8, 2008**

### Agenda:

- New Testament Exegesis: 1 Timothy 1:18-27—Pastor Norman Greve
- Old Testament Exegesis: Isaiah 52:1-4, 7-10—Pastor Wayne Eichstadt
- Isagogical Study of Ezekiel—Pastor Rick Grams
- Sermon Study for the Lutheran Reformation—Pastor David Lau
- Teaching about Emotion in a Christian's

- Faith Life—Pastor Bruce Naumann
- Helping others identify the snares of Mormonism—Pastor James Albrecht
- Review of Pietism within Lutheranism—Pastor Paul Nolting
- The Use of Technology Focusing on Video Within the Worship Service—Pastor John Hein
- Book Review: *The Book of Concord for Laity* (LCMS)—Pastor David Schierenbeck
- Book Review: *The Christian Counselor's Manual* by Jay Adams—Pastor Bruce Naumann

**Chaplain:** Pastor Theodore Barthels

—Pastor Rick Grams, Secretary

**South-East Pastoral Conference  
Springfield, Illinois  
October 7-9, 2008**

**Agenda:**

- New Testament Exegesis: Colossians 3:12ff—  
Pastor Todd Ohlmann
- Old Testament Exegesis: Genesis 1:24ff—  
Pastor Vance Fossum
- Isagogical study of Haggai—Glenn Oster
- Word study on the meaning of *Shamaim* (heaven) in the Old Testament (what are its uses: firmament, abode of God, place of the stars, etc.)—Pastor Roland Gurgel
- What is the meaning of the phrase “from the foundation of the world” and its connection with Christ’s work (1 Peter 1:20, Hebrews 4:3)?—Pastor Nathanael Mayhew
- Who were the “Nephalim” of Genesis 6:1-4 and what is the purpose of its mention in Scripture?—Pastor Karl Stewart
- Dealing with Delinquents—Pastor Matthew Hanel
- Restoration of Israel (Amos 9:11ff) and its meaning with special reference to millennial thinking—Pastor Luke Bernthal
- Examination of the Scriptural principles regarding excommunication and termination of membership—Pastor Paul Larsen
- Study of the historical practice of confirmation in light of Roman Catholicism /Lutheranism and our CLC practices today—Pastor Daniel Fleischer

**Chaplain**—Pastor Dennis Rieken

**Communion Service Preacher**—Pastor John Schierenbeck

—Pastor Nathanael Mayhew, Secretary

**Pacific Coast Pastoral Conference  
October 7-9, 2008  
Vernon, BC, Canada**

**Agenda:**

1. Addressing Addiction to Internet Pornography—Pastor Paul Naumann

**Send Change of Address to :**

*Lutheran Spokesman  
2750 North Oxford Street  
Roseville, MN 55113*

2. Review of Walther’s *The Proper Distinction Between Law And Gospel*, Thesis XV—Pastor Terrel Kesterson
3. “State of the Soul After Death” (presentation showing both views expressed in more detail with supporting passages; possibly include a study on whether spirit includes personality or only life essence)—Pastor Caleb Schaller
4. Principles and Practice (Can we agree on principles but differ in practice? If so, to what extent?)—Pastor David Reim
5. “1 Timothy 4:13—Give Attention to Reading” (putting a plan into practice for a pastor’s continuing education)—Pastor Robert List
6. Old Testament Exegesis (exegete’s choice, with the request that the section include the word *chesed*)—Pastor Steven Karp)
7. New Testament Exegesis (exegete’s choice—Pastor Neal Radichel)

**Conference Chaplain:** Pastor Delwyn Maas

**Communion Service Speaker:** Pastor Paul Krause  
—Pastor Paul Krause, Secretary



**Another thought-provoking park bench on the ILC Campus**

**Cover: John Fox**