

# Lutheran Spokesman

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LUTHERAN CONFESSION

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“THE SCRIPTURE  
CANNOT  
BE BROKEN.”

John 10, 35

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**TWENTY-FIFTH ANNIVERSARY ISSUE**

# THE LUTHERAN SPOKESMAN— TWENTY-FIVE YEARS

1. Luther was not his own spokesman, but a spokesman for the Word. He had to speak, because Scripture cannot be broken. And that, pray God, will be our policy. "It is written," and we cannot add or subtract from that message, but proclaim the whole counsel of God.

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With three words God swept all men into one abyss: "All have sinned." He goes on to say of these "all": "Being justified freely." Again that clear-cut, unmistakable expression. He does not say "if they believe it." He does not say "if they keep my word." . . . There it stands: "All are justified freely." It is safe, it is all-inclusive. Even the worst wretch can find room under it.

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There is obviously no such thing as obeying God's Word too hastily. On the contrary, when God has spoken,

every moment of delay only adds to the disobedience.

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2. Let us recognize the great danger of seeking to neutralize the meaning of some plain and clear word of our Lord, simply because it is "a hard saying." That is a reaction of our flesh, the flesh which would betray us. . . . Let us therefore pray God that our attitude may ever remain one of simple, trusting acceptance of every word of God.

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3. If because of its devotion to the Word of God the Church of the Lutheran Confession were to complain of its limited resources and find that its opportunities do not seem to match its zeal, we should be tempted to lapse into idleness and seek an outlet for our energies not only in unworthy complaint against our God, but in fruitless, self-devouring,

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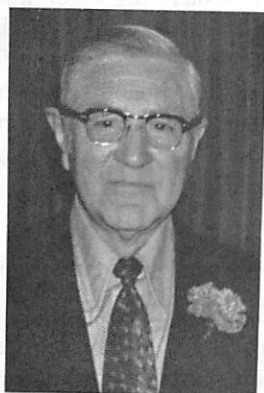
and unrighteous wrangling among ourselves.

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4. If we see causers of divisions and offenses contrary to the doctrine which we have learned, that is, if we see people who by the unscriptural position which they actually hold and proclaim, cause divisions and offenses contrary to the doctrine, then the Lord's injunction is "Avoid them!" not tomorrow or next year, but at once. When God has spoken, then delay is disobedience.

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5. We must know whether we still stand by God's Word and doctrine. And then we need to stand ready always to separate the precious from the vile if such becomes necessary in our midst. This is truly a disagreeable task, in that no true Christian is contentious or likes controversy. Yet the Church must fight error in its every form, and those who teach and live otherwise than God's Word teaches must be put away from her.



Paul G. Albrecht (1898-1976)

6. Unionism, which is so prominent in the program of theological liberalism, is not something to which "conservatives" are immune. There can be unionism also on the level of conservatism. To recognize this danger and to guard against it, this is the first problem of any who would organize a proper free conference.

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7. How can parents expect their children to have the right attitude toward God's Word if the parents do not take time to instruct and admonish them in the Word? How can parents who set earthly occupation and pleasure ahead of hearing and doing God's Word train their children to listen and obey when God speaks?

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8. If you are a Christian, Jesus is not just another great man to you. You recognize Him as true God, the only Son of the Father from eternity. You see Him as your Redeemer, who saved you at great cost from sin and



Egbert Schaller (1904-1971)

death, who suffered for you even the death of the cross.

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9. When we are incapable of righteous wrath, we are in trouble morally. We could wish that thousands of Christians across the land today were capable of rising up to reject the theologians that have robbed them of their Lord and Savior. . . . But they tolerate them, keep them, and continue to pay their salaries.

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10. True ecumenism will neither seek to establish nor maintain a confessional fellowship of any kind where there are doctrinal differences or practices that violate Scriptural teachings. It will rather strive to remove them first. To do so wherever possible should be our aim in a world in which indifference to sound teaching based on God's infallible Word surrounds us on every hand.

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11. Yes, this is the most embarrassing and inconsistent thing about us in the CLC. We are not particularly anxious to extend the citizenship to others. We have a strong tendency to enjoy the exclusive club of the citizens, and to wall ourselves off from the natives.

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12. "Before Abraham was, I AM." There we have that name of God which identifies Him as the One who changes not, the One whose every word stands for all time, the One whose faithfulness stands as the solemn guarantee of the certain fulfillment of all that He has ever



Edmund C. Reim (1892-1969)

promised. There is the True Absolute.

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13. The only way to become un-muddled is to follow the fellowship principle laid down in Scripture. It is not a wait and see principle. It tells us to mark them that cause divisions and offenses contrary to the doctrine we have learned and avoid them—not next year or two years from now or in ten years, but as soon as it is evident that they are sponsoring error and thus causing divisions, even if this is done in weakness or ignorance or for any other reason. For division makers are to be treated as division makers regardless of what else they may be. It is the division making alone that counts.

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14. The new man within us makes us work hard at being Christians. Every morning we say to ourselves, "Today I am going to be the kind of

person the Lord wants me to be," and every evening, as we review our doings for the day, we find ourselves saying, "This day also I have been an unprofitable servant. God be merciful to me, a sinner." But we don't despair. . . . We have a Lord of grace who says, "Son, be of good cheer; thy sins be forgiven thee."

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15. Creation is unique in that it happened only once and will not happen again. So it can never be repeated by experiment to prove it scientifically. We would have to be God to do that. So it is a matter of accepting it by faith. But the same thing is true of evolution. It is only a theory, and accepting it is only a matter of faith. The question then is where faith should be placed.

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16. Our culture is running downward on a path of degradation that will overwhelm it and bring God's judgment upon it unless the tide is stemmed. No civilization can prosper



Otto J. Eckert (1901-1974)

when elements destructive to God's institution of marriage and orderly family life gain the upper hand.

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17. Constant bombardment and exposure to ungodly influences will ultimately have the effect of weakening our convictions and desensitizing our consciences. Never do we want to take sin lightly, knowing the price our Savior paid to remove our sin-guilt and to lead us in the paths of His righteousness.

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18. We know that a general moral laxity is all too evident in our present society. Lewdness and sexual impurity is not only tolerated, but it is openly flaunted as an acceptable thing. We know also what effect this can have on us. The devil boldly tempts us and urges us to go ahead and do as the worldly-minded people do.

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19. AAL insurance calls for holding a membership that makes one responsible for all its doings. It is not the same as buying a policy in an "old-line" company. To be satisfied merely with an equitable distribution of funds on a pro-rated basis ignores the essence of the situation. It is hiding behind a superficial technicality which permits a continuation in a membership-fellowship relationship which is abhorrent to Scripture.

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20. Let's always remember that sin, bad as it is, is not the worst thing that can happen to a person. The worst thing is impenitence, for that blocks and nullifies God's for-

giveness in Christ. A person does not accept forgiveness for a sin that he does not admit having committed, or which he does not acknowledge as being sin.

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21. There are those in many churches that would appeal to a person's pride to produce better behavior. But to tell a person that it is below his dignity or decency to behave the way he does is to make a Pharisee out of him—to substitute for his rotten behavior an even more rotten pride!

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22. Let us remember that God has a purpose for us or we would not be here. That purpose is to believe in Him and be saved and to share our faith with others in order that they too might be saved. Since God has placed us here, it is up to Him to determine our time of departure. This is not our choice, but His.

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23. The idea seems to be that if a person can get away with something on earth, then it must be hidden from God also. People think they are safe if no one on earth knows their crime. But such false security will very suddenly and disastrously come to an end when they must face the Judge of heaven and earth.

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24. We need to stand guard against a professional pride which stands in the way of admitting that we have erred when it is clearly shown that we have chosen a wrong course. Such unwillingness to receive correction is of the flesh and can only

harm us and will cause others to lose their confidence in our leadership and integrity.

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25. We learn from Biblical history that when the Lord has graciously bestowed a special blessing upon a nation, and that nation as such fails to appreciate and properly cherish that blessing, the Lord then removes it and lets the nation sadly suffer the painful consequences. The question arises as to how soon the Lord may do this in regard to the blessing of religious freedom.

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Editor's Note: The above paragraphs have been selected from the first twenty-five volumes of the *Lutheran Spokesman* as a way of remembering our twenty-fifth anniversary. We believe that the selections indicate to some extent the blessings of the Gospel and sound doctrine that our Lord has graciously provided for us in the past twenty-five years.

The first issue of the *Lutheran Spokesman* was dated June 1958. Fourteen pastors and three teachers were listed as supporting the venture. The editors were Pastors N. R. Carlson and W. Schaller, Jr. In the first two years the *Lutheran Spokesman* was bi-monthly. In June 1960 it became a monthly publication. In the September issue of that year it was called for the first time "the official organ of the Church of the Lutheran Confession." From June 1959 to August 1970 the sole editor was Pastor W. Schaller, Jr. The September 1970 issue names Pastor Gilbert Sydow as editor for the first time. The present editor, together with Pastor Marvin Eibs, began to assist Pastor Sydow in 1976 and was named as editor in the October 1978 issue.

At this point in time it is fitting that we acknowledge our many sins of commission and omission in connection with the editing of this magazine and at the same time thank and praise our Lord for whatever good has been accomplished through our efforts. May the Lord bless us in the future and direct our paths through His Word.

*the*  
**Brief Statement**  
*50 years*

## **OF THE PUBLIC MINISTRY**

Our Lord Jesus gave the keys of the kingdom of heaven to all His believers, when He said to His disciples: "As the Father has sent Me, I also send you. . . . Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (Jn. 20: 21-23—NKJV). As Christians, we are all holy priests and we should function as such priests by praising Him who has called us out of darkness into His marvellous light. Every believer in Christ is to be a witness of Christ, praising the Lord by word and deed in his own family, among his friends, and in the circle of his acquaintances. Especially if a Christian finds himself surrounded by heathen companions, and the situation demands the Word of God, it is his duty to confess Christ openly. That is the time for him to use the keys the Lord has given him, either for binding or for loosing, that is, either by telling an open unbeliever he is heading for hell, or by assuring

someone troubled by his sins that Jesus has taken them away by His death on the cross.

### **Public: In Behalf of Other Christians**

But now what happens when there are several Christians, whom the Lord has brought together in one place, and whom He has united in the confession of His name? They are all priests of God. Each one of them has the keys. They all have the same rights and privileges. Who is going to do the speaking, the baptizing, the administering of the Lord's Supper? Which priest is going to take it on himself to speak and act in behalf of all the other priests of God?

Where everyone is a royal, holy priest before God, no one Christian on his own authority has the right to say to his fellow-Christians: "I am going to preach God's Word here among you. I am going to be in charge of the keys and the means of grace in this place." No, Christians preach the Word of God PUBLICLY or IN BEHALF OF OTHER CHRIS-

TIANS only when they have been called by these other Christians to preach and teach in the name of them all. No one should venture to do any public preaching and teaching in behalf of others unless he has a call to do so.

The first preachers and teachers were called directly by the Lord Jesus. Jesus called His twelve apostles. He called the apostle Paul. He gave these men to the Christians as their first spiritual leaders. But the Lord did not stop giving gifts to His Church after the apostles died. Our risen and ascended Lord is still giving gifts to His Church, as it is written: "When He ascended on high, He led captivity captive, and gave gifts to men. . . . He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ" (Eph. 4: 8-12—NKJV).

When do these pastors and teachers and evangelists whom God supplies begin their work in behalf of other Christians? When they are called by God through the Christians. When spiritual leaders were needed for the newly founded mission congregations in the Book of Acts, men were chosen or called to be their elders, their pastors, their overseers (bishops). All the education in the world, all the BD or DD degrees in the world, do not give persons any authority to function as public ministers in the Church. Such persons must be called by the

Christians to serve as pastors or teachers or to serve in some other position.

### Qualifications of Ministers

What kind of persons should Christians choose to preach and teach in their name? Qualified persons. Paul told his assistant Titus what the qualifications were for the persons to be appointed as elders or overseers in Crete: "If a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. For a bishop (overseer) must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict" (Titus 1: 6-9—NKJV).

The list of qualifications Paul gave to Timothy was very similar, mentioning in particular that the spiritual overseer must be "able to teach" and also that he should not be a "novice (recent convert), lest being puffed up with pride he fall into the same condemnation as the devil" (1 Tim. 3: 2-6—NKJV).

This then is the way Christians in a certain area are to preach the Word of God. They call qualified persons to preach and teach in their name. These persons then serve Christ and the congregation. Therefore they are called ministers, which means



servants. Such called ministers no longer function only as individual priests of God. Now they function by the command and in the name of all the Christians who called them. They preach the Gospel of Christ not only to the Church but for the Church.

The *Brief Statement* summarizes: **“By the public ministry we mean the office by which the Word of God is preached and the Sacraments are administered BY ORDER AND IN THE NAME of a Christian congregation. . . . The Christians of a certain locality . . . are required, by the divine order, to make provision that the Word of God be publicly preached in their midst, and the Sacraments administered according to the institution of Christ, by persons qualified for such work, whose qualifications and official functions are exactly defined in Scripture.”**

#### **Showing Respect for the Ministry**

The apostle Paul wrote to the Christians in Thessalonica: “We urge you, brethren, to recognize those who labor among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work’s sake” (1 Thess. 5:12-13—NKJV). To the elders in Ephesus Paul said: “Take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood” (Acts 20: 28—NKJV).

Christians should respect their ministers as persons who have been

called by God. The congregation does the calling, but it is the Holy Spirit who calls them through the congregation. “Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and doctrine” (1 Tim. 5:17—NKJV).

Ministers who are true servants of Christ will always strive to teach nothing except God’s Word. When they thus teach God’s Word, the congregation of course should listen to that Word, believe it, and obey it. If Christians listen to their faithful ministers, this is like listening to their Lord. But if they despise their faithful ministers, they are despising both Jesus and His Father. Cf. Lk. 10:16. This, of course, is a very serious matter. **“It is the duty of Christians to yield unconditional obedience to the office of the ministry whenever, and as long as, the minister proclaims to them the Word of God”** (*Brief Statement*).

#### **Unfaithful Ministers**

If a called minister of Christ teaches as doctrines his own human opinions or makes rules and regulations for the congregation to follow that go beyond the Word of God, it is the duty of the congregation to resist him. Our Lord has not provided His believers with human authorities in the Church, such as a pope or church council or synod that can make rules that must be obeyed by other Christians. Nor dare the minister of a local congregation set up such human rules. **“If the minister, in his teachings and injunctions, were to go**

beyond the Word of God, it would be the duty of Christians not to obey, but to disobey him, so as to remain faithful to Christ. Accordingly, we reject the false doctrine ascribing to the office of the ministry the right to demand obedience and submission in matters which Christ has not commanded" (*Brief Statement*).

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May God in His undeserved mercy grant all of our congregations faithful members who are true witnesses of Christ in all they say or do, and faithful ministers who teach nothing but the Word, which is able to make us wise unto salvation through faith which is in Christ Jesus. Amen!

With the above article on the public ministry we conclude our series of studies on the *Brief Statement* of 1932. In this series, which began in October of 1981, we covered all the sections of the *Brief Statement* except the section on Antichrist and the Symbols of the Lutheran Church. The paragraph on Antichrist was omitted because we recently printed (October 1982) an article on Antichrist, summarizing the same teaching that is outlined in the *Brief Statement*. The paragraph on the Symbols was omitted because we have in recent years reviewed the teachings of our symbolical books in connection with the 400th anniversary of the 1580 Book of Concord.

The founders of our church body realized that some matters in controversy among Lutherans in more recent years had not been treated in detail in the *Brief Statement*. That is

why *Concerning Church Fellowship* and *Concerning Church and Ministry* were drawn up as more complete statements of our position. The constitution of our church body says: "C. We also subscribe to the *Brief Statement* of 1932. D. Because of differences that have arisen within the Synodical Conference we have found it necessary to define our position in a particular statement entitled *Concerning Church Fellowship* as well as in *Theses on the Relation of Synod and Local Congregation to the Holy Christian Church* and *Theses on the Ministry of the Keys and the Public Ministry*." Both sets of theses are printed and explained in the pamphlet *Concerning Church and Ministry*. All of these items can be ordered from the CLC Book House.

—D. Lau

## V. T. M.

With the title of this article, V. T. M., we introduce you to the Video Tape Ministry of the Church of the Lutheran Confession.

Two or more years ago the CLC Board of Missions received equipment with which they could do video tape recording. This included a very

good video cassette tape recorder, and a quality video camera capable of recording in color. We have also received a sizable number of blank video cassette tape cartridges to use in recording.

Pastor David Schierenbeck, chairman of the Board of Missions, had the equipment at his congregation in Saginaw, Michigan. There he asked his people to record the worship services from time to time. Services were also recorded on an occasional basis at other places.

Some groups and some shut-ins in the CLC became aware of these taped services and they used them for their private worship when they could not attend services with their congregations.

Early in 1982 Pastor Schierenbeck began to make an effort to use this recording equipment on a more regular basis. The undersigned was asked by Pastor Schierenbeck to assume the administration and recording of our Video Tape Ministry. It was decided that for the foreseeable future the VTM be "based" in Eau Claire, Wisconsin, the home of Immanuel Lutheran College and the site of many CLC conferences and conventions. Professor Michael Buck of ILC has been helpful as technical advisor to get our recording efforts off on the right foot.

Besides the regular services of Messiah congregation in Eau Claire, the highlights of the 1982 CLC convention were put on tape, including, for example, the essay on Christian education and the round-

table discussion on mission work. We were able to put our traditional ILC Christmas concert on tape just before Christmas. All this is done in color video.

With the considerable number of worship services and other events now on file, it was decided to make the information available to our congregations in some orderly manner. Thus, at the end of the church year in December, the first issue of the VTM Catalog was printed. Each one of our congregations has a copy. Revisions of and additions to the catalog will be sent out from time to time.

### **Video Cassette Recording**

Video cassette tape recording for the home consumer is only a few years old. Some of our readers may not be familiar with this new type of ministry that is now available to you. Not long ago the price of a video recorder was considerable! The recorder weighed a lot, too! We find now, however, that the prices of both recorders and the tape are coming down, and the machines are not quite so bulky.

So now it is very easy for you to make use of the VTM. What do you have to do? How do you proceed?

It is important that we remember that there is more than one system of video tape recording. Without going into the merits of each system, I will simply tell you that our equipment uses the VHS system, and all of our tapes are recorded in VHS—that stands for Video Home System. Our tapes cannot be played back on any

other system!

There is one other reservation. Some older models of VHS played at only one speed. Do not use such a model of machine. You must use either a two-speed or a three-speed video cassette recorder.

To avail yourself of the Video Tape Ministry you need a video cassette recorder (VHS System!) and only one other major item. That is an ordinary color television set, preferably one with a larger screen. Now, with the proper connecting cable between recorder and television you are ready to use any one of the tapes in our file. It is not hard at all! Some of our CLC congregations have added a recorder to their list of educational equipment.

### **The Long-range Goal**

The VTM is not intended to be an independent ministry in our CLC. Therefore you are urged to coordinate the use of this arm of the Board of Missions with your pastor. He has a copy of the catalog and he will be able to tell how the VTM should be used in each case. Your pastor also knows how the tapes may be borrowed, that is, through the undersigned.

What is the long-range goal of the VTM? That depends a lot on how it is received throughout the CLC and what the needs and desires are in our church body. We hope to be able to continue recording as many services as possible during the church year and to be getting the information out to our congregation via the catalog. Ideally, we envision eventually

having more than one recording on file for each Sunday and festival day of the church year.

We will make every effort, weather and circumstances permitting, to record the services of several of our area churches. When a given congregation in our driving range may have one of our pastors as a guest speaker, we would like to make a special effort to record the service at that church on that Sunday or other worship day. In this way our file will also reflect the presence of as many of our pastors as possible.

### **You and the VTM**

At the present time the costs of this ministry are being borne by the Board of Missions. Some of the costs are maintenance of the equipment, tape purchases, mailing of tapes, postage, travel expenses, etc. The mission offerings from throughout the CLC thus support this ministry at this time.

There is some thought that eventually those who are using the VTM might be asked to bear the costs of this ministry by sending their support monies for this venture directly to the VTM. Your comments and suggestions on this matter will be appreciated and they will be helpful in formulating a policy. Send your thoughts either to the undersigned or to Pastor David Schierenbeck.

You too can be involved in the VTM program in one of two ways, or in both of them. Your congregation may be asked to allow the VTM to record its worship service. We try to

disturb your personal worship as little as possible when we are there. You can know then that by allowing this recording you are inviting, some time in the future, another congregation, group, or individual to worship with you. You are extending the hand of fellowship. You are saying on the video screen, as your service is being recorded, "Come and worship with us, wherever you are!" It's not too hard to do "mission work" in this way, is it?

On the other hand, your own congregation, or you yourself, may want, or need, to use the services of the VTM. This is, of course, the first or major purpose of the VTM. The entire file will be available to you to borrow from for some purpose. Most people have the use of taped services (audio only), usually those of their

own congregation. Now you can join in the worship service both by ear and by sight.

We are glad to have this opportunity to tell you about the VTM. If there is something more that you would like to know, or some important point that you think we may have missed, please write to the undersigned.

And now we ask the Lord's blessing also on this means of spreading His Word. May it be maintained and enlarged and used to His glory! May it be used to the strengthening of our faith in His Son Jesus Christ, our Savior, and to the saving of many souls to eternal life with Him in heaven. Amen!

— *Harvey H. Callies*  
1629 Mitcher Ave.  
Eau Claire, WI 54701

### **Luther's 500th Birthday Anniversary**

In next month's issue we expect to begin a celebration of the 500th anniversary of the birth of Martin Luther. Since we call ourselves Lutherans, we should want to be familiar with the life and teachings of this outstanding gift of God to His Church. Of course we do not consider it necessary to defend everything Martin Luther did or said. He recognized that he was a fallible human being like ourselves, and he made mistakes throughout his life. But the great thing about him was that he was a conscientious man of God whose conscience was bound by the Word of God.

"Luther's sole concern was about God: he was simply a theologian. . . . He was engaged on . . . the battle for theological truth, and would not be led aside to fight any other causes, even just ones. . . . Luther was a theologian of the sixteenth century, . . . a man with the single and simple motivation of restoring his Church and world to God in Christ. No more, but no less," (from the first section of *The Trial of Luther* by James Atkinson).

In his earlier years Luther hated the God he was concerned with, because he understood Him only as a holy God of Law. But "Luther, an

impetuous man, driven to despair by the feeling of guilt, after vainly plunging into penances and mortifications, discovered afresh . . . that salvation is not earned, but is a gift of God, free and offered in advance to the sinner, and that it is sufficient to accept it by faith." Suddenly there dawned upon him "the vast, entire endowment of God's free love and forgiveness, and of the reconciliation

He offers us in Jesus Christ. It is this which bowls us over, frees us from the burden of guilt, transforms us" (*Guilt and Grace*, Paul Tournier, pp. 193-194). It is Luther's experience of sin and grace that makes his life not only interesting but of supreme practical importance for us today.

—D. Lau

## Devotional Helps for July 1983

In this five hundredth anniversary year of the birth of Martin Luther (November 10, 1483), this gift of God to the Church is still assisting many in their study of Scripture. We, too, pause to listen to his comments now and then as we follow our Bible Story studies.

Note: The Scripture readings are chosen to go along with the indicated lessons in *The Concordia Bible Story Book* (Arthur Gross), available for \$10.95 through the C.L.C. Book House, Immanuel Lutheran College, Grover Road, Eau Claire, WI 54701. This series will continue through November of this year.

July	Bible Story	Scripture	Theme	Hymn
<b>ABRAHAM - ISAAC - JACOB</b>				
"The difference, then, between the faith of Abraham and our faith is none other than this: Abraham believed in the Christ to come, while we believe in the Christ who has already come. By this faith all of us are saved."				
1	# 8, p. 36	Hebrews 11:8-16	The Calling of Abram Genesis 11:27—13:18	614
2	# 9, p. 38	Psalms 43	Abram Rescues Lot Genesis 14	265
3	#10, p. 39	Romans 4:13-25	God's Promises and Abram's Faith Genesis 15:17	396
4	#11, p. 40	Psalms 34:15-22	Three Strange Visitors Genesis 18	459
5	#12, p. 42	Zephaniah 1:12-18	Sodom and Gomorrah Genesis 19:1-29	607
6	#13, p. 44	Matthew 10:34-39	God Tests Abraham's Faith Genesis 22:1-19	420
7	#14, p. 46	Psalms 128	Isaac and Rebekah Genesis 24	624
8	#15, p. 48	Isaiah 17:10-11	Esau Sells His Birthright Genesis 25:19-34	401
9	#16, p. 50	Hebrews 12:14-18, 22	Isaac Blesses His Sons Genesis 27:1-40	337
10	#17, p. 52	Psalms 91	Jacob's Dream Genesis 27:41—28:22	547

11	#18, p. 54	Psalm 112	Laban Deceives Jacob	354
			Genesis 29:1—30:24	
12	#19, p. 55	Joshua 24:14-16	Jacob Leaves Haran	393
			Genesis 30:25—31:55	
13	#20, p. 57	Psalm 133	Jacob and Esau Make Peace	481
			Genesis 32:33:35	

**- JOSEPH -**

"For about thirteen years Joseph cried and continued to pray for God to help him. But the longer, the worse; the more he prayed, the worse he fared. To this day this is what happens to Christians. . . . If God had liberated Joseph, Jacob, his father, would no doubt have been glad; but Joseph would have remained a shepherd. However, since the help was delayed so long, he became a lord over all Egypt, so that certainly no greater man can be found in Holy Scripture, no one who rose higher as world ruler than did Joseph. Thus God still intends to deal with us. . . ."

14	#21, p. 60	Romans 8:28-32	Joseph Sold Into Slavery	519
			Genesis 37	
15	#22, p. 62	Psalm 119:9-16	Joseph a Prisoner in Egypt	398
			Genesis 39-40	
16	#23, p. 64	Psalm 105:16-24	Joseph a Ruler	518
			Genesis 41:1-49	
17	#24, p. 66	Isaiah 59:9-15	Joseph Meets His Brothers	140:5-6
			Genesis 41:53—42:38	
18	#25, p. 68	Romans 12:17-21	The Second Journey of Joseph's Brothers	231:3
			Genesis 43	
19	#26, p. 69	1 Peter 3:8-17	Joseph Makes Himself Known	235
			Genesis 44:1—45:25	
20	#27, p. 72	I Chronicles 29:10-15	Jacob Moves to Egypt	28
			Genesis 45:26—47:26	
21	#28, p. 74	Psalm 28	The Death of Jacob	6
			Genesis 47:27—50:26	

**- MOSES -**

"I would faithfully warn and exhort all who desire to teach others and use and preach God's Word, very diligently and sincerely to see to it that they by all means teach and present Moses aright to the people. When Moses issues a command, when he requires and urges something, we should let him remain a master, teacher, and lawgiver of the Jews and should not impose him on the Gentiles or Christians and again entangle or confuse their consciences with his regulations. For he concerns us only insofar as he agrees with the Natural Law. We have our Master, Christ Jesus. He has proposed to us what we are to know, observe, do and not do."

22	#29, p. 78	Psalm 124	The Boy Moses	267
			Exodus 1:1—2:10	
23	#30, p. 80	Psalm 25	Moses Flees to Midian	532
			Exodus 2:11-25	
24	#31, p. 82	Isaiah 41:10-20	Moses and the Burning Bush	40
			Exodus 3:1—4:28	
25	#32, p. 84	Psalm 2	"Let My People Go"	43
			Exodus 4:29—7:13	
26	#33, p. 85	Isaiah 40:10-17	The Ten Plagues	257
			Exodus 7:14—11:10	
27	#34, p. 88	Revelation 5:6-14	The Death Angel and the Passover	147
			Exodus 11:1-3; 12:1—13:19	

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## Resignation and Appointment

With his acceptance of a call into a different conference Pastor Paul Larsen has resigned as conference visitor of the Minnesota Conference. Pastor Carl Thurow has been appointed conference visitor for the Minnesota Conference to fill the unexpired term of Pastor Paul Larsen.

—*Daniel Fleischer*  
President

## Housemother Needed

Immanuel Lutheran College will be in need of a housemother for the girls' dormitory beginning in the fall of 1983. Applicants should contact ILC President Gordon Radtke to arrange for an interview. Send inquiry to:  
President Gordon Radtke  
Immanuel Lutheran College  
501 Grover Road  
Eau Claire, WI 54701-7199

## Anniversary

Our Redeemer's Lutheran Church and School of Red Wing, Minnesota, will be observing its twenty-fifth anniversary on Sunday, July 24, 1983. Two thanksgiving services are scheduled. The first will be at 10:00 a.m. with a noon meal following. The second will be held at 3:00 p.m. followed by light refreshments. Inquiries or comments concerning this anniversary may be addressed to: Anniversary Committee, Our Redeemer's Lutheran Church, 1534 West Avenue, Red Wing, MN 55066.

—*Walter Priebe*

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28	#35, p. 90	Deuteronomy 32:1-4	Israel Crosses the Red Sea Exodus 12:37-42; 13:17-22; 14: 15:1-21	19
29	#36, p. 92	Isaiah 55	The Water of Marah Exodus 15:22-27	422
30	#37, p. 93	Matthew 6:25-34	Bread from Heaven Exodus 16	54
31	#38, p. 95	I Corinthians 10:4	Water from a Rock Exodus 17:1-7	376

—*P. Schaller*