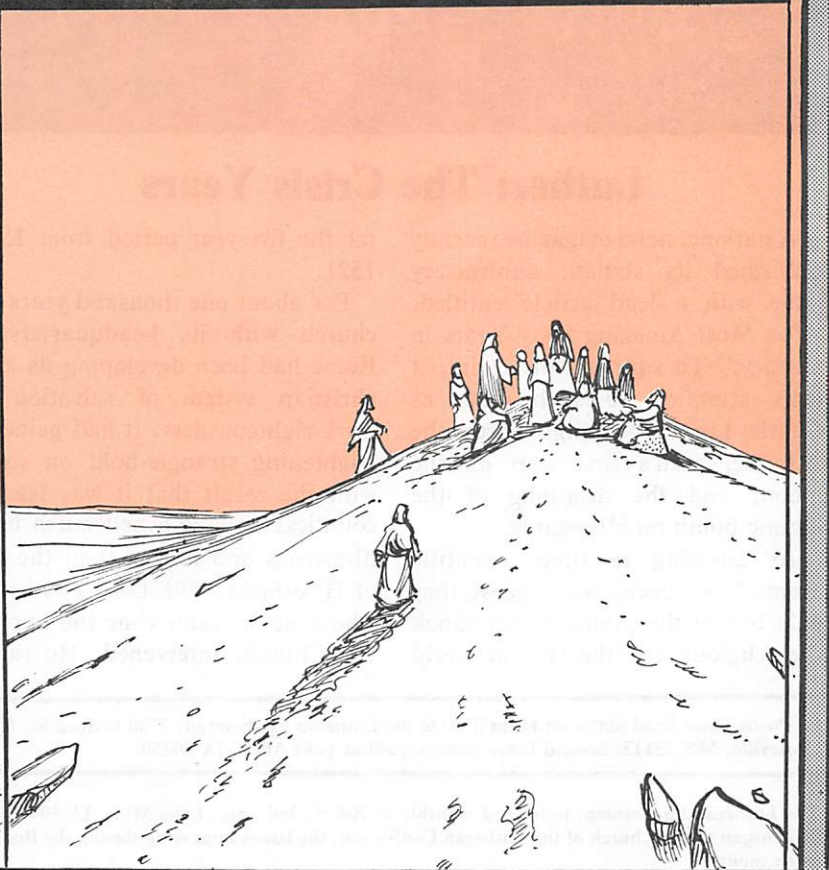


# Lutheran Spokesman

CHURCH OF THE  
LUTHERAN CONFESSION

August 1983  
Vol. 26, No. 2  
(ISSN 0024-7537)



FROM THAT TIME MANY OF HIS DISCIPLES WENT BACK, AND  
66. WALKED NO MORE WITH HIM.  
67. THEN SAID JESUS UNTO THE TWELVE, 'WILL YE ALSO  
GO AWAY?' 68. THEN SIMON PETER ANSWERED HIM,  
'LORD, TO WHOM SHALL WE GO? THOU HAST THE  
WORDS OF ETERNAL LIFE.' 69. AND WE BELIEVE  
AND ARE SURE THAT THOU ART THAT CHRIST, THE  
SON OF THE LIVING GOD.

JOHN 6

# 500<sup>th</sup> Anniversary of Martin Luther's Birth



## Luther: The Crisis Years

A national news magazine recently published its sixtieth anniversary issue with a lead article entitled, "The Most Amazing Sixty Years in History." To support this claim, it calls attention to such feats as Charles Lindbergh's flight across the Atlantic, man's first step on the moon, and the dropping of the atomic bomb on Hiroshima.

As amazing as these scientific events have been, we suggest they pale before the events which shook the religious and the secular world

for the five-year period from 1517-1521.

For about one thousand years the church with its headquarters in Rome had been developing its anti-christian system of salvation by work-righteousness. It had gained a frightening strangle-hold on souls, with the result that it was leading countless souls to a hell much more disastrous and lasting than the hell of Hiroshima. The Lord of history, who is at the same time the Lord of His Church, intervened. He raised

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

Editor: David Lau, 2015 N. Hastings Way, Eau Claire, WI 54701; Assistant Editor: Keith Olmanson; Artists: Waldemar Bernthal, Peter Gullerud, Randi Pomerantz; Staff: H. Duehlmeier, Paul Fleischer, D. Menton, Rollin Reim, Ronald Roehl, Gene Rutz, P. Schaller, W. V. Schaller, J. Schierenbeck, M. Sydow, T. Thurow, M. Weis.

Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$5.00 for one year; \$9.00 for two years; \$13.00 for three years. Subscriptions sent in bulk to congregations: \$4.00.

up a simple friar, a miner's son, who would drop the bomb of Truth which would shatter, if not destroy, the Roman Catholic Church.

If crossing the Atlantic alone by plane, and standing on the moon, are amazing milestones, their impact on the world cannot compare with that made by Dr. Martin Luther when he discovered the apostle Paul's doctrine of justification by faith. Said Luther: "I felt myself . . . to have gone through open doors into paradise. . . . This passage of Paul (Romans 1:17) became to me a gate to heaven." The discovery of the blessed truths of the Gospel was one big step for Luther and a giant leap for the spiritual welfare of mankind.

—1517—

The crucible out of which the Reformation sprang was the personal faith-struggle of the Augustinian monk from Wittenberg. But if "sin was my torment night and day" (as he wrote in one of our favorite hymns) and if the work of Christ Jesus is God's all-sufficient answer to that tormenting problem of sin and its consequences, how could he keep it to himself? As a parish pastor he was responsible for souls other than his own. He must speak up and warn his parishioners against spiritual pitfalls on the road to eternity.

One of the most abominable of these pitfalls was "the bingo of the 16th century," the trafficking in indulgences. Pope Leo X and his legates, such as John Tetzel, were selling indulgences in order to raise revenues for the construction of

cathedrals, promising at the same time to dispense to the buyers the "extra credits" of the saints. Tetzel's county-fair-like pitch on the city streets was "As soon as the coin in the coffer rings, the soul from purgatory springs." So much money was going into the coffers of the vendor that new coins had to be minted on the spot.

This was too much! On the eve of All Saints' Day, October 31, 1517, Luther posted his 95 theses. The tacking of these theses against indulgences on the door of the Castle Church in Wittenberg touched off a series of events which truly mark them as "hammer blows heard round the world." How fast and far the theses spread in a day long before science invented the wireless is truly amazing! See the hand of God here!

In the very first thesis Brother Martin took aim at the very heart of the Roman Catholic system. He wrote: "When our Lord and Master Jesus Christ said, 'Repent' (Mt. 4:17), he willed the entire life of believers to be one of repentance." Later expanding on this thesis, Luther made what he called a "glowing" discovery. The Latin Vulgate, the Bible used by the Roman Catholic Church, had mis-translated Mt. 4:17 to have it read "do penance" rather than "be penitent." Luther remarked: "I venture to say they are wrong who make more of the act in Latin than of the change of heart in Greek." Luther started printing tracts which spelled out this and other Gospel truths heretofore long-hidden in the

spiritual darkness of the Middle Ages.

—1518—

We can barely come to grips with the courage needed by Luther to begin and follow through with the events of this five-year period. In the 13th century the Roman Church had established a general tribunal for the discovery and suppression of those it considered heretics. The so-called "Age of Inquisition" had resulted, for example, in the burning of John Hus of Bohemia at the stake in the year 1415. The same year the body of John Wyclif of England was exhumed and burned for challenging the papacy as Hus had done. When Luther was a young man of 15 years, the Italian preacher, Savonarola, was condemned to death by burning for publicly attacking the immorality of the popes and monks.

Against this backdrop, Luther was warned by friends against attending a general church meeting in Heidelberg in May, 1518. "Your assassination is possible," they said. Luther was not deterred. Prince Frederick had promised him protection. Above all, he knew he had God's protection. On August 7 Luther was cited to appear in Rome to answer charges of heresy. Under Frederick's influence the meeting was held instead in Augsburg, Germany.

The pope sent Cardinal Cajetan to deal with the "son of iniquity." Cajetan blustered: "Are you alone wise and all the ages in error? The pope is above a council, above everything in the church." Luther: "I

deny that he is above Scripture!" Cajetan: "Say 'revoco'! (I recant!)" Luther refused. He fled on horseback the night of October 20. He wrote his friend Spalatin: "I am girded like Abraham to go I know not where, but sure of this that God is everywhere." On December 18 Frederick officially wrote Cajetan that he refused to send Luther to Rome or banish him.

—1519—

Cajetan's mission had failed. Rome decided to try a more conciliatory legate, Carl von Miltitz. In Altenburg on January 15 Miltitz asked Luther to refrain from debate and publication if his opponents would do the same. Luther promised, but soon found his opponents did not observe their side of the truce. For example, John Eck, Professor at the University of Ingolstadt, wrote a scathing attack against Luther. The two parties agreed to a debate at Leipzig. Luther wrote a friend: "Eck is fomenting new wars against me. He may yet drive me to a serious attack upon the Romanists. So far I have been merely trifling."

The "serious attack" Luther referred to was speaking out on his growing conviction, based on such Scriptures as II Thessalonians 2, that the papal system was the embodiment of antichrist. From July 4-14 Luther debated Eck. He contended that the papacy was a human, not a divine, institution. Furthermore he said, "A simple layman armed with Scripture is to be believed above a

pope or council without it . . . Neither the church nor the pope can establish articles of faith. These must come from Scripture." Eck threatened: "Subversive! You are following the errors of John Wyclif . . . and espousing the pestilent errors of John Hus!"

Though again under threats upon his life, Luther returned safely home. To a sympathetic but deposed minister Luther explained the source of his strength: "Our warfare is not with flesh and blood, but against spiritual wickedness in the heavenly places, against the world rulers of this darkness. Let us then stand firm and heed the trumpet of the Lord. Satan is fighting, not against us, but against Christ in us. We fight the battles of the Lord. Be strong therefore. If God is for us, who can be against us?"

—1520—

For about a year Luther had a comparatively quiet time. He availed himself by writing. During the summer of 1520 he delivered to the printer a sheaf of tracts which are still referred to as his primary works: "The Sermon on Good Works" (May); "The Papacy at Rome" (June); "The Address to the German Nobility" (August); "The Babylonian Captivity" (September); and "The Freedom of the Christian Man" (November).

What waves went out! What breakers beating incessantly upon the sand foundation of the Roman Church! "The breach is irreparable," said Erasmus of Rotterdam.

Perhaps the most devastating attack of all was "The Babylonian Captivity." In this tract Luther reduced the number of sacraments from Rome's seven to the Bible's two, the Lord's Supper and Baptism. He rejected *ex opere operato*, that is, Roman Catholicism's mechanical and magical use of the sacraments. Then in his "Address to the German Nobility" Luther sent tumbling down like the walls of Jericho the "three walls" behind which the pope had ensconced himself. He did this by clearly setting forth the Bible teaching of the spiritual priesthood of all believers.

The pope's proclamation that Luther was a heretic whose books should be burned finally arrived on October 10. On November 12 at Cologne the papal legate, Aleander, presided over the bonfire of Luther's books. The "Lutherans," as they were now being called, followed suit. Luther's friend, Melancthon, invited his fellow-faculty members and the students of Wittenberg University to assemble at Elster Gate at 10 p.m. on December 10. The canon law of the Roman Catholic Church was burned. Luther himself threw in the papal bull.

—1521—

Emperor Charles V, though pro-Rome, had agreed that Luther should not be condemned without a hearing. On November 28, 1520, he sent Frederick the Wise an invitation for Luther to attend the diet of the German nation soon to be held at the city of Worms. Hearing this, Luther

wrote: "I commend my cause to God. He lives and reigns who saved the three youths from the fiery furnace of the king of Babylon, and if He will not save me, my head is worth nothing compared with Christ." Again: "This is not the time to cringe, but to cry aloud when our Lord Jesus Christ is damned, reviled, and blasphemed. . . Now applies the Word of the Gospel: 'He who confesses me before men, him will I confess in the presence of my Father, and he who denies me before men, him will I deny!' "

On January 3 the formal bull of excommunication arrived. Luther did not cringe. He said he would go to Worms if there were as many devils there as tiles on the roofs. On January 27 the diet opened. On March 6 the Emperor summoned Luther to it. On April 16 Luther arrived, riding in a Saxon two-wheeled cart with a few companions. Two thousand people turned out to welcome him.

The scene could hardly be more dramatic. In the diet hall sat Charles, Holy Roman Emperor, with papal attendants and other pompous dignitaries. Before them stood a simple monk with nothing to sustain him but the Word of God. On April 17 Luther appeared before the diet. Luther was asked whether the assembled pile of books were his. He answered: "The books are all mine, and I have written more." Next he was asked: "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. Of this Christ said, He who denies me before men, him will I deny before my Father. To say too little or too much would be dangerous. I beg you, give me time to think it over."

Clemency was granted for one day. The next day a larger hall was chosen, and it was packed to the rafters. Asked the same questions and told to answer briefly and to the point, Luther responded in part: "Since your majesty and your lordships desire a simple reply, I will answer without horns and without teeth. 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, for to go against conscience is neither right nor safe. Here I stand. I cannot do otherwise. God help me. Amen." Luther's proponents and some of his opponents stood in stunned silence; some, we are told, hissed.

The Emperor granted Luther safe conduct but forbade him to preach. On May 6 the "Edict of Worms" pronounced Luther an heretic. The papal ban of May 26 condemned him, his followers, and his books. None was to harbor him.

But God took care of His servant. Praise Him! Thank Him!

The Luther biographer Bainton summarizes: "The most intrepid revolutionary is the one who has a fear greater than anything his opponents can inflict upon him. Luther, who had so trembled before

the face of God, had no fear before the face of men.”

Lord Jesus, grant us such a proper

fear and love of Thy holy Name and Word!

—Paul Fleischer

## Abortion: A National Disgrace

In recent years, through television specials such as “Holocaust” and through news reports of captured Nazi leaders, we have been reminded once again of the slaughter of millions of Jews by the Nazis during World War II. There are questions as to the extent of that slaughter, some claiming that the figure of six million is too high; but whatever the exact number, every morally conscientious, civilized person agrees that the attempt to wipe out an entire race of people is reprehensible, a world disgrace. Yet, the recent slaughters of Palestinian refugees in Lebanon and of Muslim refugees in India suggest that the same thing could happen again. Mankind, in spite of his advances in science and technology, is still the same corrupt creature he was in the World Wars, in the Middle Ages, in the Dark Ages, in Ancient History, in Bible times, all the way back to the fall of Adam and Eve and the murder of Abel by his brother Cain.

### The Same Thing

We say, “The same thing could happen again.” It would be more accurate to say, “The same thing is happening.” Yes, millions of individuals are being slaughtered at the rate of 1.5 million per year,

because people simply do not want them around. We speak, of course, of the slaughter of the unborn. The common term is “abortion.”

The new national newspaper, *USA Today* (January 21, 1983), reports that “thirteen million abortions have been performed since the 1973 Supreme Court ruling. It is now the nation’s most commonly performed surgical procedure. Since 1973, the abortion rate has been one for every 2.6 live births, with an average 29.4 abortions per 1,000 women, ages 15-44.” According to the same article, there were 1.55 million abortions in the United States in 1980, the last year for which records are available. That means that 25 percent of all pregnancies were terminated by abortion. If the slaughter of six million Jews is a disgrace, what is the slaughter of thirteen million unborn human beings? The world-wide figure is many times that number, and the slaughter is continuing, and perhaps increasing in numbers, every year.

### Arguments

Many arguments are raised in defense of abortion. Some claim that the world cannot feed all those additional mouths. Others say that it is better for an infant to die before

birth than to come into a world of poverty, or to be unloved and unwanted. As Christians, we certainly have learned that we are never permitted to help a bad situation, or to do "good," by speaking or acting contrary to God's word and will. In other words, God never allows us to sin, even with good intentions; the end does not justify the means.

### **God's Word**

It is not difficult to prove from Scripture that an unborn embryo or fetus is a true human being with body and soul. The only passage that is really necessary for such proof is Psalm 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me." There the Psalmist confesses that he was a sinner not only from birth, but from conception. In order to be a sinner, one must be a person. All arguments about the lack of development of the fetus and its inability to survive on its own cannot disprove the truths of this passage.

Some arguments hardly deserve an answer, as for example the one espoused in a letter to the editor of the Houston Post, claiming that the soul does not enter the body until the new-born baby takes its first breath, because the Bible says, Genesis 2:7, "The Lord God . . . breathed into (Adam's) nostrils the breath of life; and man became a living soul." We need only recall that Adam was not even a **living** being until that moment. The same can hardly be said of the human fetus in the womb.

It should not be necessary to

convince Christians that abortion is contrary to the 5th Commandment. Yet we know that all of us are susceptible to current thoughts and opinions, especially if we are not well grounded on the truths of God's Word. It might be well for each congregation to review this matter again by way of Bible classes, sermons, and bulletin articles.

### **Our Responsibility**

The more relevant question now is: What is our responsibility on this issue? Is it enough that we teach our own people about the sin of abortion? Is it enough that we do not become personally involved in abortion? We cannot here insist that one particular action be taken by all. But we can and do suggest that our people keep informed on the pros and cons of the abortion issue. Find out what is being said, what arguments are being used. Check with your local Right To Life group to see what materials are available. Let your representatives in government know how you feel. Bring up the subject in discussion groups in the church and in the community. And do not let the arguments of the "pro-choice" groups intimidate you.

### **More Arguments**

One argument that is raised concerns "legislating morality." We are well aware that a person cannot be made a better person by passing laws. The Bible certainly rules out the law as a means of either saving a person or giving him the ability to lead a God-pleasing life. But that



does not mean that governments should not pass laws on moral issues. The law may not change a person's moral values, but it can help prevent him from committing immoral acts. Laws against stealing, homicide, slavery, and discrimination have to do with moral issues and uphold moral standards. A law against abortion would do no more.

Another argument claims that since the Supreme Court ruled that abortion is not unconstitutional, it must not be wrong. In other words, if it is legal, it must be right. We have all learned in our catechism instruction examples of legal sin. There are numerous instances of legally taking another person's money or goods, which are nevertheless not right in God's eyes. For example, charging too much for a product, or not paying a laborer for the work he is doing. Laws are continually being changed to close some of these loopholes. As Christians, we know we must do the right and avoid the

wrong, even if there are no man-made laws. Furthermore, the Supreme Court has been wrong before. In the 1850's the infamous Dred Scott decision held that blacks were not to be considered human beings protected by the Constitution. It took a civil war to correct that Supreme Court mistake. What will it take to correct the 1973 Supreme Court mistake on abortion?

Can we sit back and say, "Let the world do what it wants. I will do what I know to be right, but I cannot insist that the world follow the same course." Consider the words of Solomon in Proverbs 24:11, 12, "Deliver those who are drawn toward death, and hold back those stumbling to the slaughter. If you say, 'Surely we did not know this,' does not He who weighs the hearts consider it? He who keeps your soul, does He not know it? And will He not render to each man according to his deeds?" (New KJV)

—Gene Rutz

## FAMILY LIFE UNDER CHRIST—V

### The "Act of Marriage"

For too many years *sex* was a word existing in the shadows, not to be used in public discussion. History tells about Victorian sexuality which suggested that sex is evil. Some considered sex only a biological necessity which should not be enjoyed. But you know about

pendulums—they have a way of swinging way beyond the middle. Now many consider that sex is everything. It explains all actions; it expresses all emotions. It is used as a foundation of personality evaluation. Simply mention the word, and suddenly you have everyone's attention.

It is apparently true that for many

years this subject would not have been discussed under any circumstances in respectable circles. But God does have a few things to say about Christians as sexual beings. He made them male and female for a purpose, which includes what one author calls the "act of marriage." When this topic is not discussed, there are too many prizes, too many harvests of evil sown: illegitimate babies, venereal disease, guilt, and frustrated spouses.

The act of marriage is for a husband and wife married to each other. In an earlier number of this series we noted God's establishing the marriage relationship in connection with the creation of Eve for Adam. The man who leaves father and mother and takes a wife is to be one flesh with the one he takes (cf. Gen. 2:28). Later God gave commandment through Moses to the children of Israel: "You shall not commit adultery" (Ex. 20:14). Included in our usual study of this commandment are God's prohibitions for any sexual activity outside of spouses married to each other: fornication, homosexuality, bestiality, etc.

### **The Three "P's"**

We note from Scripture God's three-fold purpose for the "act of marriage": procreation, prevention, and pleasure.

In the first place God created male and female in such a way, giving them suitable reproductive equipment, so that their sexual union would result in procreation. "Then

God blessed them, and God said to them, 'Be fruitful and multiply; fill the earth and subdue it . . .'" (Gen. 1:28—NKJV).

We also learn through the apostle Paul that the act of marriage assists in prevention of adultery and fornication. "Nevertheless, because of sexual immorality, let each man have his own wife, and let each woman have her own husband" (1 Cor. 7:2—NKJV). God insists that the act of marriage belongs to those married—to each other! Such an arrangement prevents promiscuity (today folks call it "fooling around"). Part of the commitment (and God expects this!) of marriage is that a husband and wife are sexually faithful to each other: ". . . forsaking all others . . ." as in some wedding liturgies; ". . . pledge you my faithfulness . . ." ("plight thee my troth") in the order we commonly use.

And finally we also observe God's expectation that spouses enjoy their sexuality—that it be pleasurable. The Bible tells about Isaac who was "sporting with" ("caressing" in other translations) with his wife Rebekah. He had told a ruler named Abimelech that Rebekah was his sister. Abimelech caught on right away. One didn't do that with one's sister! Gen. 26:8ff. The Mosaic code later provided a furlough: "If a man has recently married, he must not be sent to war or have any other duty laid on him. For one year he is to be free to stay at home and bring happiness to the wife he has married" (Dt. 24:5).

In Hebrews 13:4 we read: "Marriage is honorable among all, and the bed undefiled." The Song of Solomon is an intimate communication between a man and his wife, expressing statements of love and mutual awareness of physical endowments. There is no shame in the act of marriage itself. God wants it to provide happiness and fulfillment in marriage. "The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. . . . In the same way, the husband's body does not belong to him alone but also to his wife" (1 Cor. 7:3-4—NIV).

The information about our creation as sexual beings is to bring the topic into its proper perspective. This is not material for back-room snickering, perverted humor, or exploitation. The Bible is by no

means silent about what God thinks of perversions and liberties in connection with the "act of marriage." He speaks highly of the relationship of husband and wife and the blessings of children.

"Who can find a virtuous wife? For her worth is far above rubies. The heart of her husband safely trusts in her" (Prov. 31:10—NKJV). "Your wife shall be like a fruitful vine in the very heart of your house, your children like olive plants all around your table. Behold, thus shall the man be blessed who fears the Lord" (Ps. 128: 3-4—NKJV). "Behold, children are a heritage from the Lord; the fruit of the womb is His reward. Like arrows in the hand of a warrior, so are the children of one's youth. Happy is the man who has his quiver full of them" (Ps. 127:3-4—NKJV).

—M. Sydow

## White River Dedication and Rededication

On October 31, 1982, members of the CLC congregations of south-central South Dakota and north-central Nebraska gathered in White River, South Dakota, at St. Paul's Lutheran Church. They gathered not only to rededicate themselves to their Lord, who had so graciously restored the truths of the Gospel to His Church through the Reformation, but also to dedicate a new entryway at St. Paul's church to the glory of that Lord.

The new 22' x 11' structure re-

places the original bell tower. In addition a concrete ramp and sidewalk now allows easier access into the church for both older and handicapped individuals. The brown, clay-brick church, built in the mid-1920's, was completely stuccoed, with the interior walls of both the sanctuary and the basement fellowship hall receiving fresh coats of paint.

The afternoon service began with a special arrangement of "A Mighty Fortress" prepared by Dean Car-



St. Paul's of White River

stensen for choir, congregation, organ, and wind instruments. Three sermons were delivered on the three great Reformation truths: Scripture Alone, Grace Alone, Faith Alone. The three speakers were Wayne Mielke of Valentine, Nebraska; Rick Grams of Winner, South Dakota; Paul D. Nolting of White River.

The new entryway, the subject of many years of prayers and preparations, was built by Jack Mayhew, a

member of Grace congregation of Valentine. It has served its purpose admirably during its first year of use. The work of landscaping continues around the church at this time and is nearing completion. St. Paul's congregation is delighted with this gift from the Lord and prays that it may serve to glorify their Savior for many years to come.

—Paul D. Nolting

## A TRIP TO A DIFFERENT WORLD—V

Note: This is the fifth in a series of articles by Pastor Koenig, taken from his diary of the trip to India in January of this year.

**Tuesday, January 25th.** Today John (Rohrbach) and I went 12 miles to Bapla to visit the Salvation Army Leprosy Hospital. The Leprosy Hospital is definitely a work of mercy. A leprosy village sits next to it for these people who are so stigmatized by their society for this disease. We saw the wards and had this tragic disease explained to us in detail. We saw up to fifty patients with this disease. Children of leprosy parents are taught in a school in the

compound. They are housed there, too. They had just started a metal shop and looms for the disabled.

In the afternoon we were invited to Srinu's house. He is one boy who has been helpful. He alone of his family believes in Jesus. Sadly, Srinu used to come to church, but now he does not. When we were visiting at his house, his mother asked him to ask us to bring him to America with us. Even sadder, all around the walls of his house were pictures of various gods, Jesus included. The family "believed in all the gods." A miniature Athens!

Over and over Benjamin has warned us about paying too much and displaying wealth. We have walked a lot in town. Today Benjamin was expressing to us his sorrow at our leaving in a few days. He says we are part of his family, and we surely have felt like it. His home has been our home. We could not have asked for any more gracious hosts. God has certainly used Benjamin's family for the advancement of His kingdom. It is very understandable why John wanted to come back here.

**Wednesday, January 26th.** We went to the beach at the Bay of Bengal to relax. Benjamin stressed tonight that the most important thing is that the relationship exist between the Church of the Lutheran Confession and the Church of the Lutheran Confession of India on the basis of doctrine. Money is not the important thing. There is no question, though, that money spent here under Benjamin will be wisely spent. And every dime spent in this mission field is worth it.

**Thursday, January 27th.** We tried to gather the pastors for a 1:00 meeting. Benjamin, five of his pastors, one male evangelist, and a pastor from the Free Lutherans attended. One pastor was excused for distant meetings. Another worked on the railroad. Two went to the hospital.

David (Schierenbeck) took them through the doctrinal position Benjamin had answered. Some doctrinal points that were not fundamental were also



Benjamin's Wife Mary in Her Kitchen



Bible Seminar

dealt with. Those present agreed that tongues and casting out demons are restricted to apostolic times. They were very strong on being baptized to be saved. It is amazing the grasp of Scripture they have. They **read and study** it.

We dealt with woman's position in the church. They said that in a public meeting a woman cannot give the message or pray. We stressed that prayer should not be made by a woman in a public meeting as it would be a usurping of authority over men, contrary to Scripture.

One pastor's question on footwashing was answered. There were other people who came and sat in for the meeting. The 1000 years in Revelation was explained and accepted. At the end of the doctrinal presentation the doctrine of fellowship was presented.

The constitution was then discussed. It will be translated into Telegu for them to sign. Hymnals and pictures were distributed. They were told of our desire to purchase the mission house, but that it needed stateside approval. This was the only one of our intentions to support the work there made known to the pastors. It was a joyful 3½ hours. It was uplifting to find this people so intent on following the Lord.

—David Koenig

## Devotional Helps For September 1983

The Scripture Readings and Hymns may be used 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. The quotations are by Dr. Martin Luther, born 500 years ago this year.

Day	Story (page)	Lesson	Scripture	Hymn
-----	--------------	--------	-----------	------

### SAMUEL

“ ‘Not he that commendeth himself is approved, but whom the Lord commendeth’ (2 Cor. 10:18). But God praises and commends only those who turn all praise away from themselves and direct it to Him and do not want their works seen unless their Father in heaven, whose name they love, is glorified thereby. Therefore God praises and glorifies them in turn, as He says in 1 Samuel 2:30: ‘Them that honor Me, I will honor, and they that despise Me shall be lightly esteemed.’ ”

1	70(151)	Hannah and Samuel 1 Samuel 1:1—2:21	2 Timothy 3:14-17	285
2	71(153)	God Speaks to Samuel 1 Samuel 2:11—3:21	Revelation 3:19-22	296
3	72(155)	The Capture of the Ark of God 1 Samuel 4:1-18	Psalms 40:11-13	323
4	73(157)	The Return of the Ark of God 1 Samuel 5:1—7:2	Isaiah 42:5-9	234:5-6

5	74(158)	Samuel as Judge of Israel 1 Samuel 7:3-14	Deuteronomy 33:26-29	33
6	75(160)	'Give us a King!' 1 Samuel 7:15—8:22	1 John 2:15-17	430
7	76(164)	Saul Is Made King 1 Samuel 9:1—10:16	Psalms 9	576
8	77(165)	Samuel's Farewell 1 Samuel 11:14—12:25	Ezekiel 33:7-11	331
9	78(166)	Saul Disobeys God 1 Samuel 13	Romans 6:15-18	334
10	79(168)	God Rejects Saul 1 Samuel 15	1 Thessalonians 5:5-10	449
11	80(169)	Shepherd Boy of Bethlehem 1 Samuel 16:1-13	Acts 13:21-23	336
12	81(171)	David the King's Musician 1 Samuel 16:14-23	Psalms 33	31
13	82(172)	David and Goliath 1 Samuel 17:1-54	Psalms 68	269
14	83(175)	Saul Turns Against David 1 Samuel 18	Ephesians 4:1-8	464:1, 3
15	84(177)	Jonathan and Michal Save David 1 Samuel 19	Psalms 59	576
16	85(178)	Jonathan Warns David 1 Samuel 20	Psalms 141	515
17	86(180)	David Flees from Saul 1 Samuel 21:1—22:4	Psalms 56	535
18	87(182)	David Spares Saul 1 Samuel 23:24—24:22	Psalms 57	526
19	88(183)	Again David Spares Saul 1 Samuel 26 & 27	Psalms 54	395
20	89(185)	Saul's Last Days 1 Samuel 28; 29; 31	Psalms 37	520
21	90(187)	David Mourns for Saul and Jonathan 1 Samuel 30; 2 Samuel 1	2 Samuel 1:19-27	580
22	91(188)	David Is Made King 2 Samuel 2-5	Psalms 30	28
23	92(190)	The Kindness of a King 2 Samuel 4:4; 9:1-13	Ephesians 4:30-32	59:1-2
24	93(191)	The Ark Is Brought to Jerusalem 2 Samuel 6:1-19	Psalms 122	1

"Presumption, or pride, is truly a disease that mocks all doctors. Other sins, such as murder, adultery, theft, etc., are felt. But presumption is a diabolical temptation in the spirit which is not felt and cannot be taken away except by the sword of Simeon (Gen. 34:25f.), by adultery with Bathsheba (2 Sam. 11:4), by the denial of Peter (Lk 22:57), or by the messenger of Satan (2 Cor. 12:7); otherwise it is an incurable disease. Therefore we should move about in Holy Scripture with the deepest humility. We should pray Christ to grant us the spirit of humility. Otherwise we are lost. For if Paul, Peter, David, and other excellent persons were not safe against the monster of pride, how are we miserable men

### Installation

As authorized by the president of the Church of the Lutheran Confession, I installed Paul F. Larsen as pastor of Zion Lutheran Church of Corpus Christi, Texas, on June 19, 1983.

—Paul F. Nolting

### Installation

As authorized by President Daniel Fleischer, I installed the Rev. David Schierenbeck as pastor of Berea Lutheran Church, Inver Grove Heights, Minnesota, on July 10.

—Roland A. Gurgel

### New Address

George A. Barthels  
P.O. Box 98  
Okabena, MN 56161  
(507) 853-4550

---

going to fare to whom this pitch clings to tenaciously that we can have no hope of being cleansed and freed of it as long as we live here?"

25	94(193)	David's Sin 2 Samuel 11:1—12:24	Psalm 51	324
26	95(194)	David and Absalom 2 Samuel 14:25—16:13	Psalm 3	553
27	96(196)	The Battle in the Forest 2 Samuel 16:14—19:43	Luke 19:37-44	25:5
28	97(199)	Solomon Is Made King 1 Kings 1:1—2:12	Psalm 72	511
29	98(201)	King Solomon's Prayer 1 Kings 3:3-15	Psalm 111	430
30	99(202)	Solomon Builds the Temple 1 Kings 5-7	Psalm 67	466

—P. Schaller