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Train up a child in the way he should go: and when he is old, he will not depart from it. Proverbs 22:6

“GOD LOVETH A CHEERFUL GIVER” (2 Cor. 9:7)

Hilarity in Giving

How does one properly approach such a critically important, intensely personal, and potentially sensitive subject as that of Christian giving? To say the obvious: very carefully! The apostle Paul took great pains to explain to the Corinthian Christians his intent with the offering he was gathering for the Christians in Jerusalem. And what great caution he exercised in the administration of the resulting liberal gift!

Abuses in presenting the matter of giving are so evident that they do not merit our attention—other than to pray: “From this preserve us, heavenly Father.” Any individual ever asked to present a rather bleak financial picture to his congregation knows the precarious balance between saying too much or simply not enough. Either extreme can remove the joy of giving which Jesus describes in the words: “It is more blessed to give than to receive” (Acts 20:35).

Yes, being able to support the Gospel ministry with our possessions and substance is presented as an occasion for great joy. The word Paul uses in 2 Cor. 9:7, translated “cheerful” in the King James Version, is found but once in the entire New Testament. The English word “hilarious” is derived from the Greek word used. The Lord calls for “hilarity” in giving, cheerfulness, eagerness, desire—all indicative, not of a padded wallet, but a smiling heart. Without this hilarity, giving is little more than extortion. God has no use for our gifts—size notwithstanding—if the cheerfulness is absent.

Sometimes the companies manufacturing offering envelopes print the first half of 1 Cor. 16:2 on the exterior—words spoken by Paul nearly a year before he wrote Second Corinthians. At that time the

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collection for the poverty-stricken saints at Jerusalem was still being organized, and Paul was suggesting how to proceed. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Or, as in the NIV: "On the first day of every week, each one of you should set aside a sum of money in keeping with his income, saving it up, so that when I come no collections will have to be made." Perhaps the very familiarity of the verse has helped to hide its intended meaning. When coupled with the advice of 2 Cor. 9:7, it presents a far different story than dashing off a personal check, or using a special occasion or sermon such as this to beef up the general budget.

Why Giving Can Be Cheerful

Paul's advice is to first think, reflect, remember, not in terms of what I can give to the Lord but what He has given to me. Not what I can do but what He has done. Not that I am obligated but completely forgiven through the costly commitment of a Savior who owed me nothing but gave me all. In other words, Paul's advice to anyone wrestling with the question of Christian giving is this: put aside all the administrative acronyms, the MEF's, CBP's, IRA's, and IRS's, and concentrate on the only one which matters: INI, meaning: "In the Name of Jesus."

Surely Golgotha must give anyone a new perspective on the words gift, giving, and "given and shed for you." From this perspective we

finally understand why God apparently felt no necessity to tell us how much to give, only why.

Grace and More Grace

There is something especially unusual about chapters 8 and 9 in Second Corinthians. Certain statements contained in these chapters are astonishingly opposed to what we normally think of as sound business procedure or solvent thinking.

Consider that here the contributors (the Macedonian Christians), not the collectors, are doing the pressuring. The contributors are insistent upon sharing in this service to the brotherhood. More than that, consider that in this unique economy, giving liberally yields liberal receiving, and donors are actually recipients. "Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity" (2 Cor. 8:2—NIV).

The poor Macedonians were able to give till it hurt—far surpassing even the apostle Paul's expectations, even against his protests—because of that one thing that has always laughed at overwhelming odds, done the impossible, stamped our miserable attempts or failures "PAID IN FULL!", and brought redemption to the sheep gone astray: the precious, priceless blood of Jesus Christ.

In this splendid dissertation on the joys to be found in Christian giving, Paul knows of but one legitimate way to motivate giving. He begins with God as Giver, cites Christ as giving, and concludes by calling what Christ

has given as the indescribable gift. And lest we should miss the point, there is a word repeated no less than ten times throughout these two chapters, the word "grace." Grace immediately transports the subject of giving to a much higher plane than mere dollars or cents. Grace proclaims that, in spiritual matters, seeking a restored relationship with God, there is no such thing as "working for a living." Grace paints the greatest picture of destitution to be the impoverished sinner pretending to be rich, despite his possessions, but apart from Christ. Once there was a Pharisee in the temple who attempted to strike a redemptive bargain with God and got back exactly what he could put in: absolutely nothing. By contrast, it was the publican, striking himself, not a bargain, confessing himself to be the worst of debtors, who returned home extremely rich.

The Vantage Point of Poverty

The Macedonians appreciated the grace of God in their poverty. And there is no better vantage point from which to cherish the giving of riches than poverty. There is no greater teacher than trials, problems, obstacles, to vindicate God's faithfulness. There is no brighter incentive to gratefully wear the title of "Christian" than remembering we were entitled to nothing. But don't take my word for it. Merely ask the woman who spent a fortune without finding a cure. Ask the synagog ruler, Jairus, ready to make funeral arrangements for his twelve-year-old

daughter—until found by Christ. There are some things money cannot buy: salvation, for one, which, amazingly, Christ gives for free.

Let us remember that God is not a needy beggar. We are the beggars. Since when has God **needed** anything from us? "Who has ever given to God, that God should repay him? For from Him, and through Him, and to Him are all things. To Him be the glory forever!" (Rom. 11:35-36—NIV) No one can **force** God to the position of an impoverished beggar. But behold the mystery of the Gospel: God Himself chose to become a beggar. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9).

It is at the cross, good friends, that we realize the manifold love of Christ for each one of us. We see the liberality of His givingness. He gave not till it hurt, but till He died! But also we see the immensity of our individual and collective debts, otherwise called "sins," that brought Him there.

But please notice that Paul's emphasis is not so much on the quality of riches given in Christ: His righteousness for our wrongs; His obedience for our lack of it; His silent submission for our every ill-spoken word; His credit for our debts; His cry of thirst for every longing soul; His verbalization of what it really means to be an impoverished sinner before God ("My God, My God, why hast Thou

forsaken Me?"); His pronouncement of "Finished!" for our impotent tears; His complete, glorious, rich, but oh-so-costly salvation. The emphasis here is not so much on what we've been given, but that He could be so willing to give anything, even everything, up for us all.

The Bottom Line

And here's the bottom line. Why is it that God loves cheerful givers; regardless of the much or little they can give? Can you answer? Because God Himself was and is a cheerful Giver. "His compassions fail not. They are new every morning" (Lam. 3:22-23). Why is it that Christians can afford to be generous? Because the Lord never runs out of compassion; because we know the relief and release of debt-free lives; because amid fears within and fightings without we've seen grace bigger than both and the "purchasing power" of the blood of Jesus Christ, in whom and from whom this one phrase receives its highest meaning: "It is more blessed to give than to receive." Having so freely received, how easy it is to give! The

widow with her two pennies for the temple treasury understood. So did the congregations in Macedonia, of whom it is pointedly said: They "first gave their own selves to the Lord" (2 Cor. 8:5).

And what of us? Is there hilarity in giving among us? The only way I can envision answering that is by another question. Can anyone look upon the Crucified, the riches He's given, the surety of new mercies daily that allow us to make it through each night from now to forever, and still say "no?" As Christians or congregations, we may not see everything we'd like to see: pews filled to capacity, functioning without subsidy, visible results to maximized efforts. As individuals, we may not always live trouble-free, in perfect health or surplus of funds. But the one thing no Christian can say is that he is not rich. He is rich, beyond his wildest expectations. And that's when hilarious giving begins.

—Mark Weis

Note: The above is a portion of one of the devotions presented at the 1982 convention of the Church of the Lutheran Confession.

EVANGELISM—HOW (PART I)

As we sat down to write on this most challenging of all our articles in this Evangelism series, the postman brought an unsolicited packet of literature which promised to bring about an "evangelism explosion" in our congregation if we adopted the

"Kennedy Method" for evangelizing.

This method is named after Dr. D. James Kennedy, who is identified as an "effective pastor" of an unnamed church in Florida. Dr. Kennedy, it is said, "discovered this now-famous

truth" that "Evangelism is caught—not taught." The "Kennedy Method" operates on the principle that people are not willing to witness "because they have never seen it done correctly." It suggests "combining class sessions with actual on-the-job training" under the guidance of local church leaders.

The brochure advocating the "Kennedy Method" states furthermore that "it is no longer enough to have committed Christians. Our defeated world cries out for equipped Christians who can act on the basis of their convictions." It makes the claim that its method is "a dynamic, not a canned approach" to evangelism. It recommends a "personal one-to-one manner of teaching" such as "Paul and Barnabas used with impressive results." More than that, it is suggested that the "Kennedy Method" emulates the teaching style of Jesus Christ whereby "eleven ordinary and unlearned laborers (were) elevated to the role of world changers."

Books have been written, seminars conducted, essays delivered, and round table discussions held on the subject of evangelism and how best to go about it. We feel quite safe in saying that there is no one way and no one answer to the question of how best to evangelize. Judging from the testimonies given by churches which have employed the "Kennedy Method," apparently it has met with considerable success. Other methods have no doubt been used by other groups of Christians and congregations with effective results. In the

final analysis who but the Lord Himself can tell what are the most effective and successful methods to use in spreading His Gospel?

Jesus' Methods

If there is one method that is best, it would have to be that which was used by our Lord Jesus Himself. As we briefly consider some of Jesus' methods, let us bear in mind that He chose common, ordinary men to be His followers and witnesses in the world. Among the Lord's original disciples were men who had nothing like our modern college degree in social work, in speech or oratory. They were not chosen because they had some special aptitude, ability, or talent for persuading and convicting people of their personal religious beliefs. They were, in fact, people who were criticized for being "publicans and sinners" and "unlearned and ignorant men." They included people like Matthew whose personal integrity was suspect because of his dubious occupation as a tax-collector for the first-century Roman government. They included men like Peter and Andrew who were much more comfortable mending their fish nets and catching fish than "catching men."

From the ranks of such "garden variety" men and women the Lord Jesus called those who were to become "world changers." To such ordinary people the Lord Jesus said: "Follow Me, and I will make you fishers of men." (Matt. 4:19) It is significant that the Lord used the future tense: "I will make . . ."

He knew it would take time. He knew it would be necessary for some intensive on-the-job training before these ordinary men could be transformed into such as would "turn the world upside down" (Acts 17:6) with their bold and undaunted witnessing to the Gospel of salvation. (The "Kennedy Method" has something with its appeal to on-the-job training.)

Before our Lord, on the Mount of Ascension, commissioned His disciples to carry His Gospel into all the world; and even before He sent them His Holy Spirit as the Divine Comforter and Enabler to embolden them as His witnesses, Jesus took them "to school." For approximately three years He took them under His wing. In the personal company of their Lord and Master the disciples learned, by word and deed and example, how to be fishers of men.

St. Matthew's Gospel, for one, tells us how the Master proceeded to convince His disciples of the compelling urgency of the task and at the same time to equip them for it. In the Sermon on the Mount (Matthew chapter 5-7), the Lord sought to deepen their understanding of how radically different "Christ's religion" was from that which was being offered by the shallow religious teachers of the day. With an authority unmatched before or since, the Master taught.

One of the first things the disciples learned was the basic truth that discipleship to Jesus Christ involves getting to the "heart" of things, of sinners. Only thus could the King-

dom of God and its righteousness be advanced in a sin-darkened world. With a series of statements introduced by the words "But I say unto you . . ." the Master Teacher exposed the prevalent but false and surface religious teachings of the popular but hypocritical scribes and Pharisees. A crucial lesson to be learned was that not everyone who says, "Lord, Lord" is, on that basis alone, a true spokesman for, follower of, or witness to Jesus Christ. (Cf. Matt. 7:15-23)

There were more, many more, lessons to be learned by the disciples in the school of the Master during their intensive three-year on-the-job training. Among these lessons were the following: 1) their Lord was true Man, supernaturally conceived of the Holy Ghost and born of the virgin; 2) He was at the same time true God, as His countless recorded miracles and divine words bear out; 3) sin and sinfulness is man's greatest problem and complete remission of sins in Christ is the only solution to that problem; 4) the Spirit leads sinners to make an unqualified personal confession of Jesus Christ as the long-promised Messiah come to earth to fight the sinner's battle with sin, Satan, and death; 5) the Master's victory was culminated by His triumphant bodily resurrection and subsequent ascension to the right hand of His Father; 6) His Kingdom was not a kingdom of this world, but rather a spiritual kingdom in it; 7) the Gospel of salvation is for all, both Jews and Gentiles, without exception; 8) noth-

ing more and nothing less than a childlike faith in Jesus was (all that was) necessary for relief of physical, emotional and spiritual need; 9) essential to being a follower of Christ was to have true love and compassion for others in their many and varied needs; 10) following the Lord entails no life of ease here below, but rather sacrifice and self-denial in cross-bearing; 11) Christian discipleship is a full-time calling, with no time off for dallying with the temptations and allurements of this world and its prince, the devil.—Our Lord “convicted” His disciples of such basic truths as these as part of His equipping them for the urgent task ahead of them.

Jesus' Concern

Furthermore, the disciples were able to witness first-hand Jesus' compassionate, shepherdly care and concern for souls. What lessons the Master taught them as He ministered to the centurion of Capernaum, the Syrophenician woman, the Samaritan woman, the rich young man, Nicodemus, Zacchaeus, the rich young man, the blind beggar, and many others!

Let us look briefly at how Jesus ministered and witnessed to the Samaritan woman (John 4). Being true man and therefore wearied after a long journey, the Savior stopped for a drink of water at Jacob's well. A woman of Samaria came to the well to draw water. Jesus struck up a conversation with her. This surprised her because He was a Jew and the Jews and Samaritans had no dealings

with one another. We can learn from this that Jesus did not allow personal prejudices or hang-ups to affect His ministry. He did not discriminate.

In a masterful way the Lord changed the conversation from the “small talk” about the woman's physical thirst to her much greater need, the need of her sin-parched life and soul. He directed her to Himself as the Source of living water which springs up unto everlasting life. Thus, from our Lord we can learn to be alert to opportunities to turn conversation from the light chatter of “weather and sports” to the more serious conversation of spiritual and eternal truths. For this we need to pray that God the Holy Spirit would give us the proper tact so that we might say the right thing without offending the person to whom we are witnessing.

Of the many things that must have been impressed upon the disciples when it came to the “methods” Jesus used was the fact that He “preached from many different pulpits.” The Lord did not use any “canned” method or approach in His witnessing to Himself and the Kingdom of God. The disciples observed the Master as He preached to the people by the Sea of Galilee or in the city of Nain, formally in the synagogue or informally at Jacob's well, while riding into Jerusalem on a donkey or while hanging from the cross.

Yet, while the time and place varied, the message was ever and always the same. Jesus always told the world about a God who loved them so much that He sent His

only-begotten Son into the world to die in their place, take their punishment upon Himself, so they could be saved.

When studying the divinely inspired Gospel record of the earthly ministry of our Savior, how much there is for us to learn about the "How?" of Evangelism! Wherever

we are or go from day to day in our earthly walk, *there* we need to pray that God would make us "public Christians" eager and willing and zealous about sharing the Good News of the only Savior this doomed and dying world will ever have or need!

—Paul Fleischer

500th Anniversary of Martin Luther's Birth



Luther: The Later Years

The year 1521 opened up a whole new world for Martin Luther. Even though he had been excommunicated from the Roman Catholic Church in 1520, he still had opportunity to return to the Church of Rome up until the Diet of Worms in 1521. All he had to do was renounce his writings and teachings. But Luther was conscience-bound to stand by his teachings, because he believed they were based on the Holy Scriptures. The Edict of Worms, signed by Emperor Charles V on May 25, 1521, made Luther an outlaw. That meant that anyone had the

authority to capture or kill him on sight. In anticipation of this action, Luther's prince, Elector Frederick of Saxony, arranged to have Luther spirited away to the Wartburg, a castle near Eisenach, about halfway between Worms and Wittenberg.

A Translator, Writer, Composer

Luther spent ten months at the Wartburg, May 1521 through February 1522. This was no doubt designed by the Lord, for during that time Luther had the opportunity to study and write without being interrupted by the daily problems of the

Reformation. He translated the New Testament into German, so that the ordinary lay Christian could read for himself what God had revealed through the evangelists and apostles. He wrote several booklets, which were sent to Wittenberg and published, to help people understand what the Bible says about certain problems that were troubling them, such as the need to confess one's sins to a priest, and monastic vows.

After Luther returned to Wittenberg, he continued his work on the translation of the Old Testament. Together with other Bible scholars, he published a German edition of the entire Bible in 1534. Whereas the translation of the New Testament had taken Luther only three months at the Wartburg, the translation of the Old Testament took about twelve years, partly because of the more difficult Hebrew language of the original and partly because of Luther's many other duties.

Some of these duties involved planning and preparing a new order of the worship service. The Roman Catholic Mass contained many unscriptural features. To help the people in a God-pleasing worship, Luther in 1524 published a hymnbook which contained many of his own compositions. In 1525 he published the "German Mass," which allowed a longer sermon (still the chief part of the regular Lutheran service) and hymn singing by the congregation.

Luther wrote and published many sermons, not to show off his own preaching, but so that the unedu-

cated priests (pastors) in Germany would know how to teach God's Word to their people. Also important to the Christian education of young and old alike were the Small and Large Catechisms published in 1529. Many of Luther's writings, especially the Small Catechism and some of his hymns, continue to serve the Church in its worship services and educational agencies.

A Defender of the Faith

We might be tempted to think that Luther's defense of the true faith at the Diet of Worms, and the subsequent Edict of Worms declaring Luther a heretic and an outlaw, would be the end of his polemics (disputations or arguments concerning the doctrines of the Bible) and apologetics (defending the articles of faith). But there were other individuals and groups which demanded Luther's attention, because Luther's boldness in pointing out the errors of Rome had led many others to step forward with their ideas and opinions.

One of Luther's colleagues in Wittenberg, Dr. Carlstadt, began to go to extremes in his opposition to some of the old Roman Catholic practices. While Luther was at the Wartburg, Carlstadt introduced some good practices which are still followed to this day: the simple black robe of the pastor; speaking the words of institution of the Lord's Supper in the language of the people; and giving the people both bread and wine in the Sacrament. But Carlstadt also taught that priests (pastors) not only had

the right to get married but **must** get married; that it is wrong to play organs in the church; and that statues of Christ and religious pictures should not be used in the church. Some people were upset by the rapid change of old customs; others were carried away by their enthusiasm and began to break into churches and destroy whatever they could lay their hands on. Upon returning to Wittenberg, Luther had to deal with this discord.

There were other threats to the true faith. The "Zwickau prophets" came to Wittenberg teaching that children should not be baptized, and that they did not need the Bible since God spoke to them directly. Then there was Ulrich Zwingli from Switzerland, who agreed with most of Luther's teachings, but could not agree that the true body and blood of Jesus are present in the Lord's Supper. He taught rather that the bread and wine only symbolize or represent the absent body and blood of Jesus. After the Marburg Conference in 1529 Luther and Zwingli went each his own way.

The Lutherans had another opportunity to defend their beliefs at Augsburg in 1530. The Emperor had called a meeting with the hope of settling the religious differences in Germany. Since Luther was still an "outlaw," he was not allowed to attend the meetings but had to remain at the Coburg castle, some 130 miles from Augsburg. From there he communicated with his brethren in Augsburg and expressed his agreement with the *Augsburg*

Confession, the primary Lutheran confession of that time and later included in the *Book of Concord* (1580).

An Administrator

When Elector Frederick of Saxony died in 1525, his brother John took control of the government. In an effort to strengthen Lutheranism in Saxony, he ordered a thorough investigation of all churches, and asked Luther to draw up a set of instructions for those who would be visiting the churches and schools. This investigation showed a dismal state of affairs. Many pastors and teachers who called themselves Lutherans knew little or nothing about Luther's teachings (i.e. the teaching of the Bible). Many were setting poor examples for their people. It was this visitation of the churches more than anything else which prompted Luther to publish his sermons and write the two Catechisms. These together with the establishing of Christian schools, led to a growth in grace and knowledge among the Christians in Germany.

A Family Man

Because of his work in the church, and because of the constant danger from those who might still want to enforce the Edict of Worms, Luther had decided not to get married, even though he taught that pastors are not forbidden to marry. However, in 1525 he married Katherine von Bora, a former nun. This marriage was blessed with six children, so Luther had every opportunity to put

into practice the Christian educational principles of the Bible. The Lord saw fit to take two of these children from the Luthers through death, one as an infant in 1528, and the other, Magdalena, as a teenager in 1542. Thus Luther experienced the grief of losing a beloved child, even though he knew that these young Christians were sharing the eternal joy of heaven.

Asleep in Jesus

On February 18, 1546, Luther himself died in Eisleben, Germany. He died "with his boots on," i.e. while engaged in his work of serving the Lord on this earth, for he had gone to Eisleben, the city of his birth, to help resolve a dispute be-

tween the two Counts of Mansfeld.

Immediately preceding his death, he was asked "Are you willing to die in the name of Christ and the doctrine which you have preached?" Luther's "Yes" still echoes from the hearts of all true Christians who are walking through the valley of the shadow of death.

What did the Lord accomplish through Martin Luther? He restored to the Church the precious Gospel, the doctrine of justification alone by the grace of God through faith in Christ Jesus. To this day we continue to rejoice in the Reformation motto: *Sola Scriptura! Sola Gratia! Sola Fide!* Scripture alone! Grace alone! Faith alone!

—Gene Rutz

Ten Years of Peace Thru Christ

"Blest be the tie that binds our hearts in Christian love," the hymnist writes. That blessed tie was rejoiced in fervently on Sunday, April 24, as Peace Thru Christ Church of Middleton, Wisconsin, celebrated ten years as a congregation. A oneness, a "fellowship of kindred minds" could be felt, and even the weather reflected our warm and happy hearts. Our words of thanksgiving seemed like bright birds liting from the opened windows skyward to the Lord God.

Pastor John Johannes was our guest speaker, and we learned of the righteous judgments of God. We were comforted also to learn that there IS something we can take with us to the grave—Jesus Christ, our precious Lord! Listening to his words, I realized just how much of an island of refuge and strength my church is in this fast-paced world of self-worshippers and despair. Even the offertory, that desperate prayer we say each Sunday, held renewed meaning.

After the service we reminisced about those

early years—from being two or three gathered together in His name in various secular meeting rooms, to the removal of that first shovel-full of dirt in a cornfield near the future site of our new church building. (I say "near" because it was too muddy that particular day to walk to the site!) Lastly we discussed how we became "the church with the orange doors."

We have come a long way since then, but only by God's grace. He deemed us to become a congregation even before we were formed. Members have come and gone, and all of us have had grief, trials, and adversity. But we are "not forsaken utterly," as we read in Psalm 119:7-8. Rather we are blessed.

"Christ is our Cornerstone, On Him alone we build:

With His true saints alone The courts of heaven are filled.

On His great love Our hopes we place Of present grace And joys above. Amen."

—Rachel Templeton

Devotional Helps For October 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
OLD TESTAMENT PROPHETS				
<p>“We should let the worthless babblers go who despise the Old Testament and say it is of no further use, when, as a matter of fact, we must derive the ground of our faith from it alone. For God sent the prophets to the Jews to bear witness to the coming Christ. Therefore the apostles everywhere convinced and convicted the Jews out of their own Scriptures that this was the Christ. Consequently, the books of Moses and the prophets are Gospel too, since they first preached and wrote about Christ what the apostles afterward preached and wrote about Him.”</p>				
1	100(204)	The Glory of King Solomon, 1 Kings 7:1-8; 9:26-10:27; 2 Chronicles 9:1-28	Proverbs 1:1-19	580:4
2	101(205)	The Dedication of the Temple, 1 Kings 8; 2 Chronicles 5:1-7:10	Psalm 84	480
3	102(208)	Solomon's Last Days 1 Kings 9:1-9; 11	Psalm 49	446
4	103(212)	The Dividing of the Kingdom, 1 Kings 12:1-24	Psalm 146	26
5	104(213)	Idol Worship in Israel 1 Kings 12:25—13:12; 33; 34	Psalm 2	430
6	105(215)	Idol Worship in Judah 1 Kings 14:21—15:8	Matthew 4:8-11	270:3-5
7	106(216)	Good King Asa 1 Kings 15:9-24; 2 Chronicles 14-16	2 Samuel 7:25-29	425

KINGS AND PRINCES

“When a prince so rules his people that he does not permit injustice to be done to anyone and punishes transgressors, he does well and is praised. For in the area of government this is the rule: Pay what thou owest; if not, thou shalt be cast into prison.—We *must* have that sort of government. But one does not get to heaven in this way, nor is the world saved thereby.”

“A government is controlled either by a few or by many; and yet if God does not control it, it is not administered well either by a few or by many.”

8	107(217)	Elijah, Prophet of God 1 Kings 16:29—17:7	Jeremiah 1:4-10	290
9	108(219)	Elijah and the Widow 1 Kings 17:8-24	Psalms 55:16-23	518:1-4
10	109(221)	Elijah and the Prophets of Baal, 1 Kings 18:1-40	Isaiah 44:6-30	19:5-6
11	110(223)	Little Cloud—Big Rain 1 Kings 18:41—19:3	Psalms 115	19:1-4
12	111(224)	Elijah, Discouraged Prophet, 1 Kings 19	Numbers 11:10-17	531
13	112(226)	Naboth's Vineyard 1 Kings 21:22; 2 Kings 9	Psalms 62	425
14	113(227)	Elijah Taken to Heaven 2 Kings 2:1-15	Luke 9:28-31	483
15	114(229)	Saved from Slavery 2 Kings 4:1-7	Hebrews 13:5-6	48
16	115(231)	Elisha and the Boy of Shunem, 2 Kings 4:8-37	Psalms 18:1-6	429:3
17	116(232)	Naaman and the Little Girl, 2 Kings 5:1-15	Psalms 147	63:3-4
18	117(234)	Gehazi, Deceitful Servant 2 Kings 5:19-27	Ephesians 4:23-25	395:1-3
19	118(235)	Elisha and the Syrians 2 Kings 6:8-23	Luke 4:28-30	437
20	119(237)	Food for a Hungry City 2 Kings 6:24—7:20	Deuteronomy 3:21-22	514
21	120(239)	Joash, the Boy King 2 Kings 11; 2 Chronicles 22:10—23:21	Deuteronomy 8:10-18	584
22	121(241)	Joash Repairing the Temple, 2 Kings 12:1-16; 2 Chronicles 24:1-14	John 2:13-22	639
23	122(242)	Jonah, Runaway Prophet Jonah 1-2	Psalms 139:7-10	326
24	123(244)	Jonah's Prophecy and Disappointment, Jonah 3-4	Matthew 12:38-41	385:2-3

ISAIAH

"These matters (Is. 53) are described so very clearly that none of the evangelists except John gives a better presentation. The first three evangelists describe the bare facts only. But Isaiah predicts the facts, the cause, the fruit, and the use. 'He was wounded.' This Matthew also records, but Isaiah shows the reason why He suffered: because we had sinned and were unable to free ourselves from sin, from death, and from the power of the devil. What is the fruit? That we are freed from all our sins. And the use consists in our acknowledging Him as our Lord and Redeemer, believing in Him, and having life eternal through faith in His name."

25	124(246)	Isaiah, the "Messiah" Prophet, Isaiah 6; 7:10-14; 9:6; 53:3-5	Isaiah 53	153
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26	125(247)	The End of the Kingdom of Israel, 2 Kings 17	Jeremiah 2:9-13	145
27	126(249)	Hezekiah and the Assyrians, 2 Kings 18-19; 2 Chronicles 32:1-22	Psalms 46	262
28	127(251)	Sick King Hezekiah	John 11:1-6	396
		2 Kings 20:1-11; 2 Chronicles 32:24-33		
29	128(252)	Josiah and the Lost Book	Revelation 14:6, 7	266
		2 Kings 22:1—23:30; 2 Chronicles 34-35		
30	129(254)	Jeremiah, Prophet of God	Malachi 3:7	269
		2 Chronicles 36:1-5; Jeremiah 1; 7; 19; 22; 26; 27; 35		
31	130(256)	Jeremiah Records God's Message, Jeremiah 36	Jude 20-21	264

—P. Schaller

CLC Teachers' Conference

Host Congregation: Bethel Ev. Lutheran Church of Spring, Texas.

Time: October 11-14, 1983, beginning on Tuesday at 10:00 a.m.

Tuesday Agenda: Opening Business; Right and Left Side of the Brain—K. Olmanson;

Recognizing Reading Related Disabilities—S. Rosamond;

Social Studies Text Review—A. Sprengeler; Society and the Christian Home—P. Gurgel.

Wednesday Agenda: Field Trips; Worship Service with Holy Communion at 7:30 p.m. with G. Rutz, speaker.

Thursday Agenda: Using Learning Centers in Our Schools—S. Salter;

Student Teachers, panel discussion led by L. Hulke;

Book Review: *Assertive Discipline* by Lee Candor—K. Hulke & B. Hamilton;

Idea Sharing Time—all.

Friday Agenda: Kindergarten Directives and Objectives—D. Barthels, T. Karnitz, S. Lueck;

Business Meeting and Closing.

Conference Organist—S. Carstensen;

Conference Chaplain—Ross Roehl.

—Ted Thurow, President

Pacific Coast Pastoral Conference

Date: October 18-20, 1983

Place: Redemption Lutheran Church, Alderwood Manor, WA

Agenda:

- ✓ Sermon Study—Rollin A. Reim;
- ✓ A Study on Prophecy—Arvid Gullerud;
- ✓ Current Theological Trends—Mark Weis;
- ✓ Drug Dependency—M. J. Witt;
- ✓ Premarital Counseling—B. J. Naumann;
- ✓ Reformation Celebration—Ralph Schaller;
- ✓ The World Made New—Development of a Biblical Theology of the World to Come (Rev. 2:15)—Norbert Reim;

Conference Chaplain: Douglas Libby

—Kurt E. Luebke, Secretary

Ordination

As authorized by President Fleischer, the ordination and installation of John Carl Reim as pastor was effected by Immanuel Lutheran congregation of Winter Haven, Florida, on July 3, 1983. His address will be: 3015 Ave. K. NW, Winter Haven, FL 33880. Phone: (813) 293-5554.

—Rollin A. Reim

West-Central Pastoral Conference

Place: St. Paul's Ev. Lutheran Church in
White River, S.D.

Time: September 20-22, 1983, beginning at
10:00 a.m. on Tuesday morning and closing
at 12:00 noon on Thursday.

Agenda:

New Testament Exegesis of Mk. 14:66-72—
Terrel Kesterson;

New Testament Exegesis of 1 Thess. 4: 13-
18—To Be Assigned;

Old Testament Exegesis of Is. 38: 1-8—
Rick Grams;

Old Testament Isagogics: Habakkuk—
Wayne Mielke;

Homiletical Study of Mt. 13: 24-30, 36-43—
Leland Grams;

Review of the New WELS Catechism—
Michael Sydow;

What Is the Proper Latitude with Regard to
Use of Biblical Types of Christ?—
Vernon Greve;

Alcohol Counseling—Larry Hammond;

Book Reviews—D. Koenig, Paul D. Nolting;

Conference Chaplain—Robert Mackensen;

Conference Speaker—Robert Reim.

—*Paul D. Nolting*, Secretary

Installation

Authorized by Pres. D. Fleischer, I in-
stalled Pastor George Barthels as the pastor of
St. John's Ev. Lutheran Church of Okabena,
Minnesota, on August 7, 1983.

—*H. C. Duehlmeier*

Installation

As authorized by President Daniel Fleis-
cher, I installed Miss Renee Sieg as middle
grade teacher in Faith Lutheran School,
Coloma, Michigan, on the Tenth Sunday after
Trinity, August 7, 1983.

—*James E. Sandeen*

New Address

Pastor Arvid G. W. Gullerud
12375 Mt. Jefferson Terrace, Apt. #2-G
Lake Oswego, Oregon 97034
Telephone: (503) 635-7188

Services in Portland, Oregon

Emmaus Evangelical Lutheran Church of
Portland, Oregon, is holding services in
downtown Portland at the Willamette Center,
S.W. Salmon at First, Meeting Room B (2nd
floor near the Auditorium). Worship Service:
9:30 a.m. Sunday School and Bible Class:
10:30 a.m. Needed: Altar furnishings,
especially communion vessels.

—*Arvid G. W. Gullerud*