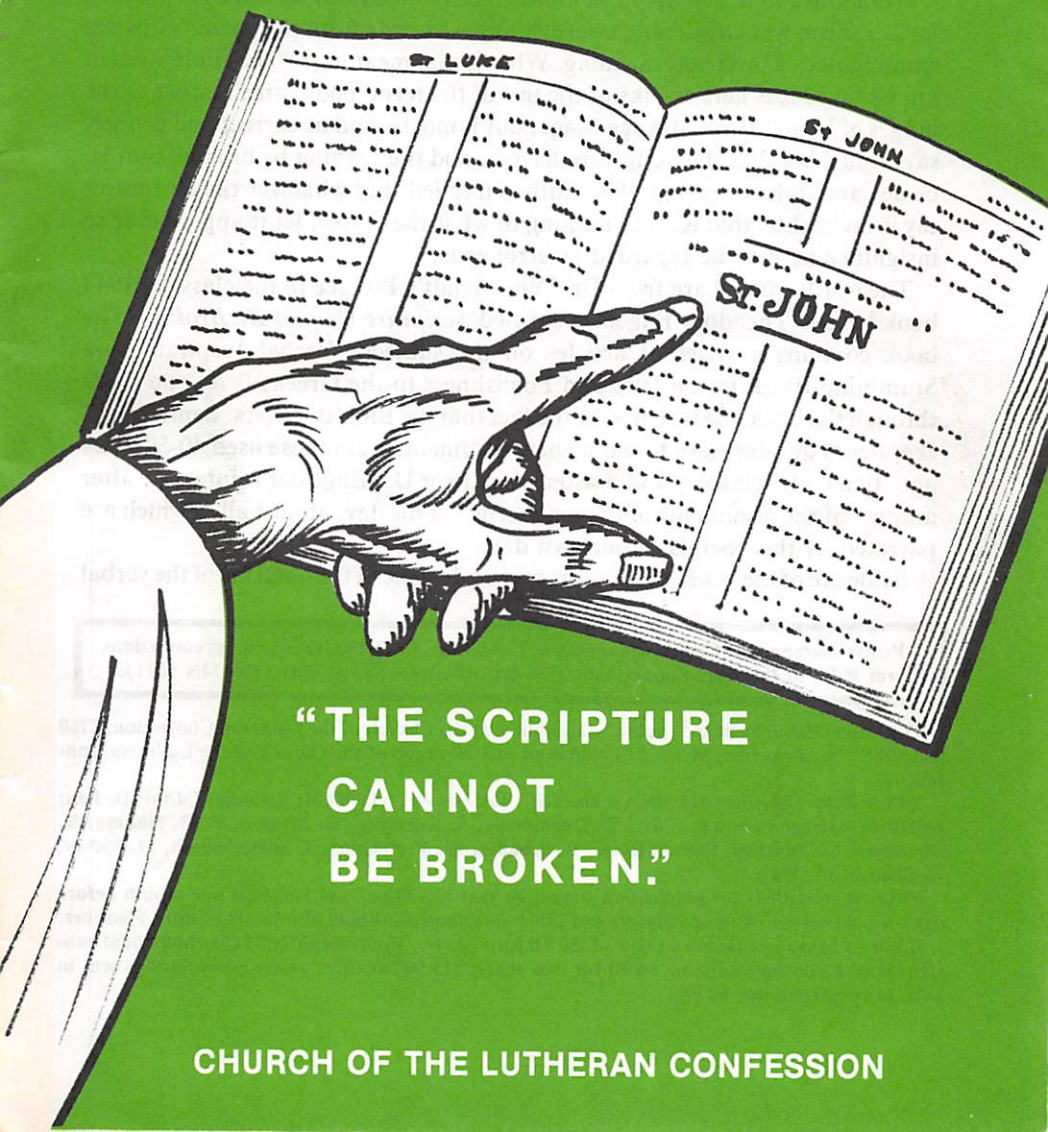


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# Lutheran spokesman



**“THE SCRIPTURE  
CANNOT  
BE BROKEN.”**

**CHURCH OF THE LUTHERAN CONFESSION**

# THE LUTHERAN SPOKESMAN— THE LORD'S SPOKESMAN

**"The Scripture cannot be broken." (Jn. 10:35)**

If the *Lutheran Spokesman* is to continue to be a mouthpiece of the Lord, it is mandatory that the assertion of the Lord Jesus in John 10:35 be accepted as more than a pious slogan. We refer to that portion of this Scripture passage which says "the Scripture cannot be broken," a passage which appeared on the *Spokesman* cover each month of its first six volumes and intermittently thereafter.

It is a grave injustice (to put it mildly) both to the Lord as well as to genuine Lutheranism when the truth asserted in these words from the Savior's lips are emasculated of their holy meaning. What is that meaning? "The Bible student knows that Jesus here speaks of the use of the term 'gods' with respect to the judges of Israel. It is a strange usage, but it must stand as correct and proper, says Jesus, because the Scriptures have it, and they cannot be broken, that is, be declared false or erring. The truth is implied that whatever the Scriptures say is inviolable, that is, that nothing of what they utter, let it appear ever so insignificant, may be regarded as erroneous."

The words quoted are from Dr. Wm. Arndt's Preface to the classical 1944 book by Dr. Theodore Engelder entitled *Scripture Cannot Be Broken*. The book contains a series of articles on the subject "Verbal Inspiration—a Stumbling-Block to the Jews and Foolishness to the Greeks." As one reads through the book one is struck by the fact that the Bible doubters, deniers, and skeptics of our day have found no new arguments from those used 40-50 years ago. In a truly scholarly and masterful manner Dr. Engelder refutes one after another of the arguments of the "moderns" of his day, almost all of which are parroted by the liberals of our own day.

Evidence of the book's uncompromising defense of the doctrine of the verbal

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Editor: Paul Fleischer, 424 5th Avenue S.E., Jamestown, ND 58401; Assistant Editor: D. Lau; Artist: Waldemar Bernthal; Staff: H. Duehlmeier, S. Kurtzahn, D. Menton, P. D. Nolting, K. Olmanson, Rollin Reim, Ronald Roehl, P. Schaller, W. V. Schaller, J. Schierenbeck, M. Sydow, T. Thurow, M. Wels.

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inspiration of the Bible comes out in such a comment as this: "To those who would entice us away from an inerrant Bible we give this answer: No Christian can declare, in his sober mind, that God's Word contains errors. And when the Christian realizes that Scripture *is* God's Word, he cannot, absolutely he cannot, declare that the Holy Scripture contains errors. Nor will he ever be ready to place the Bible in the hands of his fellowmen with the warning that it is not reliable in all its statements." (P. 30)

In addition to bringing together the many Scripture passages which directly and indirectly teach the inerrancy of the Bible, the book also leaves no question as to where genuine Lutheranism stands on the subject. A quick glance **"THE SCRIPTURES HAVE NEVER ERRED . . . IT IS IMPOSSIBLE THAT SCRIPTURE SHOULD CONTRADICT ITSELF . . ."** (LUTHER)

through the first thirty pages finds references to such quotes as these from Dr. Martin Luther: "The Scriptures have never erred." "The Scriptures *cannot* err." "It is certain that Scripture cannot disagree with itself, only that it so appears to the senseless and obstinate hypocrites." "One little point of doctrine means more than heaven and earth, and therefore we cannot suffer to have the least jot thereof violated." "You must follow straight after Scripture and receive it and utter not one syllable against it, for it is God's mouth."

Little wonder that those who gave birth to the *Lutheran Spokesman* in 1958 chose a portion of the Scripture passage from John 10:35 to appear on its early covers together with a picture of the Reformer, open Bible in hand, pointing to its inviolable words!

"The times change—and we must change with them" stated one of the Democratic presidential hopefuls recently. Not so with regard to either our Christian beliefs or Holy Scripture, the source of those beliefs:

**"In our teaching and preaching we rely wholly upon the Bible, the canonical Scriptures of the Old and New Testaments. We regard this Book of Books as the Word of God, verbally inspired and wholly without error as written by holy men of God. We consider our mission to be that of communicating the words and message of this Book to those who will hear them; and we know of no other divine source of true doctrine and instruction in the way of salvation and in God-pleasing living.**

**"We therefore reject as sacrilegious and destructive every effort by which the intellect or science of man would modify or set aside a single inspired word. We deplore the widespread apostasy, now common even in former 'conservative' church bodies, which reduces the Bible to the status of a human document containing errors and myths."** (Scripture passages referred to: 2 Tim. 3:16-17, Jn. 10:35, Jer. 23:28)

(Article II. *Statement of Faith and Purpose of the Church of the Lutheran Confession*)

There are any number of church magazines in our day which carry the name "Lutheran" in their title. Many of these give evidence that they have long since sold their Lutheran heritage for a mess of liberal pottage. Our prayer must be and remain that the *Lutheran Spokesman* ever be "the Lord's spokesman" by holding without qualification to the fact that "the Scripture cannot be broken." To that end, help us, dear Father in heaven!

—Paul Fleischer

# "THE LORD IS MY SHEPHERD, I SHALL LACK NOTHING"

(Psalm 23:1)

"The Lord is my shepherd, I shall lack nothing." A *confession*, not a proposition. A confession based upon the way God has acted in history. *He* makes me lie down in green pastures. *He* leads me to quiet waters. *He* restores my soul. Where *he* goes before, goodness and mercy must follow. In this way does the Lord shepherd, and he shepherds this way because he is the Lord.

Is there a truth more treasured by the Christian community? And do we not treasure the truth for the simplicity as much as the beauty? "The Lord is my shepherd, I shall lack nothing." Period. Such is music to the sick man's heart; courage to the dying man's spirit; rest to the restless man's soul. These words are as fresh as the day they were written, not an echo from the distant past. They are the warm voice of the Living Friend who said: "I am the



Good Shepherd. The Good Shepherd lays down his life for the sheep." (Jn. 10:11)

## "I Have No Want"

David wrote the words. Not the David of youthful vigor, skillful harp and ruddy appearance; not the David who rode triumphantly through the streets of Jerusalem amid the shouts of Israel's women: "Saul has slain thousands, but David has slain ten thousands!" This was the older and wiser David, the seasoned veteran of valleys and shadows: once a fugitive, once an adulterer, once the father grieved by a rebellious son. Thus, a valley in life often becomes a truer kind of semin-

**“THERE IS NO MOUNTAIN UNCLIMBABLE, NO VALLEY UNBEARABLE, NO STORM UNWEATHERABLE, NO TEMPTATION IRRESISTIBLE, NO MINISTRY BEYOND ACCOMPLISHING— BECAUSE ‘THE LORD IS MY SHEPHERD.’”**

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ary. Amid need we learn to cry out, “I have no want!”

“The Lord is my shepherd, I shall lack nothing.” The second statement is totally dependent on the first. Where the first exists, the second follows. This means that there is no condition or circumstance, no sin or failing, no betrayal like that of Judas, no denial so grievous as Simon’s, for which the blood of Jesus Christ is *not* sufficient. There is no mountain unclimbable, no valley unbearable, no storm unweatherable, no temptation irresistible, no ministry beyond accomplishing—because “The Lord is my shepherd.” Nevertheless, should this Shepherd be replaced by another, I cannot make such a claim. Yes, too often I still try: “This is my insurance policy, I shall lack nothing. This is my retirement fund, I shall lack nothing. This is my method of solving problems, I shall lack nothing. This is the sum total of my righteousness, I shall lack nothing.” *Proposition, not confession.*

**Christ My Shepherd**

“The Lord is my shepherd, I shall lack nothing.” Examine the sentence carefully. If not grammatically, then scripturally, which is the *independent* clause? Which stands alone? “The Lord is my shepherd” is the complete history of God’s redemp-

tive love in Christ Jesus—from the search for the lost in the wilderness, to the sins of each sheep placed upon the Shepherd’s shoulders. Here stands the promise of sufficiency eternally: “In Christ I possess all that I need, and need all that I possess.” What is the black-on-white meaning of this Bible verse?: “*All things are yours . . . the world or life or death or the present or the future—all are yours, and you are of Christ, and Christ is of God.*” (I Cor. 3:21b-23)

To Abraham, as he faced the reality of the impossible, God revealed his intentions and himself by the name *El Shaddai*, that is, the God whose arm always accomplishes what his mouth has spoken. To Hagar, the bondwoman, alone, mistreated, lost and hurting in her own unique wilderness, God revealed himself by the name of *Beer Lahai Roi*, that is, “the Living One who sees me” despite circumstance or location. In Psalm 23, to those who live in such an explosively changeable world, where dreams turn to nightmares, the best of intentions to the worst of dilemmas, God reveals himself as *Jehovah*: the great I WAS, I AM, I WILL. That one name of God, more than any other, declares the durative nature of his faithfulness.

When Jesus Christ came into the

world, whom did he repeatedly profess to be? The great "I AM." I AM the Door. I AM the Vine. I AM the Bread of Life. I AM the Resurrection. I AM the Way, Truth, and Life. I AM the Good Shepherd, faithfully yours, forever. YOURS! In that simple word of belonging lies all the intimacy of parent to child, teacher to student, Master to disciples, Savior to sinners, Friend to friends. "The Lord is MY shepherd"—in Christ and the cross He proves himself unequivocally to be FOR ME. What power and triumph to be realized when at the end of every valley are the open arms of the Crucified; when at the beginning of the journey is the assurance that He Himself will be with me each step of the way.

### **Rest for the Human Spirit**

Every body requires rest to function properly, maintain health, fight infection. *Everybody*. And the human spirit is no different. It looks for rest when the troubled conscience roars like a waterfall or when it dares to ask the deeper questions of life: What of death? Accountability? Eternity? The human spirit seeks rest in a sense of worth, purpose, belonging. Finding none, rarely will it permit the body to rest either. How many nights have *you* spent tossing and turning, fretting and worrying, in bed? Have you considered the magnitude of one of the simplest verses in the Bible?: "I will lie down and SLEEP IN PEACE, for you alone, O Lord, make me dwell in safety." (Ps. 4:8) Stop counting

sheep! Do count on the Good Shepherd!

Scripture collectively calls each fallen descendant of Adam a "sheep gone astray." If less than flattering, nonetheless realistic. Sheep need constant care and guidance. Sheep are easy prey for predators. Sheep have been known to blindly follow one another off a cliff. Sheep care little if their drinking water is sullied or muddied. Perhaps humanity sometimes cares even less.

Think of the countless lives damaged by so-called "self-improvement courses." Think of the soul stripped naked by some encounter group—and left that way. Think of the conscience-stricken sinner advised to "Go out and sin some more." Think of the self-appointed messiah, Jim Jones, and the 900 dead in Guyana. Think of the Christian Scientist told on his deathbed: "It's all in your mind!" Think of Luther whose search for rest led him to pursue the best answers the church and wisdom of his day had to offer. Each miserably failed him.

Wearily travelers, "Behold the Lamb of God who took away the sin of the world!" To Christ, finally, Luther was led and in him Luther found rest and comfort. In him you must surely find rest. For in that grace alone, which has its source in God, the Shepherd became one of the sheep. *He* was forsaken as if he alone had been lost. *He* was punished as if he only had strayed. The Shepherd went willingly to the slaughter, returning as Conqueror Supreme. And the feast God sets

## **Luther on "The Shepherd Psalm"**

"The Lord is my Shepherd, I shall not want.' First of all the prophet, and every believing heart, calls God his Shepherd. Scripture gives God many friendly names; but especially dear and charming is the one that the prophet gives God here in calling Him a Shepherd and saying, 'The Lord is my Shepherd.' It is most comforting when Scripture calls God our Refuge, our Strength, our Rock, our Fortress, Shield, Hope, our Comfort, Savior, King etc. For by His actions and without ceasing He truly demonstrates in His people that He is exactly as Scripture portrays Him. It is exceedingly comforting to know, however, that here and in other places in Scripture He is frequently called a Shepherd. For in this single little word 'shepherd' there are gathered together in one almost all the good and comforting things that we praise in God . . ."

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"The words 'The Lord is my Shepherd' are brief but also very impressive and apt. The world glories and trusts in honor, power, riches, and the favor of men. Our psalm, however, glories in none of these, for they are all uncertain and perishable. It says briefly, 'The Lord is my Shepherd.' Thus speaks a sure, certain faith, that turns its back on everything temporal and transitory, however noble and precious it may be, and turns its face and heart directly to the Lord, who alone is Lord and is and does everything. 'He and none other, be he a king or an emporer, is my Shepherd,' the psalmist says . . ."

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"Chiefly, however, (the psalmist) speaks of the spiritual possessions and gifts that God's Word provides and says: 'Because the Lord has taken me into His flock and provides me with His pasture and care, that is, because He has richly given me His holy Word, He will not let me want anywhere. He will bless His Word so that it may be effective and bring forth fruit in me. He will also give me His Spirit, who will assist and comfort me in all temptations and distresses and will also make my heart safe and sure. My heart, therefore, will not doubt that I am my Lord's dear sheep and that He is my faithful Shepherd. He will treat me gently as His poor, weak sheep. He will strengthen my faith and provide me with other spiritual gifts; comfort me in all my troubles; hear me when I call upon Him; keep the wolf, that is, the devil, from being able to do me harm; and finally redeem me from all misfortune.' This is what the psalmist has in mind when he says, 'I shall not want.'"

(Quotations are from Luther's Commentary on Psalm 23, *Luther's Works*, Vol. 12, pp. 152ff)



before us in the very presence of our enemies is the unconditional pledge of his faithfulness, and the inexhaustible wealth of his forgivingness.

Psalm 23 presents but one story, the story of redemption. It presents the story of sheep led constantly by the Good Shepherd to green pastures and quiet waters, from lostness to restoration, through valleys, beyond foes, in those paths of righteousness

which lead to "and I will dwell in the house of the Lord forever." As you read this Psalm you are reading how God has acted for you in history. And thus are we led back to where we began: a *confession*, not a proposition.

—Mark Weis

(All Bible quotations are from the New International Version—NIV)

## God's Word—Luther's Lamp and Light

For more than four centuries before the Reformation spiritual darkness covered the earth. It was the darkness of superstition and unbelief, the darkness of idolizing saints and worshipping relics. And then in God's plans, when the time was right, the man of His choosing, Martin Luther, was born into the world. The year was 1483.

### Luther In Darkness

In the early years of his life, Luther was groping in spiritual darkness. He had been taught by his mother and the Roman Catholic Church that God is a terrible Being whom a sinner cannot come near to without fear and trembling. He was taught that Jesus Christ is a stern Judge, a tyrant whose anger men must appease by good works, by prayers to the saints, as well as by purchasing indulgences. In the midst of this false faith Luther struggled. Darkness enclosed his life in his monastery cell at Erfurt as he stumbled and wandered through the



dark maze of the faulty theology of the Roman Church. We hear the pitiful cries of his soul as he wrestled in anguish with his doubts, his fears, his uncertainties, with all the forces of sin.

It was during this dark time in Luther's life that his superior, Staupitz, encouraged him to study and search the Scriptures. He



appeared to Luther almost as a strengthening angel from heaven, as Luther later wrote: "Through you the Light of the Gospel first penetrated into the inky darkness of my heart." By the hand of God this Augustinian monk was guided to search the Scriptures. He experienced an overwhelming joy as the Word of God swept through his heart. That word taught him that he **MUST NOT** and **CANNOT** make himself righteous by what he was trying to do, but that he was already righteous by what Christ had done for him, that Christ had suffered all the punishment for Martin Luther's sins as well as for those of the whole world.

#### **Light Exposes Darkness**

So it was that in those hidden, dust-covered, forgotten Scriptures Luther found the refreshing fountain of spiritual life, namely, the amazing free grace offered in Christ Jesus. Like the radiant beauty of a many-faceted diamond hit with the rays of the sun, the word of the Apostle Paul flashed into his heart: **THE JUST SHALL LIVE BY FAITH: THEREFORE WE CONCLUDE THAT A MAN IS JUSTIFIED BY FAITH WITHOUT THE DEEDS OF THE LAW.** (See Rom. 3:28) This first glimmering light of faith in Luther's heart was fed with the oil of the Word of God so that it soon spread far and wide.

And it was through the light of the Holy Scriptures that Luther exposed the abuses and false teachings of the Roman Church. He mightily swung the rock-smashing hammer of the Word so that, on the 31st of October,

1517, the echo of another hammer was heard as he nailed his ninety-five theses to the doors of the Castle Church in Wittenberg. Despite all the determined efforts of the Roman Church to silence God's instrument, the Lutheran Reformation was in full swing. In holy zeal Luther burned the

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**"IT WAS THROUGH THE LIGHT OF THE HOLY SCRIPTURES THAT LUTHER EXPOSED THE ABUSES AND FALSE TEACHINGS OF THE ROMAN CHURCH."**

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papal bull of excommunication. For now, to Luther, the Scriptures were the last court of appeal.

If any had convinced Luther, out of the Scriptures, that he had erred he would have gladly retracted anything he had said or penned. But they could not. Surrounded by the sure and glorious rays of God's truth, Luther made a bold confession before emperors, magistrates, and church officials. At the Diet of Worms in 1521 he made confession that has come down to us through the corridors of time: **HERE I STAND, I CANNOT DO OTHERWISE!**

We can almost hear God's chosen one joyously and with conviction proclaiming the words of the Psalmist which he must have read over and over again and made his own: "O how love I thy law! It is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies, for they are ever with me. I have more understanding than all my

teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments, for thou hast taught me. How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth! Through thy precepts I get understanding, therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path.” (Psalm 119:98-105)

### Walk as Children of Light

On this joyous occasion as we have been blessed by our God to be able to celebrate the true spirit of the Reformation, let us glorify and praise Him for the great things He has done. Whether we are children or in the prime of our life or in the sunshine of old age, let us all walk as children of light. Let us wrestle as warriors of God as did Jacob and Luther until the beautiful dawn of eternity breaks. Let us look at and appreciate the spiritual heritage which has, by the grace of God, been handed down to us. Let us realize once again who it is that guides and protects the ship of the

Church—the Lord God who took care of the ark during the Flood.

Safely in the ark of the Church let us prove ourselves real *Protestants*, protesting against all false doctrine and ungodliness. As evangelical Lutheran Christians let us rejoice in the Gospel of salvation through Jesus Christ. Let us throw our anchor upon the rock that Luther found to be his fortress: *sola gratia, sola fide, sola Scriptura*, that is, by grace alone, by faith alone, by Scripture alone!

The old Waldensians had the following coat of arms, a burning torch on a candlestick with the Latin inscription: *Lux lucet in tenebris*, which means, “the light shineth in the darkness.” As we cherish our Reformation heritage, may the words of the Psalmist ring true in each of our hearts and lives as they did for God’s servant, Martin Luther, and may we confess them with the same zeal and conviction: “Thy word is (and by the grace of God will remain) a lamp unto my feet, and a light unto my path.” God help us!

—Robert List

This message was one of a series of three delivered at the Joint Reformation Service of area CLC congregations at Immanuel Lutheran, Mankato, MN, October 30, 1983.

## REFORMATION

“An angel flying in the midst of heav’n  
To preach the Good (‘the everlasting’) News”—  
Thus does the book of Revelation speak  
Of one who’d come—see chapter fourteen, six.  
With loud, clear voice he’d bring to all the earth,  
To ev’ry nation, tribe, and people, tongue,  
A message urgent, yet unheard for years.

What would this angel speak? What major theme?:  
"Fear God and glory give to Him alone!  
His judgment hour has come—fear no one else!"  
And more: "Him only must you worship, serve,  
Who made the heavens, earth, the sea and springs."  
There'd be no question, doubt, or compromise  
About the words this heav'n-sent angel brought.

Could it be Luther, born in Germany  
Five centuries past, of whom the Spirit writes?  
God's instrument, it's plain and clear, he was  
To set aright again the church, a ship  
Which floundered, battered on the dismal shoals  
Of superstition, legend—popish fare.  
No comfort there for sinners, only gloom.



"Oh, look to Scripture! It alone can steer  
Lost mankind to the haven," Luther cried!  
"No papal prattle, no indulgences,  
No human wisdom, reason, monkish lore,  
Dare serve to pilot, lead the souls of men.  
The Word is Truth!" This clarion battle-cry  
Was heard in Worms, from Wartburg, Wittenberg.

And more: "By grace alone and faith we're saved!  
The works of man? How can they justify?  
Forgiveness is God's gift—it's free in Christ,  
His Son, our only Savior. Fie the saints,  
Their works, and prayers, yes, man's own righteousness!"  
Such message! Peace and joy so long denied,  
Concealed from trembling hearts, was known again!

And thus we "Lutherans" keep the annual feast  
Of Reformation. This to honor God  
Whose blessed work it was to stir this man  
(This "angel" prophesied?) to preach the Truth.  
This heritage—oh, mark it well—is ours  
To guard and keep, and yes, to share abroad.  
We pray: "Lord, keep us steadfast in Thy Word!"

—Paul Fleischer

# THE CHOICE OF A MARRIAGE PARTNER—V

In this series we have discussed some of the most important considerations in the choice of a marriage partner. Rule #1. Do not let your choice be made only on the basis of physical attractiveness or the desire for earthly riches. Rule #2. Pray for God's guidance in your choice of a marriage partner. Rule #3: Seek the advice and consent of the parents on both sides when you are making a marriage choice. Rule #4: Consider the importance of religious faith and convictions in the person you marry.

There are still many other things that can be mentioned: the likes and dislikes of the two persons, the relationship between the two families involved in the partnership, the attitude towards money of the two persons, the genuine affection the two persons have for each other, and the attitude of the partners toward God's command in Genesis 1:28: "Have children and become many and fill the earth and control it." It is best to come to an understanding concerning these things before the marriage.

## A Lifelong Union

We have to remember that marriage is a lifelong union that takes the man and woman far beyond the passions of physical attraction. The 20-year-old beauty becomes the 60-year-old arthritic in a wheelchair. The 25-year-old charmer becomes a doddering old absent-minded bore. Those who pledge themselves to lifelong marriage should consider what is involved and count the cost. Jesus taught: "If anyone of you wants to

build a tower, won't you first sit down and figure out what it costs, to

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**"WE MUST BE DETERMINED TO WORK AT MAKING OUR MARRIAGE A LASTING UNION, FOR THIS IS WHAT WE ARE PROMISING IN OUR MARRIAGE VOWS."**

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see if you have enough to finish it?" (Luke 14:28)

Our Lord wants us to finish what we start when we get married. We are in this for life, and we should be reasonably sure that our affection for our potential partner is sufficient to last for a lifetime, and that our mutual interests are such that we shall grow together rather than grow apart through the years to come.

Above all, we must be determined to work at making our marriage a lasting union, for this is what we are promising in our marriage vows. "A man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh"

(Gen. 2:24—NASB; see also Mt. 19:5). Marriage is the formation of a new family unit that to its partners now becomes the primary unit, more important for them than the family unit from which they came. This living together in marriage is something that only God has the right to bring to an end. For Jesus said: "What God has joined together man must not separate" (Mt. 19:6). We conclude then with Rule #5: *Recognize that marriage is for life.*

### **A Word to Those Already Married**

Now permit a few words to those persons already married, particularly to that person who in his marriage choice has broken one or more of the five rules listed above. Does such a person have a marriage that displeases the Lord? Is there any hope for a marriage that was begun not "in a holy and honorable way" but "in the way of passionate lust" (1 Thess. 4:4-5)?

Of course there is hope for such a marriage and the persons involved in such a marriage. No doubt there are very few who can honestly say that they have carefully followed all of these rules in the choice of a marriage partner.

How many times has it not happened that Christian young persons, overcome by their own emotions and tricked by Satan's lies, have imitated the heathen prince Shechem and

have been guilty of "lying with" some person before committing themselves to that person through the vows of marriage! This is obviously not the holy and honorable way to acquire a spouse. Yet God is merciful, and where there is genuine repentance for such wrongdoing and a genuine desire on the part of the guilty partners to commit their lives to each other in marriage, God has again and again showered His blessings on such marriages. He even blessed the marriage of David and Bathsheba, which was begun under the cloud of adultery and murder, when David confessed his sin. For what counts with God is "a broken and crushed heart" (Ps. 51:17). God does not despise such a repentant heart. He knows how to use evil for good.

Yet God's use of the evil for good does not make the evil good. Fornication is a sin. Premarital sexual intercourse is a sin. Extramarital sexual intercourse is a sin. Prostitution is a sin. Lust is a sin. Marrying for money is a sin. Disrespect for parents is a sin. Failure to pray to God is a sin. Loving anything more than God is a sin. God warns us against these sins for our own good.

### **The Consequences of Our Actions**

David's life would have been much better if he had never stayed home

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**"GOD IS MERCIFUL, AND WHERE THERE IS GENUINE REPENTANCE . . . ON THE PART OF THE GUILTY . . . GOD HAS AGAIN AND AGAIN SHOWERED HIS BLESSINGS ON SUCH MARRIAGES."**

from battle and lusted for another man's wife and let one sin lead to another. The consequences of his evil deeds remained with him the rest of his life. Nathan warned him: "The sword will not leave your family. . . . Your neighbor will openly lie with your wives" (2 Sam. 12:10-11). David's adultery and murder came back to haunt him in the adultery and murder perpetrated by his own children, for example, the incest of Amnon with his own sister, Absalom's murder of Amnon and his subsequent rebellion and open adultery with David's wives.

So also our failures in acquiring a spouse "in a holy and honorable way" are bound to have some sad consequences in our own families. A certain amount of grief and trouble could have been avoided if only we had listened to our Lord's Word. But the past is past, and we cannot change it. Let us repent of our sins, trust in the Savior that God has provided for all sinners and all kinds of sins, and ask our God to give us His Holy Spirit, so that we shall have the desire from this time forward to follow the will of our Lord and bring up our own children according to His ways, even if we ourselves have been guilty of transgression.

### **Called to Be Different**

By careful attention to our Lord's words we can be the Lord's good leaven in a wicked world. We must not let our Christian principles concerning marriage be dissolved in the soup of the world's corruption. There is and there must continue to

be a difference between Christians and the world, also and especially in the area of sexual morality.

There was a letter in the newspaper today (Oct. 4, 1982) from a young woman who was complaining because her husband, a virgin at the time of marriage, kept on asking questions about her past. After all, she was not a prostitute, she said; she had had "only six" sexual partners before her marriage. We are not saying her husband was right in bringing up her past continually. But we are saying that the times in which we live must be grossly immoral when a woman can say "only six" with reference to her sexual encounters before marriage. Even the woman of Samaria, who had five husbands and was living with a man not her husband (Jn. 4), had a greater sense of shame and guilt than this woman.

In our corrupt world that has lost most of its sexual taboos and brags about it, we Christians are asked by the Lord Himself to be different. The presentation of this difference in our words and behavior may well be used by God to publicize and spread the Christian faith, as in the days of the corrupt Roman Empire. We recall the testimony of Missionary Fred Tiefel in Japan. Some of his first opportunities to teach the Gospel to the Japanese came as the result of his abstaining from fornication when it was so common everywhere around him. The Japanese wanted to know what impelled him to be faithful to his far-distant wife.

So let us be different also in the

way in which we look for marriage partners. "My fellow Christians, this is what we ask and urge you to do in the Lord Jesus. You learned from us how you must live and please God, and that is how you are living. But now do so more and more. You know what instructions we gave you by the Lord Jesus. God wants you to be holy and keep away from sexual sin. Every one of you should know how to get a wife in a holy and honorable way and not in the way of passionate

lust like the people of the world who don't know God. . . . God didn't call us to be unclean but holy. Now, if anyone rejects this, he doesn't reject a man but God, who gives you His Holy Spirit" (1 Thess. 4:1-8).

—D. Lau

Note: All the Scripture passages in the above are quoted as found in *An American Translation* by William Beck, unless otherwise indicated. This material was first presented at a Minnesota Delegate Conference in 1982, which requested that it be printed for a wider audience.

## A BEGINNING

On September 28-29, 1984, a new Lutheran organization was scheduled to hold its first national convention. The name of the group is Fellowship of Evangelical Lutheran Laity and Pastors (FELLP). The purpose of the group is to influence the Commission for a New Lutheran Church (CNLC) to base the proposed new body on the Scriptures and the historic Lutheran confessions.

The leaders of the FELLP are pastors and laymen from the Lutheran Church in America (LCA) and the American Lutheran Church (ALC), chiefly from the Twin Cities area of Minnesota, where the first convention will be held.

An affirmation of faith has been drawn up and distributed by the FELLP in the hope that many congregations, church councils, and pastors will sign it. This, they feel, will have an impact on the CNLC.

Among the statements included in the affirmation are these:

"We receive forgiveness of sin and become righteous before God by grace, for Christ's sake, through faith" . . . (*Augsburg Confession*, Article IV).

"We affirm that Scripture having been given by divine inspiration is infallible. . . . All that it teaches is unimpeachable, absolute, authority, and it cannot be contradicted or denied."

"We affirm that scripture in its entirety is inerrant as being free from all falsehood, fraud, or deceit."

"We stand against Universalism in all its forms, as well as doctrines of inclusivism such as 'Two Covenant' theologies. We call upon the Lutheran Church to reject clearly, plainly, and pointedly such teachings, and to discipline the authors of such doctrine."

"We stand against any new translation of Scripture which adds to or deletes from the original Hebrew and Greek texts in order to change God-language, e.g. 'Our Father-Mother who are in heaven' etc."

"We further stand against Sacramentalism and we reject the proclamation of 'cheap grace' which is intimately bound to Sacramentalism."

"We affirm: Evangelism and world mission are central not only to what the church does but also to what the church is."

"We stand against the fruits of ethical relativism and call for specific discipline of those



church leaders and agencies who condone and promote homosexual behavior, advocate abortion on request, approve and promote immoral sexual behavior and deny the biblical challenge to lead the new life in Christ."

"We also call upon the church to denounce antinomianism in teaching, writing, preaching and Christian living."

"We are totally committed to working within the Lutheran Church to bring about a Christ-centered new Lutheran Church in unity, harmony and in obedience to the Word of God."

For clarity's sake the affirmation includes definitions of some of the terms used. For example:

"Universalism: The concept that everyone will be saved somehow by the Grace of God."

"Inclusivism: The doctrine that all people regardless of repentance and faith in Christ are to be included in the Church of God."

"Two Covenant Theology: The opinion that those who believe in God through an appreciation of the Old Covenant promises are saved by such faith apart from a personal faith in our Lord Jesus."

"Discipline: To instruct such persons to discontinue practices or if refused to take appropriate action to suspend them from the fellowship of the church."

"Sacramentalism: The abuse and use of the Sacraments of Baptism and Communion so that a person or congregation depends on the act without any reference to repentance and a public affirmation of faith in our Lord Jesus."

"Cheap Grace: 'The preaching of forgiveness without requiring repentance, Baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate' (Dietrich Bonhoeffer)."

"Ethical Relativism: What is right or wrong depends on a person's own understanding of a situation or circumstances and not on any reference to Scripture or doctrine of the church."

"Antinomianism: The concept that a person is so free in the Gospel that obedience to the law or laws is unnecessary."

We appreciate this affirmation's emphasis on salvation by Christ, evangelism, Scriptural inerrancy, the need for church discipline, the importance of Christian living in keeping with the Gospel, and the desire to uphold all the historic Lutheran confessions (including the *Formula of Concord*) and to denounce all heresies.

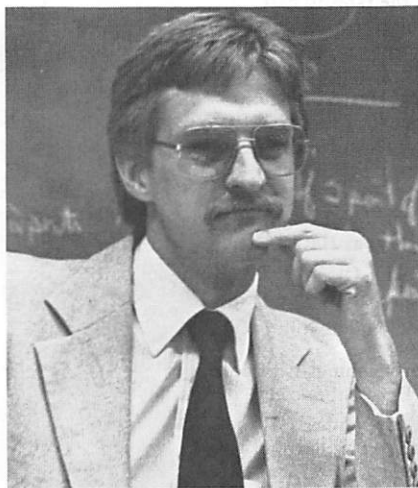
We, however, can hardly even hope that the CNLC will be impressed by such a document, since the leaders in the formation of the new Lutheran Church are heading in an altogether different direction. Since the affirmation speaks of a total commitment to "working within the Lutheran Church," we wonder what will happen when the CNLC rejects or ignores this doctrinal affirmation, as it most undoubtedly will. Will the FELLP then realize that there can be no true upholding of Scriptural doctrine and acceptance of the Lutheran Confessions without complete separation from false Lutheranism? The ecumenical movement will have to be seen for what it really is: disloyalty to Christ and disobedience to His Word. In this same connection we also failed to find in the affirmation any warning against the Antichrist (the Roman papacy), who has been busy in the last twenty years or so enticing Lutherans back into the Roman Catholic fold.

Yet it is possible that this convention could mark A BEGINNING that under God could eventually lead to a revival of true Lutheran confessionalism in our country. It has happened before, and God is still merciful.

# A NEW YEAR—AND FACE—AT ILC

Immanuel Lutheran College began its 26th year in secondary and higher Christian Education on Monday, August 27th, at 10 A.M. The opening service was attended by 96 high school students, 37 college students, as well as parents and visitors. (Along with our Seminary enrollment, ILC has a total enrollment of 138 students.)

A Word from God was set before the students by President Radtke which reminded both the students and faculty that "Our Educational Certification is of God." (II Timothy 2:15-16) The service included the installation of Professor Dean Carstensen. The chairman of the Board of Regents, Pastor Mike Sydow, conducted the rite of installation.



**Dean Sherman Carstensen**

Dean was born November 24, 1953, at Sleepy Eye, MN, the son of Sherman and Marlys Carstensen.

Dean entered Immanuel Lutheran High School of Eau Claire as a

sophomore in 1969. After he completed his high school and college training at Immanuel in 1975, he was awarded an Education Degree. He received additional training for his teaching career at Mankato State University in Mathematics and in Physics.

Dean began his teaching ministry in August of 1975 as the principal and teacher of grades 7 and 8 at Immanuel Lutheran School in Mankato, MN. He served in that position until the fall of 1980 when he accepted the Call to teach Mathematics and Science (as well as Phy Ed, Choir, and coach basketball) at Immanuel Lutheran High School of Mankato.

In May, 1975, he married Virginia Hansen of Oakes, ND. Virginia had attended Immanuel College and returned later to serve two years as the housemother of the ILC girls' dormitory. The Lord has blessed the marriage with six children: Heather (8), Jeremiah (6), Sherman (6), Benjamin (5), Joel (4), and Rebecca (1).

We welcome Dean and his family to our ILC Campus, and we ask the Lord to bless Dean's life, family, and his work among us!

—G. Radtke, ILC President



# Daily Devotions For November 1984



## "COME, YE THANKFUL PEOPLE, COME" (Hymn 574)

- |    |  |   |
|----|--|---|
| 1  | Psalm 65                               | Come, ye thankful people, come;<br>Raise the song of Harvest-home.    |
| 2  | Luke 12:22-30                          | God, our Maker, doth provide<br>For our wants to be supplied.         |
| 3  | Psalm 100                              | Come to God's own temple, come;                                       |
| 4  | Psalm 104                              | Raise the song of Harvest-home.                                       |
| 5  | John 4:25-42                           | All the world is God's own field,<br>Fruit unto His praise to yield;  |
| 6  | Matthew 13:24-30<br>36-43              | Wheat and tares together sown,<br>Unto joy or sorrow grown;           |
| 7  | I Corinthians 3:5-9                    | First the blade and then the ear,<br>Then the full corn shall appear, |
| 8  | II John 2:1-6<br>III John 3:1-3        | Lord of harvest, grant that we<br>Wholesome grain and pure may be.    |
| 9  | John 14:1-3<br>I Thessalonians 4:13-18 | For the Lord, our God shall come<br>And shall take His harvest home;  |
| 10 | Matthew 24:42-51                       | From His field shall in that day<br>All offenses purge away;          |
| 11 | Matthew 13:47-52                       | Give His angels charge at last<br>In the fire the tares to cast,      |
| 12 | Matthew 24:29-35                       | But the fruitful ears to store<br>In His garner evermore.             |
| 13 | Revelation 22:6-21                     | Even so, Lord, quickly come<br>To Thy final Harvest-home;             |
| 14 | Revelation 7:9-17                      | Gather Thou Thy people in<br>Free from sorrow, free from sin,         |
| 15 | II Peter 3:1-14                        | There, forever purified,<br>In Thy garner to abide.                   |
| 16 | Matthew 25:31-46                       | Come with all Thine angels, come,<br>Raise the glorious Harvest-home. |

## "NOW THANK WE ALL OUR GOD" (Hymn 36)

- |    |                     |   |
|----|---------------------|---|
| 17 | Psalm 136           | Now thank we all our God  |
| 18 | Psalm 116           | With heart and hands . . .  |
| 19 | Psalm 98            | . . . and voices.   |
| 20 | Psalm 111           | Who wondrous things hath done,  |
| 21 | Psalm 148           | In whom His world rejoices;   |
| 22 | Genesis 32:1-12     | Who from our mother's arms<br>Hath blessed us on our way                  |
| 23 | Psalm 40            | With countless gifts of love,   |
| 24 | Genesis 8:13-22     | The God of our fathers has ever kept His Word<br>And still is ours today. |
| 25 | Psalm 37:16-28      | Oh, may this bounteous God<br>Thro' all our life be near us,              |
| 26 | Acts 16:16-34       | With ever joyful hearts   |
| 27 | Isaiah 57:13-21     | And blessed peace to cheer us   |
| 28 | I Corinthians 1:1-9 | And keep us in His grace  |
| 29 | Psalm 25            | And guide us when perplexed   |

All praise and thanks to God the Father now be given,  
The Son and Him who reigns with them in highest heaven:  
The one eternal God, Whom earth and heav'n adore!  
For thus it was, is now, and shall be evermore.

Note: this last stanza is the GLORIA PATRI (Hymnal p 6) in verse form. Why not use it as part of the "liturgy" of your Daily Devotions?

—W. V. Schaller

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#### Pacific Coast Pastoral Conference

Place: Gethsemane Lutheran Church,  
Spokane, WA

Dates: October 23-25, 1984, beginning at  
10 a.m.

Agenda: Old Testament Exegesis of Haggai  
—Douglas Libby

New Testament Exegesis of Colossians 1:21-  
29—Paul Schaller

Confirmation (Youth) Classroom Methods  
—B. J. Naumann

Critical Review of Lyle Schaller's work on  
Church Growth—Ralph Schaller

Produce a popular style tract on "Marriage  
Commitment" as opposed to "living to-  
gether" without—Rollin Reim

A critique of the "Positive Thinking Cult"  
—P. Mark Weis

Sermon study—Norbert Reim

Conference Communion Service speaker:  
Maynard Witt (Arvid Gullerud, Alter-  
nate)

Conference Chaplain: Kurt Luebke  
—Kurt Luebke, Secretary

#### Minnesota Pastoral Conference

Place: Our Redeemer's Lutheran Church,  
Red Wing, MN

Time: November 5-6, 1984, beginning at  
9 a.m.

Agenda: Exegesis of 2 Peter 3—R. List  
Isagogical Study of Amos—G. Barthels  
Overview of Revelation 1-3—E. Hallauer  
Ministering to the Depressed—L. D.  
Redlin

The Practical Use of Computers—G. Oster

Please notify the host pastor for accommo-  
dations you will need.

—Robert List, Secretary

#### Correction

Regarding the Convention Elections listed  
in the September issue: Two names should be  
changed around on the Board of Missions  
listing. Lee Kreuger was the newly elected  
member, and Don Ohlmann the holdover.

#### Installations

As authorized by President Fleischer, I  
installed Miss Kathy Gilbertson as principal  
and teacher of Redeemer Lutheran School,  
Cheyenne, WY, on August 19, 1984.

—Michael Eichstadt

As authorized by President Daniel Fleis-  
cher, I installed Mrs. Scott (Renee) Wuerch  
as teacher in Messiah Lutheran School of Eau  
Claire, Wisconsin, on Sunday, August 19,  
1984.

—David Lau

With authorization from President D.  
Fleischer, I installed Mark Kranz as teacher  
of Grace Lutheran School at Valentine,  
Nebraska, on August 12, 1984.

—Wayne Mielke

As authorized by President Daniel Fleis-  
cher, I installed Dean Carstensen as a pro-  
fessor on the faculty of Immanuel Lutheran  
College, Eau Claire, Wisconsin, August 27,  
1984.

—Mike Sydow, Chairman  
CLC Board of Regents

As authorized by President D. Fleischer, I  
installed Miss Grace Meyer as teacher of the  
middle grades of Faith Lutheran School,  
Coloma, MI, on the 8th Sunday after Trinity,  
August 12, 1984.

—J. Sandeen

#### Changes of Address

Carl M. Thurow  
3545 Rudolph Road  
Eau Claire, WI 54701  
(715) 832-4811

Mark Kranz  
810 W. 3rd St.  
Valentine, NE 69201  
(402) 376-3351

### A Book of Reprints

Articles which have been published in the *Lutheran Spokesman* and the *Journal of Theology* over the by-line of Martin Galstad are now available in book form. First written when the author was a contributing editor of the publications, these materials have been gathered by him in a soft cover book of 172 pages entitled *Findings*, with subtitle "Explorations in Christian Life and Learning." They may be ordered at \$8.00 per copy, postpaid, from: The CLC Bookhouse, Immanuel Lutheran College, 501 Grover Road, Eau Claire, WI. Zip 54701.

### Correction

The notice of installation in the July *Lutheran Spokesman* should have been follows: As authorized by President D. Fischer, I installed Paul R. Gurgel as pastor Trinity Lutheran congregation of Watertown South Dakota, and as pastor of Zion Lutheran congregation of Hidewood, South Dakota, June 10, 1984.

—Roland A. Gurgel

### Notice to Alumni of Immanuel High School and College

A mailing of the ILAA Newsletter along with a survey was made at the beginning of August. Those alumni of Immanuel High School and College that did not receive mailing, please contact me. It is imperative that all of the alumni return their surveys so that an accurate mailing list may be compiled.

—Mike Ude

ILAA President  
218 W. Grant Ave.  
Eau Claire, WI 54701

### Explanation of the Immanuel Lutheran College Seal (See P. 17)

In the very center is the gold lamp, symbol of pure knowledge from the Word of God. The lamp is in the center of the red heart, which is ruled by the Word. The heart is fixed in the red and white rose of Christ, righteousness through His blood. The rose overshadows the black cross of our sins, for which He died. All this rests upon the shield of faith, tested pure silver. The LANCE directs our praise for these gifts of grace to their source, the Triune God . . . the three gold rings containing the seal.

Shirley Jensen  
Box 256  
Potlatch, ID 83855

### Reformation Festivals

A *Reformation Heritage Festival* will be held at Immanuel of Mankato, MN, on October 28, 1984, at 4:00 p.m. Speakers: Elton Hallauer, John Pfeiffer, Roland H. Gurgel. The theme is "Appreciating our Reformation Heritage." Many musical selections will be used including a mass choir. A fellowship dinner will follow. All are invited.

—L. D. Redlin

CLC Congregations of the Dakota Midland area are observing the festival of Reformation with a special joint service on Sunday, October 28, 1984. The service, which is to begin at 5:00 p.m. will be held at the Simmons Junior High Auditorium, Aberdeen, SD (1300 S. 3rd St.). Speakers will be Pastors Terrel Kesterson, Paul Gurgel, and Paul Fleischer. A joint choir will sing, and Pastor Greg Kesterson will sing an appropriate solo. A potluck dinner will follow.