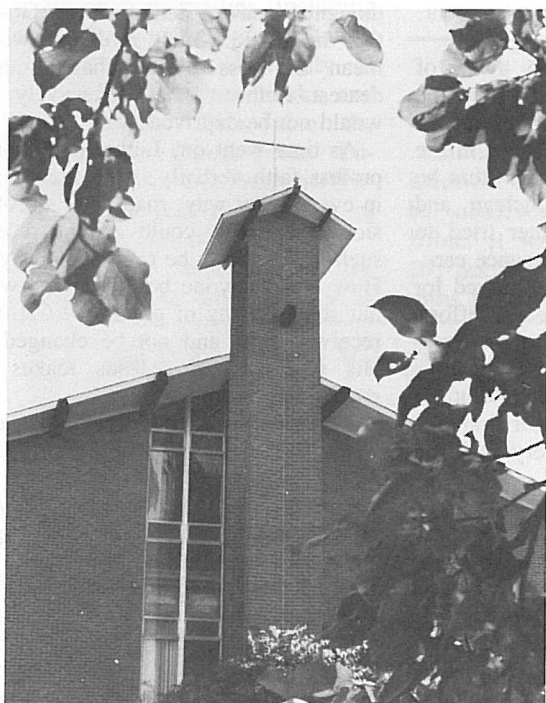


THE LUTHERAN AMBASSADOR

October 25, 1983



AFLC headquarters and AFLTS classrooms and offices.

"True it is that human wisdom and the liberal arts are noble gifts of God, . . . but they can never tell us . . . how we can get rid of sins, become pious and just before God, . . . Wisdom divine and an art supreme are required for this; . . . (found) in the Bible alone. . . ."

—Martin Luther

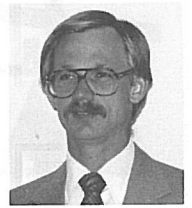
The Word Became Flesh

The words from John 1:14 face the students each day in the Seminary lecture room.



The bust of Martin Luther.

AT THE MASTER'S FEET



Pastor Philip Rokke

Faith and works

"Even so faith, if it has no works, is dead, being by itself. But some one may well say, You have faith, and I have works; show me your faith without the works, and I will show you my faith by my works" (James 2:17-18).

As we consider Luther's life and contribution, we ought to feel a deep sense of gratitude. The fruits of his labors are still being felt among us. But, Luther was not perfect, and, like all men who stand so forcefully for the right, he has been the subject of much criticism. His reference to James' epistle as "straw" has brought him criticism from those whose respect for Scripture most resembled his own. If our hearts were filled with charity, we would put the most charitable construction on what he has done. I believe it was

Luther's love for the Gospel that prompted him to make this statement. Let me explain.

Luther was a man acutely aware of his own sinfulness. He knew that the deepest thoughts and yearning of his heart were impure and offensive in the eyes of a holy God. He knew that he was by nature sinful and unclean, and he was afraid to die. Luther tried to atone for his sin. He did penance earnestly, fasted repeatedly, and prayed for long hours, but his greatest efforts could produce nothing of the least significance to appease the wrath of a holy God. "Hell" was not, for Luther, a word to use casually or for dramatic effect. Hell held terrors very real and very present.

But one day Luther discovered something that transformed his life. He discovered that God had, in His love provided righteousness for Martin Luther. God had atoned, with the life of His Son, for Martin's many offenses. The fear that had tormented him for so long left him. An unbearable burden was lifted from his spirit and he felt a joy as immense as the guilt that preceded it. This Gospel was a treasure far dearer than life itself. Scripture was the means through which this treasure had come and he loved it, too. He read it eagerly and carefully to discover more fully the details of the salvation and life he had been given.

When he came to James' epistle, he thought he saw a denial of this Gospel that he loved. Such a denial would mean the loss of all that he held dearest. Luther reacted defensively. He would not be deprived.

As time went on, Luther saw that to profess faith verbally, while denying it in every other way, made one's profession a lie. How could anyone receive such love and not be transformed by it? How could anyone be "died for" without some feeling of gratitude? Can you receive Christ and not be changed by His presence? No, Jesus makes far more difference than that.

James writes of works as evidence of faith. "I will show you my faith by my works" (verse 18). Paul wrote, "Do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God" (Romans 6:13). These "works" are not a sentence against our offenses but the blessed fruit of our salvation. They yield love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

When they meet in heaven, Brother James and Brother Martin will greet one another with a respectful handshake, each appreciative of the other's contribution to the progress of the kingdom.

THE LUTHERAN AMBASSADOR

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Volume 21 Number 20

ABOUT OUR COVER

The words from John 1:14 face the students each day in the Seminary lecture room. Jesus is the Word God has spoken to us "in these last days."

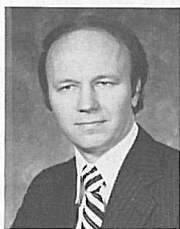
The bust of the young Martin Luther presently stands in the dean's office. It is a kind gift from St. Paul's congregation of Dannebrog, Nebr.. The bust formerly stood in the Nysted folk school across the road from St. Paul's. Spotted there by Mr. Donald Rodvold and Pastor R. Huglen while on a Choral Club

tour a few years ago, they expressed interest in securing it for the AFLC Schools. Mr. and Mrs. Max Christensen brought it to Medicine Lake. Luther is pictured by the artist as a kind, but resolute man, willing to bear what he must for the sake of truth.

The seminary tower. This unique tower has been a landmark on the shores of Medicine lake for over 20 years. The tower reveals the quality of strength. It is topped by the cross, universal Christian symbol of man's sinfulness and God's love through the Savior, Jesus Christ.

Preserving our heritage

THE NEED FOR AFLTS



**Francis W. Monseth, Dean,
Association Free Lutheran
Theological Seminary**

Even before the AFLC was formally organized, there were many who believed that one of the first projects should be the establishing of a seminary where future pastors could be trained. Indeed, those early desires quickly became a reality as AFLTS opened its doors to the first class in the fall of 1964. Why have a seminary? Why have facilities been obtained? Why have teachers been called? Why the great expense of effort in the establishing and maintaining of AFLTS? Let me suggest three reasons for the existence of a seminary in the AFLC. And let me, in so doing at this time of commemoration of Luther's birth, recall some of his comments regarding the matters before us.

"Let me suggest three reasons for the existence of a seminary in the AFLC."

A Bible-believing Seminary

Since the work of the pastor is essentially a ministry of the Word, it should perhaps go without saying that preparation must be characterized by a profound reverence for and thorough training in the Scriptures. To have an authentic ministry, a ministry in which the Word is central, one must believe and know the Bible. We are encouraged in this conviction by the words Martin Luther wrote in comment on Psalm 119:105:

True it is that human wisdom and the liberal arts are noble gifts of God, good and useful for all kinds of life. But they can never thoroughly tell us what sin and righteousness are in the eyes of God, how we can get rid of sins, become pious and just before God, and pass from death into life. Wisdom divine and an art supreme are required for this; and one does not find them in the books of any jurist or worldly-wise person, but in the Bible alone, which is the Holy Spirit's Book.'

For this very reason, the Bible is at the heart of every course in our seminary. We want our students to be growing in the Word—in knowledge and application.

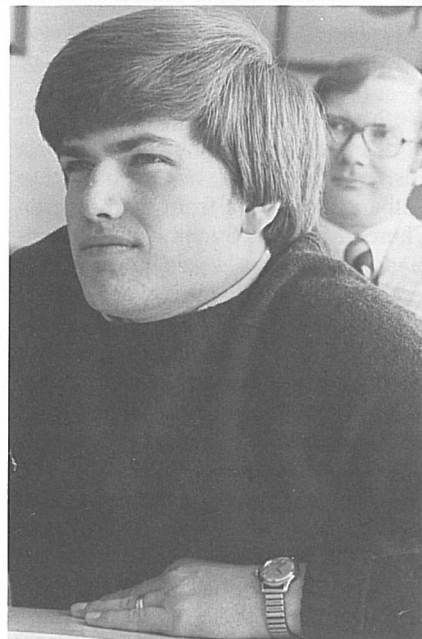
Sadly, it is observed today that many seminaries no longer regard the Bible as the inspired, and therefore, inerrant Word of God. Increasingly, courses that either undermine confidence in the truthfulness of Scripture or simply substitute humanistic philosophy for God's Word are being offered. Despite this ominous trend in many major historic denominations, there are schools that still stand solidly on the full authority of Scripture. We rejoice in that. Why don't we encourage our men to attend one of these seminaries rather than going to the trouble of conducting our own? That brings us to a second need for AFLTS.

A Lutheran Seminary

While it is true that there is much agreement on fundamental truths by all Bible-believers, there are distinctives which usually follow denominational lines. We are Lutherans. We

subscribe to the historic Confessions of the Lutheran Reformation as summarized in the *Augsburg Confession* and *Luther's Small Catechism*. We embrace these Confessions as our own because we believe that they are correct expositions of the Word of God. They have met the test of Scripture and eloquently echo our understanding. While we believe these Lutheran Confessions embody the faith of the New Testament Church of the first century, we are aware that differences have arisen among Christians, particularly in the later history of the Church. Though these varying interpretations are relatively few among Bible-believers and though they are not necessarily crucial to one's salvation, they are precious as a part of God's truth in His Word. As Lutherans, therefore, who cherish what we believe is the Scriptural understanding of the sacraments because of the way the grace of God is exalted, we are concerned to transmit our Scriptural and Lutheran views to would-be spiritual leaders in our churches. These areas are not a matter of indifference to us because truths of God's Word are at stake.

As a divine institution, the sacrament of baptism was of great importance to Martin Luther, even aside from the spiritual benefits it confers. In his *Large Catechism*, he writes,



Jonathan Strand, with Lyle Aadahl in the background.

AFLTS . . .

The world is now full of sects which exclaim that Baptism is merely an external matter and that external matters are of no use. However, let it be ever so much an external matter; here stand God's Word and command which institute, establish, and confirm Baptism! However, whatever God institutes and commands cannot be useless but must be an altogether precious matter, even if it were worth less than a straw in appearance.²

It is because we deem all God's truth as vital that we believe in the importance of a truly Lutheran education of our pastors. However, there are other seminaries in existence which regard the historic Lutheran distinctives as precious, too. Why not direct our future pastors toward one of these schools, again saving considerable energy as a result? This leads us to a final reason for AFLTS.

An AFLC Seminary

As a fellowship of Lutheran congregations, we believe God has given us a unique mission in the Christian Church and in the world. There were five principal reasons why the AFLC was organized in 1962. Desiring to be a "spiritual life" movement, the AFLC committed itself to the following:

- 1) *The Bible as being inerrant and authoritative in all areas of life.*

We have already noted the decline in Christendom regarding this historic position. We may add that within Lutheranism, aside from the Lutheran Church-Missouri Synod, one is hard-pressed to find a seminary professor in the major Lutheran church bodies who holds to the inerrancy of Scripture. This is tragic in light of our great Lutheran heritage and calls for a return to our historic Confessions which acclaim the Bible as thoroughly trustworthy in all its parts.

- 2) *The centrality of preaching and teaching the Word as the main task of the Church.*

Corresponding with the "lower" view of Scripture in parts of the Lutheran Church has been an increasing emphasis on form and ritual. While rec-

"It is because we deem all God's truth as vital that we believe in the importance of a truly Lutheran education of our pastors."

ognizing the need for liturgical aids in worship, the AFLC is committed to the prominence of good Law/Gospel preaching in worship. We have Luther to thank for his contribution in the recovery of preaching in 16th century Christendom. His warning is needed in our own generation in regard to retaining this emphasis.

Every one should flee, as from the devil himself, the sects and enthusiasts who lead us away from the Word and Scripture to human ideas. . . . The more you try to gain a footing there the deeper you sink, and it is impossible to avoid finally going down.³

Luther's high estimation of preaching stems from his conviction that the message of a faithful minister of the Word is the message of God Himself. In 1540, he commented,

Yes, I hear the sermon; but who is speaking? The minister? No indeed! You do not hear the minister. True, the voice is his; but my God is speaking the Word which he preaches or speaks. Therefore I should honor the Word of God that I may become a good pupil of the Word.⁴

- 3.) *The local congregation as the*

true expression of God's Kingdom on earth with no authority above it except the Word and the Spirit of God.

While we do not necessarily claim Luther as a champion of congregational polity, certainly his accent on the Word as the authority of the Church is clear. In a sermon in 1539 he said,

The only mark of the Christian Church is following and obeying the Word. When that is gone, let men boast as much as they please: Church! Church! There is nothing to their boasting anyway. Therefore you should say: Do the people have the Word of God, there is the church of God, though it be in a cow stable, the place where Christ was born.⁵

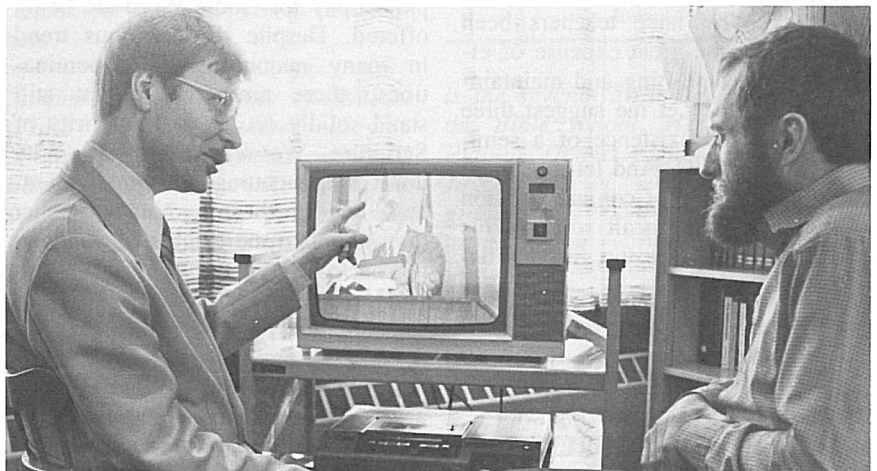
Rejected in this principle is any super-structure over the local congregation which would seek to foist its will above the Word.

- 4) *The spiritual unity of all true Christians regardless of differing denominational tags.*

On the negative side, this principle resists the view that organizational unity through such vehicles as councils of churches is the way to achieve this unity. Unity is ours already in Christ!

Luther believed the spiritual unity of believers was closer than even the most intimate bonds among men. Speaking of the Church, he said,

In this communion of saints we are all brothers and sisters so closely united that a closer relationship can-



Pastor Robert Lee explains a point to Jacob Schaffhauser, a 1983 graduate.

No cake, though

A "quinquacentennial" celebration of the birth of Martin Luther . . . in other words, it's his 500th birthday. We recognize his name from our church signs, we sing some of his songs, we study from his books. But how well are we really acquainted with him, beyond the annual tip-of-the-hat on Reformation Sunday each fall?

Acquainted with someone who was born five hundred years ago? Yes, it is possible, for there are few historical personalities who have opened their hearts and lives to us as this man did. And my conviction grows that he is someone who is really worth getting to know.

November 10th is the date, and here are some suggestions for a birthday celebration that will lead to a warmer acquaintance with the good doctor.

1) *Plan a party.* Or perhaps we should call it a service of celebration. Use some of the best of our heritage of Reformation music. Read some of his favorite passages of Scripture.

not be conceived. For here we have one Baptism, one Christ, one Sacrament, one food, one Gospel, one faith, one Spirit, one spiritual body; and each is a member of the other. No other brotherhood is so deeply rooted and so closely knit.⁶

The ongoing need in the Church is to be diligent "to preserve the unity of the Spirit" that Christ has provided (Eph. 4:3).

5) *Christians are to be "salt" and "light" in the world as the Holy Spirit through the Word produces a wholesome Christian pietism.*

The concern in this principle is to reflect the dynamic character of faith as described in the Bible, a faith that is progressively characterized by the fruits of the Spirit. Luther had high expectations of the effects of faith upon a person's life. In his exposition of John 15:17, he maintains that genuine faith is inevitably fruitful.

Focus attention on salvation by grace through faith in Jesus Christ, not on Martin Luther. He would prefer it that way. (By the way, forget about baking a cake. Those five hundred candles could lead to an increase in your fire insurance premium!)

2) *Sing a song.* Try one of the songs that Luther wrote. Maybe you could even take the time to memorize it. There are three in our *Concordia*, plus the translation of a fourth. Locate them by using the authors' index, consider the message of the words, and familiarize yourself with the tune. Check other Lutheran hymnals, too, for hymns that aren't familiar to you; perhaps you'd like to celebrate by learning one of them. (A new one that is becoming special to me is "Dear Christians, One and All Rejoice," a fine expression of the reformer's personal testimony.) Pastor, why not use one of Luther's hymns in your church as the *hymn of the month* for November?

3) *Read a book.* One of the popular biographies would be good, such as Bainton's *Here I Stand*. But it

Christ teaches us that it is not enough to speak gloriously about Christ and faith. We must look at the fruits. For where these do not appear, or the opposite appears, surely there is not Christ, but nothing except a false name. . . . But, you say, after all, faith justifies and saves without works. — Yes, that is true. But where is faith, or how does it act? How does it manifest itself? For faith dare certainly not be an idle, useless, torpid, and dead matter; it must be a living, a productive tree, producing fruits. Therefore this is the difference and test between an honest and a false or feigned faith: where faith is honest it also manifests itself in life; a false one, however, uses the name, word, and reputation of "faith," but nothing follows upon it.⁷

Each of these principles is precious

LET'S CELEBRATE!

would be even better to read something by Luther himself. Probably his best known booklet (other than the Catechism) is "Freedom of the Christian," or "Treatise on Christian Liberty." It's a brief devotional work that is a classic in Christian literature. One that I read with profit over the summer was "Treatise on Good Works." Those who seek weightier fare might turn to "Bondage of the Will," and there is probably no better glimpse into the personality of the man himself than Luther's *Table Talks*. Use one of his commentaries for your Bible study, for example, Romans, Galatians, or the Psalms. And so the list could continue.

4) *Praise the Lord.* That's the real purpose behind this 500th birthday celebration. It was a confused and Gospel-starved age in which Luther lived, and it was God who raised him up to spark a blaze that still burns today. "I will praise the Lord, for my heritage is beautiful to me" (Psalm 16:6).

Have a happy 500th birthday celebration!

to us. Fundamentally, we believe they are Biblical convictions. Further, we believe we are in line with the spirit and attitude of Luther in these matters. We do have good reasons for existence as an AFLC and as a seminary. We have a great mission in the Church and in the world. May God help us not only to assent to our reasons for existence but, by God's grace and enabling, practice them to the furtherance of His great kingdom. We are dependent on Him.

Endnotes

¹Quoted by Ewald M. Plass in *What Luther Says*, Volume I (St. Louis: Concordia Publishing House, 1959), p. 449.

²Ibid., p. 43.

³Ibid., Vol. III, P. 1467.

⁴Ibid., p. 1125.

⁵Plass, Vol. I, p. 264.

⁶Ibid., p. 275.

⁷Ibid., p. 492-93.

THE EVANGELIZATION of the BAPTIZED

**Dr. Trygve R. Skarsten,
Trinity Lutheran Seminary,
Columbus, Ohio**

The First of Three Parts

The evangelization of the baptized—that's what the reformation in the 16th century was all about! As the Reformation dawned, there was hardly a European who had not been baptized. Except for a Jewish minority forced to live behind ghetto walls, everyone in Western Europe from northern Norway to southern Italy had experienced the waters of baptism. Many like Luther had been brought to the baptismal font the very next day after birth by their God-fearing parents. Thus in Luther's day, the baptized community and society at large were virtually identical. How to evangelize a continent of nominal Christians steeped in Romanism was the challenge that confronted the reformers. How to focus attention on the "evangel," the good news found alone in Jesus Christ, was the challenge that confronted the reformers. How to awaken the indifferent and backslidden sinner who had been baptized and point that person to Christ was the challenge that confronted the reformers. How to lead the sensitive, anxious person to a confident trust and deeper walk with Christ was the challenge that confronted the reformers.

From the opening salvo of the Reformation found in the very first of the "Ninety-Five Theses," Luther sounded a keynote which he would repeat over and over again. "When

"The evangelization of the baptized—that's what the Reformation in the 16th century was all about!"

our Lord and Master Jesus Christ said, 'Repent,' He willed the entire life of believers to be one of repentance."¹ In his "Explanations of the Ninety-Five Theses" Luther elaborated on his distinction between sacramental penance with its heavy emphasis on satisfaction as over against the Biblical understanding of repentance as a godly sorrow over sin and a trust in the mercy of God for forgiveness.² In doing so he made reference to the sixth chapter of Romans and its connection with baptism which he spelled out more fully in his 1519 sermon on "The Holy and Blessed Sacrament of Baptism."

Notice what Luther is doing as he seeks to evangelize the baptized in Saxony. He does not cast away the sacrament of baptism but begins with the experience which was common to all people and recalls them to the true meaning and significance of their baptism.

As Luther and Melanchthon prepared the set of instructions for the Saxon visitors who were to go out and evangelize the congregations in Saxony in 1528 (commonly known as the Saxon Visitation Articles), they state that

it should be explained to the people in preaching on the sacrament that baptism does not only mean that God wills to receive children when they are small, but throughout life. Therefore, baptism is not a sign only to children, but also to the older people, it is an incitement and exhortation to repentance. For the water in baptism signifies penitence, contrition, and sorrow. So baptism should awaken the faith that those who repent of their sins are cleansed and forgiven.³

This reflected what Melanchthon had said in the first edition of his *Loci communes theologici* ("Common

by Pastor R. L. Lee
Faculty, AFLTS

The president of the land of Israel accuses Martin Luther of providing inspiration for the Holocaust. A wave of protest from Jewish organizations greets the plans of the U.S. Postal Service to issue a Luther commemorative stamp in honor of the Reformer's 1983 500th birthday. The Lutheran Church-Missouri Synod's 1983 convention adopts a resolution stating that "we deplore and disassociate ourselves from Luther's negative statements about the Jewish people. . . ."

What *did* Luther say about the Jews? And is an apology needed from Lutherans today?

Space does not permit a lengthy consideration of the works by Luther that deal with his attitudes toward the Jews. Some of the words that he wrote do sound unbelievably stern to our ears that have been conditioned by life in a day of religious freedom. But it is a mistake to take these words out of their context in time and teaching.

Freedom of religion did not exist at the time of the Reformation, nor did Luther promote such a teaching. He addressed harsh words to those who departed from what he considered to be the right understanding of Scripture. And some of those words concerned the Jews.

The important fact to remember is

Themes of Theology"), often characterized as the first Protestant or evangelical dogmatics,⁴ which he published in 1521. Listen carefully to what Melanchthon says:

The sign of Baptism is . . . a definite testimony of divine favor toward you, as definite as if God Himself should baptize you. . . . It is a fact that by Baptism is signified a transition through death to life, and from this can be seen its function. There is a submission of the old Adam into death and revival of the new.⁵

LUTHER AND THE JEWS: is an apology needed?

that Luther was opposed to the Jewish religion, *not* the Jewish people. Early in his career as a reformer, he wrote: "I would advise and beg everybody to deal kindly with the Jews and to instruct them in the Scripture; in such a case we could expect them to come over to us. . . . We must receive them kindly and allow them to compete with us in earning a livelihood, so that they may have an opportunity to witness Christian life and doctrine. . . ."

But the Jews did not turn to Christ in any significant numbers. Also, reports reached Luther concerning alleged attempts to convert Christians to the Jewish religion during those days of religious turmoil, as well as rumors of vicious attacks on Jesus Christ and the Virgin Mary by certain Jewish teachers.

On the basis of this information, Luther wrote that it would be best to "set fire to their synagogues and schools and to burn and cover with earth whatever will not burn . . . I advise that all their prayer books and Talmudic writings in which such idolatry, lies, and cursing, and blasphemy are taught, be taken from them . . . that their rabbis be forbidden to teach henceforth on pain of loss of life and limb. . . ."

Here we must remember Luther's

hatred of blasphemy and his pastoral concern and conviction that he would be accountable before God if he did not seek to prevent the spread of any false doctrine.

Let us remember, too, as we seek to understand the context of Luther's words concerning the Jews, that he addressed equally harsh remarks to the Roman Catholic pope and his followers, to the Swiss reformers who questioned the real presence of Jesus Christ in the Lord's Supper, to the Anabaptists and their denial of infant baptism, and to the peasants and their rejection of the authority that God had placed over them. Incidentally, his comments about his own German people were not very complimentary either.

Is an apology needed? Not in the opinion of this writer . . . unless we also decide to apologize to the Roman Catholics, the Calvinists, the Anabaptists, the peasants, and perhaps to the whole German nation!

Things are different today, for we live in a time of religious toleration. Christians must stand opposed to "any and all discrimination against

"The important thing to remember is that Luther was opposed to the Jewish religion, *not* the Jewish people."

others on account of race or religion." But it is wrong for us to stand in judgment over our forefathers by measuring them according to the standards of our time rather than their own.

At the time of Luther's funeral service, his old friend, Philip Melancthon, quoted the following statement: "Because of the magnitude of the disorders, God gave this age a violent physician." We find ourselves uncomfortable with some of those violent words today, and it would not be appropriate for us to make all of his sentiments our own . . . he also declared that the guilty party in a divorce ought to be executed!

When we remember Martin Luther on this 500th birthday year, let us recall his love for the truth and his hatred of all false teaching. He would have been the first to admit that some of his statements were too harsh, but in the last sermon that he preached, the attitude of his heart was revealed:

"We want to treat them (the Jews) with Christian love and to pray for them, so that they might become converted and would receive the Lord."

We do not need to apologize for this. May God mold such a heart of concern within us all.

Did you hear that? To preach baptism is to be a revival preacher! But let us continue our reading on baptism from the first Lutheran dogmatics textbook. In speaking of the Israelites' exodus from Egypt Melancthon asks:

What else than death did they enter when they entrusted themselves to the waters? By faith

they were crossing through the waters, and through death, until they came out. In this story what baptism signifies actually took place. That is, the Israelites crossed over through death to life. So the whole Christian life is mortification of the flesh and a renewal of the spirit. What baptism signifies takes place until

we suddenly rise from the dead. True repentance is the very thing that baptism signifies. Therefore baptism is the sacrament of repentance. . . . Thus you see both the meaning of the baptism and . . . use of this sign lasts during the whole life. . . . The use of the sign lasts as long as does mortification. Mortification is not complete, however, as long as the old Adam is not altogether extinct. . . . From this it is evident that signs are nothing but reminders for exercising faith.⁶

(Continued on p. 10)

"Did you hear that? To preach baptism is to be a revival preacher!"

239 A Mighty Fortress Is Our God

EIN FESTE BURG 8 7, 8 7, 6 6, 6 6 7

Martin Luther, 1529

Tr. from Book of Praise, Canada, alt

Martin Luther, 1529

The "battle hymn" of the Reformation

A Roman Catholic priest once said, "Martin Luther condemned more souls with his singing than with his preaching."

In this negative and opaque way the priest recognized the strength of music in ministering. He was expressing his great concern that Luther had restored congregational singing to the church and the result was droves of conversions to the Lutheran Church.

Luther rescued music from its monastic monopoly and returned it to lay men and women. He put it back in the hands of the people and this was an even greater concern for the priest than were Luther's sweeping reforms in doctrine and practice.

Just a little of what Luther did in regard to music:

- 1) He gave the German people, in their own tongue, the hymnbook, as well as the Catechism and Bible, so that, in his own words, "God might speak directly to them in His Word, and that they might speak directly to Him in their songs."
- 2) He wrote many of those songs himself. He was the greatest hymnist of his day and he set his church and nation singing—singing the Lutheran teachings which kindled the Reformation fire all over northern Europe.
- 3) Luther's creative approach to music inspired great artists such as Schutz, Pachelbel, Bach (all Lutherans) and Mendelssohn, a converted Jew, to devote their lives to the service of Christ. They wrote hymns, chorales, cantatas, great masterworks, all for the Church."
- 4) Finally, the vital role of music in worship today (the entire Church) stems from Martin Luther.

I give you one example, based on Psalm 46, "God is our refuge and strength, a very present help in

trouble." *A Mighty Fortress Is Our God* is our God, A trust-y-s filled, and weap-on; *All watching to devour us;* *Our souls to fear we need not yield,* *They cannot overpower us;* *Their dreaded prince no more Can harm us as of yore;* *His rage we can endure;* *For lo! his doom is sure,* *A word shall overthrow him.* *Still they must leave God's Word its might,* *For which no thanks they merit;* *Still He is with us in the fight,* *With His good gifts and Spirit.* *And should they, in the strife,* *Take kindred, goods and life,* *We freely let them go,* *They profit not the foe;* *With us remains the kingdom.*

We can't know how many millions of people in the world will sing it Reformation Sunday, but it must please the ear of God to hear this universal declaration of hope and faith from His children. How can He not hear it? "This hymn thunders at the very gates of heaven in its magnificent affirmation of beliefs," wrote one historian. It must "seem to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunderpeals" (Rev.).

No wonder. The music is righteously strong and vigorous; the words are morally sturdy and unsubdued. Both the music and words are militantly inspiring (it's called the Battle Hymn of the Reformation). For all that, it is not "macho"; it is not bellicose. It is a powerful declaration of faith, allegiance and unyielding courage, absolutely certain of God's faithfulness.

*A mighty fortress is our God,
A trusty shield and weapon;
Our help is He in all our need,
Our stay, whate'er doth happen;
For still our ancient foe
Doth seek to work us woe:
Strong mail of craft and power
He weareth in this hour;
On earth is not his equal.*

*Stood we alone in our own might,
Our striving would be losing;
For us the one true Man doth fight,
The Man of God's own choosing.
Who is this chosen One?
'Tis Jesus Christ, the Son,
The Lord of hosts, 'tis He
Who wins the victory
In ev'ry field of battle.*

*And were the world with devils filled,
All watching to devour us;
Our souls to fear we need not yield,*

*Still they must leave God's Word its might,
For which no thanks they merit;
Still He is with us in the fight,
With His good gifts and Spirit.*

It has been called "the greatest hymn of the greatest man in the greatest period of German history." Through the years it has given courage to people of every generation, just as it did when it was sung by the people of Halle who lined the streets as Luther's casket was carried past on its way to Wittenberg.

One very recent testimony to the power and nobility of this hymn: Virgil Fox, America's greatest organist, was the first American to play a public performance on Bach's pipe organ at St. Thomas Cantorum in Leipzig where he was organist and teacher. On that occasion, while Russian and other Communist tourists were meandering through this "museum church" in East Germany, Fox pulled all stops on that tremendous instrument and played "A Mighty Fortress Is Our God." The heathen tourists stopped. They listened in awe. And when he was finished, they crowded around to see and ask, "Was spielt Sie?" (What is that you played?) Virgil Fox answered in detail. He told them about the hymn, its content and

(continued on p. 10)

editorials

THE QUINQUACENTENNIAL

It has been alluded to here before, and more than alluded to, that the continuing influence of Martin Luther is an unusual phenomenon. While the names of few people are remembered over the centuries, Luther's name and work live on to such an extent that world attention is focused on the 500th anniversary of his birth this year.

The thesis has been made and can be defended that Luther has had an influence on economics, education in general, and the Constitution of the United States. To support the latter, for instance, we may quote the words of George A. Romoser: "If, then, the legend on the Liberty Bell, 'to proclaim throughout the land unto all the inhabitants thereof,' has been realized; if the two principles of liberty, the enfranchisement of the individual and the separation of Church and State, form the keystone of the Constitution of the United States, then we must turn to the Monk of Wittenberg to find the mighty agent through whom God brought anew these blessings of liberty to the sons of men."

Better known is his competency in the field of music and a number of his hymns and tunes are very much with us even today in our church life.

But it is as a lighthouse guarding against the shoals and rocks of a works righteousness religion that Martin Luther ought to be best remembered by us and for which our thanksgiving should ascend to the Lord God.

What happened, the Reformation of the church itself, did not come about by man's planned design. Rather, it occurred because an earnest monk sought assurance of peace with God and would not be satisfied with easy answers. "Because we say so," was not enough for Martin Luther. He probed the question of how one can know when he has done enough to satisfy a holy and righteous God with an intellectual curiosity and capacity far beyond the ordinary and could find no good answer.

We should all be familiar with Luther's strenuous and dedicated effort to meet God's requirements as they were outlined to him by the Roman Catholic Church. However, nothing brought the peace for which he longed. This lonely and terrifying struggle was a strictly personal thing. He had no illusions that he was breaking a trail by which millions of people would later profit. His life and work *have* been of blessing to many, but at the time he was searching only for his own peace of mind. The boon to mankind came, as it so often does, out of his own self-forgetfulness. If this sounds like a contradiction, it isn't. He was not out to change the world, but God was able to change the world through this man of single purpose.

When Martin Luther did come to understand that a person is justified when he throws himself completely on God's mercy through Jesus Christ, he experienced the peace he so desired. It was all so simple and so effective.

Then it was natural, and in God's plan, that this gifted man should challenge the suppositions of his church. Temperamentally, too, he was able to do this. He was God's man for the day. To be brief, the Protestant Reformation developed and we are the heirs of it.

The truths Luther discovered for himself and which have been passed on to us, thank God, need to be continually shared with others. They need to be protected against all that would hide and obscure them. They must be free of appendages and encumbrances. Always there is the temptation to preach and teach, "Faith? Yes! *and* something else." Luther's gift to us is "Faith Alone!" and "Grace Alone!" This we must preserve and cling to.

Soon the excitement of the quinquacentennial will be over. Fortunately, there is a Reformation Day each year. Fortunately, there will be other anniversaries to note in reference to Luther's work. These all call us back to the basics. We are not out to relive old conflicts, but history is our teacher and we must learn from it. May the Lord help us to be steadfast in upholding the truths which changed Martin Luther's life and which can do the same for us and our fellow men.

OUR SEMINARY

Our theological school, Association Free Lutheran Theological Seminary, is providing our feature articles today. It is a happy circumstance that our seminary issue for 1984 comes at the time which coincides with the Reformation anniversary and the observance of Martin Luther's 500th birthday. Therefore, much of what the Seminary has supplied us deals with these two events.

We are proud of our seminary. We rejoice in the fine evangelical atmosphere and spirit in which daily classes are conducted and the whole program is carried out. This must always be so. We are glad for the emphasis on scholarship which exists for both students and faculty and commend every effort to strengthen this aspect of the work. We are grateful as a church for the goal of our school that each graduate be well trained toward a congregation-oriented ministry and as such, a ministry of the servant spirit. This, too, is a foundation stone of the AFLC which we must never lose.

Martin Luther's insistence upon the "Word Alone" is a truth our seminary holds to unashamedly. All things are tested by the Word. That doesn't mean that unanimity is achieved on all points of Biblical interpretation, but because there is a shared reverence for the Bible, answers are found which preserve the fellowship and enable the common work to progress.

We commend the Seminary material in this issue of *The Lutheran Ambassador* to you. The article by Dr. Trygve R. Skarsten, "The Evangelization of the Baptized," will appear in three parts, three issues, because of its length. We ask you to be sure to read it all so that the whole picture, the whole thrust, is received.

BAPTIZED . . .

With that, Melancthon points his readers to the sixth chapter of Romans: "All of us who have been baptized into Christ Jesus were baptized into His death. We were buried therefore with Him by baptism into death." Not only do Christians die to sin daily and throughout life as they recall their baptism but they believe as they rest in the "sepulcher of Christ" that this mortification is the transformation to life, says Melancthon.

Notice how Melancthon as well as Luther do not discard baptism as they seek to evangelize the baptized but seek rather to recall the baptized to the true meaning of their baptism and use it as a tool or instrument in the evangelization process so as to lead the people from spiritual lethargy and indifference to a new life through faith in the Gospel. How different from some preachers of revival who see the sacrament of baptism as nearly a hindrance to evangelism and spiritual awakening. Not so Luther and Melancthon, who see in baptism a means of grace that drives home the meaning of the Gospel and serves as long-range artillery throughout life to recall and waken the indifferent and reprobate who have renounced the claim of Christ in their lives.

"Baptism is God's work, not ours. It 'is not a human plaything,' says Luther. . . ."

MUSIC . . .

its author/composer. They heard the testimony of Luther; they heard the Word of the Lord.

The Battle Hymn of the Reformation is still doing its work on people, as it has for 450 years.

Other hymns by Martin Luther:

C. #86 Lord, Keep Us Steadfast in Thy Word

C. #126 From Heaven Above to Earth I Come

—Donald Rodvold

Director of Music, Association
Free Lutheran Bible School

The Evangelization of the Baptized Believer

As we unfold the theme "The Evangelization of the Baptized," I would like to ask you to focus your attention first on "the evangelization of the baptized *believer*," and toward the end of the paper on the topic "the evangelization of the baptized *unbeliever*." The baptized believer is one who trusts in Christ as his/her Savior and Lord but who at the same time is in need of God's grace and forgiveness, strength and power to live for the Lord. To recall one's baptism was a means of evangelizing the baptized believer of Luther's day and continues to be so today. Let us pause and examine Luther's doctrine of baptism and see its significance in the task of evangelizing the baptized believer for his day as well as our own.

In the sacrament of baptism we have a clear sign of the Gospel. Baptism is God's work, not ours. It "is not a human plaything," says Luther, "but is instituted by God Himself."⁷ It comes as a visible word of God, as a sacramental work of Christ, and is the Gospel. It is not simply water, but connected with the Word it is God's assurance and promise that He is for me, not against me, that though my sins are as scarlet, they shall be whiter than snow, that though I am just a wild olive branch, He has taken and grafted me into Christ and I am His child.

This promise is for all of life, not just for our childhood years or until we reach the age of discretion (whenever that may be). It is an eternal sign of God's grace, a sign of God's faithfulness and love toward us. Even though we may fall away from Him, baptism is a sign that God's arms are always open toward us. "You cannot depart from it so far or so fully," says Luther, "that you neither can nor may cling to it again."⁸ One's baptism never becomes invalid or obsolete because God is always faithful to His side of the covenant even though we may prove unfaithful. One is rather to recall it and glory in it.

As an old man, a little over a year before his death, Luther exhorted his parishioners in a sermon:

Whenever your heart wants to grow timid and fearful because of sins, call to mind the covenant which God has made with you in Baptism at the beginning of your life and cling to the Word and sacred Sacrament whereby God has certified this covenant to you so that you are not to doubt the promise of the forgiveness of sins.⁹

For Luther, therefore, there can be no talk of "a second plank after ship-



The house in Eisleben, state of Sachsen-Anhalt (eastern Germany) where Martin Luther was born on November 10, 1483. He lived here only a short time, for the family moved to nearby Mansfeld where Martin's father developed his own business and became a member of the lower level of the small town's aristocracy. (Drawing by O. Warmholz. Lithographed by E. Sachse, 19th century, Wittenberg, Luther Museum.) RNS Photo



View into Luther's room in the Wartburg Castle where he remained secluded over a year after being condemned by the Diet of Worms in 1521. Officially subject to arrest, he was hidden by the Elector (prince) of Saxony, disguised as "Knight George." It was at the Wartburg that Luther accomplished his translation of the New Testament into German. RNS Photo

"In his 'Large Catechism' he repeated himself by saying that 'without faith Baptism is of no use, although in itself it is an infinite divine treasure.'"

wreck" as though baptism had failed. In his "Babylonian Captivity of the Church" (1520), Luther blasts Jerome for his opinion that when people "have fallen into sin they despair of the 'first plank,' which is the ship (of baptism), as if it had gone under, and begin to put all their trust and faith in the second plank, which is penance."¹⁰ If one has been swept overboard by sin and fallen out of one's baptismal covenant, what is needed is to cry out for God's mercy and grace to restore you back into covenant relationship with Him and not to go thrashing around looking for a "second plank" whereby you might save yourself. This only leads people as far away as possible from the true meaning of their baptism and into the whirlpool of works righteousness and self-reliance.

This message should be impressed upon people untiringly, and this promise should be dinned into their ears without ceasing. Their baptism should be called to their minds again and again, and their faith constantly awakened and nourished. . . . When we rise from our sins or repent, we are merely returning to the power and the faith of baptism from which we fell and finding our way back to the promise then made to us which we deserted when we sinned.¹¹

It is obvious from his attack on the sacramental system of Rome that one of Luther's recurrent themes in his polemic against the late medieval scholastic theologians, was their understanding that the sacraments worked *ex opere operato*—that the mere enactment or performance of the ritual action conferred the promise of blessing and grace. Over against "second plank" theology and *ex opere operato* concepts, Luther held high the principle of *sola fide* (Ed.—faith alone). As Luther said in

his "Babylonian Captivity" tract, "unless faith is present or is conferred in baptism, baptism will profit us nothing."¹² In his "Large Catechism" he repeated himself by saying that "without faith Baptism is of no use, although in itself it is an infinite divine treasure."¹³

As Luther embarked upon the task of the evangelization of the baptized, he stressed the importance of faith in his 1519 sermon on baptism:

The judgment of God can endure no sin. Therefore there is no greater comfort on earth than baptism. For it is through baptism that we come under the judgment of grace and mercy, which does not condemn our sins but drives them out by many trials . . . Sin is altogether forgiven in baptism; not in such a manner that it is no longer present, but in . . . such a manner that it is not imputed ' . . . that we should call upon God's mercy and exercise ourselves in striving against sin, that we should even welcome death in order that we may get rid of sin. . . . Faith means that one firmly believes all this: that it establishes a covenant between us and God to the effect that we will fight against sin and slay it, even to our dying breath . . . So you understand how in baptism a person becomes guiltless, pure, and sinless while at the same time continuing full of evil inclinations.¹⁴

Endnotes

¹Martin Luther, "Ninety-Five Theses," *Luther's Works*, Volume 31 edited by Harold J. Grimm (Philadelphia: Muhlenberg Press, 1957), p. 25.

²Martin Luther, "Explanations of the Ninety-Five Theses," *ibid.*, pp. 83-89.

³(Martin Luther), instructions for the visitors of Parish Pastors in Electoral Saxony, *Luther's Works*, Volume 40 edited by Conrad Bergendoff (Philadelphia: Muhlenberg Press, 1958), p. 288.

⁴Wilhelm Pauck (ed.), *Melanchthon and Bucer*, Volume 19 of *Library of Christian Classics* (Philadelphia: Westminster Press, 1969), p. xix.

⁵Melanchthon, "Loc communes theologici," *ibid.*, p. 136.

⁶*Ibid.*, pp. 136-137.

⁷Large Catechism IV, 6. See T. G. Tappert (ed.), *The Book of Concord* (Philadelphia: Fortress Press, 1959), p. 437.

⁸Martin Luther, "von der heiligen Taufe

In vain we seek for peace with God

In vain we seek for peace with God

By methods of our own:

O Jesus, nothing but Thy blood
Can bring us to the throne.

'Tis Thine atoning sacrifice
Hath answered all demands;
And peace and pardon from the
skies

Are blessings from Thy hands.

'Tis by Thy death we live,
O Lord;

'Tis on Thy cross we rest:
Forever be Thy love adored,
Thy Name forever blest.

Isaac Watts
(from *The Hymnal*)

Predigten," *D. Martin Luthers Werke*, Volume 37 edited by Karl Drescher (Weimar: Herman Böhlau Nachfolger, 1915) 37:668.

⁹Luther, "Hauspostille 1544," *ibid.*, 52:662.

¹⁰Martin Luther, "The Babylonian Captivity of the Church," *Luther's Works*, Volume 36 edited by Abdel R. Wentz (Philadelphia: Muhlenberg Press, 1959), p. 58.

¹¹*Ibid.*, p. 59.

¹²*Ibid.*

¹³LC IV, 34. (*Book of Concord*, p. 440.)

¹⁴Martin Luther, "The Holy and Blessed Sacrament of Baptism," *Luther's Works*, Volume 35 edited by E. Theodore Bachmann (Philadelphia: Muhlenberg Press, 1960), pp. 34-35.

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(To be continued)

Ed. note: The above endnotes will not be reprinted in the second and third installments appearing in our next two issues. This article first appeared in *Our Compelling Need: Evangelization of the Baptized*, containing the 1982 ALMS Theological Lectures, published by Affiliation of Lutheran Movements, at the request of Association of Free Lutheran Theological Seminary.

Pastor Dasari to head India work



The World Missions Committee of the Association of Free Lutheran Congregations is pleased to announce that Rev. Bushana Rao Dasari has answered the call to serve as our On-the-Field-Director and Co-ordinator of our common work with the Bible Faith Lutheran Church in India.

Please place Pastor Dasari, Karuna, David, Paul and Esther on your prayer list. Your loving concern and encouragement is vital to them as they take hold of this new challenge to serve the Lord in India.

We invite you to be actively involved in the financial support of the Dasaris. Please mail your gifts to the World Missions Department, at AFLC Headquarters, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441.

Pastor Dasari will be leaving immediately for India to work with other leaders of the Bible Faith Lutheran Church in giving direction to the work and its expansion. His immediate responsibilities include meeting with congregations and national workers who desire to affiliate with our work in India, seeking out property and suitable facilities for the orphanage and church offices.

Pastor Dasari will be returning to the U.S.A. for a period of time later this year, during which he will be involved in the translation of various conservative Lutheran books from

English to Telegu. These materials will be used in the future for the training of national pastors.

Pray for the Dasari family as they remain in the U.S.A., at this time.

We trust God to open doors of opportunity to them. Our task is to support them with our means and our fervent prayers. We ask for your partnership as they obey God's call.

Eugene Enderlein
Director of World Missions

Those of you who have read a recent AFLC clergy roster have noticed the name, Rev. Edmundo Hassenteufel. Or perhaps you remember seeing his picture among the 1982 AFLTS graduates. But who is he? Where is he serving?

The soft-spoken Edmundo enthusiastically shares of beginning their work in Bolivia under the World Mission Prayer League, but becomes a man of few words when asked to tell about himself.

With their forefathers immigrating to Bolivia from Spain the Hassenteufels were reared in the traditional family religion, Roman Catholic. WMPL missionaries lived next door to the Hassenteufels and were used of God to lead young Edmundo to a saving faith in Jesus Christ during a 1952 VBS. Later as a teenager,

A long,

by Missionary George Knapp

For our rest during the school's winter vacation of July, 1983, Helen and I made a trip to the State of Rondonia. Vilhena, which is the first stop in Rondonia, is 1,600 miles from Campo Mourao.

On July 1 we boarded the bus for the first leg of the journey, a 1,000-mile ride to Cuiaba in Mato Grosso. That is a 24-hour ride.

We arrived there early Saturday morning and watched the drivers unload the personal belongings of several families who were making the trip in search of "greener pastures." There was even a davenport in the baggage.

Cuiaba is the point where you change from a deluxe bus to a rattle-bang one, or vice-versa, depending on which direction you are traveling. Helen and I decided to be deluxe and take the plane, to hop over the 600 miles of dirt road to Vilhena. (It is being asphalted and by September, 1984, it is to be finished.)

We also wanted to visit with missionary friends from our days in Rondonia, now living in Cuiaba. This was a pleasant rest and also a time to see their budding congregation.

MEET THE HASSENTEUFELS

Edmundo became active in the local mission congregation. As he developed into a youth worker, Sunday School teacher, and lay pastor, he realized the call of God lying convincingly upon him to go into full-time Christian work.

While working as a lay pastor in the Bolivian church he met Heide, a WMPL missionary. Heide was saved in 1956 through her Lutheran Church in Germany. Knowing her life was called to missions, she came to the

long journey

At 4:00 a.m., July 4th, we were up and out to the airport to catch the first plane, but what a line of passengers greeted us when we arrived! We had our tickets, so they put us on the second plane. By 8:30 we were in Vilhena, where daughter Karen, husband Carlos and Karla met us. What fun it was to see how Karla had grown!

Yes, speaking of growth, we found the town had more than doubled in size since we lived there. A new airport, a new bus station, two more schools and, of course, many houses have been added to accompany such growth.

We went there not only for a rest, but to work and get a brick wall up around the house so Karla could be 'fenced in.' She found all the holes in the old wooden fence and if there was no hole she made one! So it was right to work, but what about my work clothes?

We had sent several boxes of clothing from "Sala Dorcas" on ahead, including my work clothes. Thus, we were "lighter" for the plane ride and the boxes should have been there, but the agent said they hadn't arrived yet.

Carlos kept checking each morning

and afternoon and got various answers: "They'll come on the next truck" or "They've gone on to Ji-Parana" or "They're still in Cuiaba." This didn't make sense, so I called back to Cascavel, in Parana, from where they had been dispatched to try to locate them. I went back to the agent after the phone call and told him what I'd done. He picked up the phone and talked to someone, "Oh, don't tell me they are in Porto Velho!" That is 600 miles farther on! Our answer: "Locate those boxes and get them to us."

After noon lunch, Carlos went back to the agent's office and there were our boxes! That's fast work to get them from 600 miles away. Where had they been? Praise the Lord, they finally got to us!

Work proceeded, some visiting was done and we shared in Sunday evening preaching. Carlos and Karen had DVBS with some 66 children in attendance. Helen babysat Karla at home. All too soon it was time to return to cold Parana.

We planned to bring the rest of our personal belongings back from Vilhena where we had lived and worked for three years, so we took a bus all the way home. Tuesday eve-

ning at 5:30 p.m., we boarded the bus and on Friday at 12:15 a.m., we arrived in Campo Mourao. We were tired, but glad the 55-hour ride was safely over. If you want more detailed information about a bus ride like this, ask any of the FLY group of 1982. They know it's a *long, long journey*.



These three pastors, all members of the AFLTS class of 1971, were together for a recent mission conference at Green Lake Lutheran Church, Spicer, Minn. They are, left to right, Rev. Eugene Enderlein, World Mission Director of the AFLC, Dennis Gray, local pastor, and Yeddo Gottel, pastor of Morgan Avenue Lutheran Church, Minneapolis, Minn.



USA. After graduating from LBI and Concordia College in Moorhead, she was married. Together with her husband and two children, they made plans to leave for Ecuador as WMPL missionaries. Her husband's death did not deter Heide from continuing on with their plans to go to South America. Later the WMPL Board

directed her work to Bolivia. God had caused Edmundo and Heide's paths to meet.

After their marriage in 1978, they applied to the WMPL as a couple and were encouraged to attend AFLTS before serving in Bolivia. While attending seminary, Edmundo served a Spanish-speaking church in Minneapolis.

After his ordination at the Annual Conference last June, the Hassenteufels made final plans to depart for La Paz on July 16, with their children Charis—16, Christopher—13, and Melissa—3. Their initial goals are to possibly re-open a Lutheran seminary in La Paz which would serve two national churches and two Norwegian Lutheran missions, and also to establish a Spanish-speaking Lutheran congregation in a new area.

When talking of their mission one clearly senses a quiet but deep love for his people and a resolute conviction that they are going where God has called them. It was not surprising to hear Pastor Hassenteufel explain his life's verse from Luke 9:62, "No man, having put his hand to the plough, and looking back is fit for the Kingdom of God."

We in the AFLC are privileged to join in their work through prayer. Letters will reach them at this address: Casilla 266, La Paz, Bolivia, South America.

—Mrs. Wayne Hjerstad

"I am not ashamed of the good news. It is God's power to save everyone who believes it, the Jew first and also the Greek. It reveals God's righteousness as being by faith and for faith, as the Bible says, By faith you are righteous and you will live" (Romans 1:16, 17, An American Translation).

He's at Bible school

The kid stood alone in the driveway. It was a quiet night—a hot, humid, September night.

The kid was packing. He was loading up his car.

Time passed quickly. 6 p.m. 8 p.m. 9 o'clock. The kid shuffled in and out of the garage picking up tools, gathering the ones that he knew he would need.

He heard the noise and stopped. Three cars pulled in; three doors slammed shut; three visitors walked up.

The kid smiled. They were friends, and pretty good ones at that.

"We came to say good-bye," one of them said. The kid continued to smile. Silence.

It was a serious occasion. The kid was going to leave and they were going to miss him. It was over in a matter of minutes: a little small talk, a little laughing, a little shaking of the hands, a little not knowing what to say, and they said their good-byes and left.

Tonight was the night. Tonight the kid was leaving for Bible school, Association Free Lutheran Bible School.

The kid was tired of the old life, he said. He was tired of not growing spiritually. He was tired of being a chicken, he said, being too proud to witness, too proud to talk, too proud to stand out from the crowd.

He was a town kid, a nice town kid. But like many nice town kids, he had made his mistakes—he had rebelled (quietly, sure, but he had rebelled). Like many nice town kids, he was uncertain about the future—what school to go to, what classes to take, what to "go into." And like many nice town kids, he had to make a choice.

The kid chose Bible school. He wanted time. He wanted Bible. He wanted to grow.

Now, this dark September evening, it was time for him to go. Time to drive away. No big farewell, no celebration. Just a good-bye to Mom and Dad and some buddies.

He had cried, he said. He wasn't a kid who cried a lot, either. But he was thinking of all the other friends, all the non-Christian high school

buddies, the ones he loved, the ones who didn't know Jesus, the ones he was afraid to witness to. "I have never even said a word," he said. And he cried.

It was only one of many reasons why he chose to go to Bible school. He realized that he needed to take the time to study the Bible. He wanted to grow, he said. He wanted direction. He wanted to be courageous.

So all alone he left. Soon he was there in Minneapolis. Soon he was there at AFLBS, and once there, the kid joined 85 other students who also had decided to study the Bible, who also wanted to grow, who also wanted direction.

Now the kid sits in one of the Bible school classrooms. The kid studies the Scripture. The kid is finding direction. He's growing.

"I'm really glad I came here," he said. He meant it.

No, the kid isn't new. You know the kid—you've known him for a long time—for he has been to AFLBS many times over. You saw his face in 1966 when the school first opened. You saw his face 17 years later in 1983. And you'll see him next year, and the year after that, as the school continues to train, to nurture, to prepare the kid for a waiting world, to change the kid to be more like Jesus.

And it happens year after year, kid after kid, day after day, all by the power of the Holy Spirit through the Bible.

Look for the kid. You'll find him there.

Campus notes: First-year students at AFLBS this fall number 45. . . . Coming from the farthest away is Brazilian Lori Kriiger. Kriiger is the sister-in-law of AFLC pastor Yeddo Göttel. Pastor Göttel, also a Brazilian, currently serves Morgan Avenue Lutheran Church in north Minneapolis. . . . First-year student George Preciado stands as the oldest student at AFLBS this year. George, of Nogales, Ariz., is 33 years old. . . . When Paul Strand, a junior, came to Bible school this fall, he brought with him a legacy. Paul

Luther's influence

by Mike Burbach
Herald Staff Writer

What is the extent of Martin Luther's influence?

"I think the influence of Luther, either directly or indirectly . . . is such that we could say he has had a greater impact on the world than any other theologian since the apostles."

This is according to Robert D. Preus, one of the "other" theologians.

The occasion is the University of North Dakota's centennial and the 500th anniversary of Luther's birth.

Preus, president of the Concordia Theological Seminary in Fort Wayne, Ind., and a former area pastor, spoke about Martin Luther's influence Sunday afternoon, Sept. 18, in the Chester Fritz Auditorium at UND.

That broad influence, however, is waning, Preus said. "But then maybe so is the influence of Christianity."

Preus made that comment to the only person in the audience to respond when Preus asked for questions or comments. That person asked why, if Luther's influence is so great, do so few Americans read their Bibles?

None of the thousand people at-



Dr. Robert Preus

is the seventh Strand child to attend the Bible school. He follows Ron, Elaine, Dennis, Duane, Jean and Joyce, all of whom are AFLBS graduates. The Strand family owns a farm near Abercrombie, N. Dak. . . . Making up the Bible School faculty this year are: Kenneth Moland, AFLBS dean, Francis Monseth, Robert Lee, Laurel Udden, Eugene Enderlein, Beverly Enderlein, Philip Haugen, and music director Donald Rodvold.

—James Lyell Johnson

wanes, Preus says

tending Preus' address chose to follow up on Preus' observation.

The make-up of the audience may have testified to Preus' observation that the influence of Christianity is waning. The average age was probably 50 or 55. Few young people came out to hear one of the leading figures in the Lutheran Church speak about Lutheranism's namesake.

Preus holds doctorates in philosophy and theology. He's studied at many different universities, including Harvard, the university of Edinburgh in Scotland and the University of Minnesota. He's written books and scholarly articles. He's also the father of two of Grand Forks' Lutheran pastors—Klemet Preus of Wittenberg Chapel and Rolf Preus of First Lutheran Church.

While Luther's influence was the topic of discussion, the influence of

27 years of teaching wasn't lost on the form of Preus' address.

He proceeded according to a brief outline he presented the audience at the outset. Preus' discussion included these areas of Luther's influence: 1. politics; 2. theological or doctrinal matters; 3. matters of Christian life in general.

Politics. Luther's doctrine underlies the philosophy of separation of church and state written into the U.S.

OUR MISTAKE

Some issues previously we gave an incorrect date for the Bible Sunday to be observed in this Year of the Bible. It will be Sunday, *November 20*, not the 27th, although congregations are free to use another Sunday

Personalities

Please make this correction in the address for **Rev. and Mrs. Wm. Moberg** at Astoria, Ore. 97103. The Route number should be 6 instead of that which was given in a recent *Ambassador*. The box number is 152A. Pastor Moberg is the head supervisor at the Lewis and Clark Christian Academy in Astoria and Mrs. Moberg (Pauline) is teaching kindergarten. The academy enrolls 90 students currently.

New address for **Rev. and Mrs. John Kjos** is Wilderness Camp (an AFLC facility), Route 2, Lake Park, Minn. 56554. Pastor Kjos recently served the Cumberland, Wis., parish (Section Ten and Bethany). His future plans are unknown at this time.

if preferred. However, most will be using November 20th for the observance.

LORD, THY WORD ABIDETH

Lord, Thy Word abideth,
And our footsteps guideth;
Who its truth believeth
Light and joy receiveth.

When our foes are near us,
They Thy Word doth cheer us,—
Word of consolation,
Message of salvation.

When the storms are o'er us,
And dark clouds before us,
Then its light directeth,
And our way protecteth.

Who can tell the pleasure,
Who recount the treasure,
By Thy Word imparted
To the simple-hearted?

Word of mercy, giving
Succor to the living;
Word of life, supplying
Comfort to the dying!

O that we, discerning
Its most holy learning,
Lord, may love and fear Thee,
Evermore be near Thee!

St. Cyprian
(The Church and
Sunday School Hymnal)

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PS Form 3526
July 1981

(See instructions on reverse)

(Page 1)

PREUS . . .

Constitution, Preus said. That separation, Preus said, is better termed a "distinction." Lutherans are members of a civil society and a sectarian society, with allegiance to both. The missions of the church are distinct from the missions of civil government.

Luther believed that government was a blessing and authority was to be respected. "Luther had a great respect for the state, and for civil rulers, even if they weren't the best, the most competent," Preus said.

But at the same time, Preus said, "In no way was Luther somebody who just sat by and allowed rulers to abuse their subjects."

Luther was not a pacifist, and he believed that citizens should fight to protect their country. He believed to take arms for the faith was wrong, however, Preus said.

Also, "Lutheranism doesn't dogmatically state that one form of government is better than another."

Theology and doctrine. "Just plain Gospel preaching," is a major legacy of Luther, Preus said. Luther was "a master of preaching and propagandizing through the written Word."

Atonement—the notion that "it cost God something to save us," through Jesus Christ—is heavily emphasized by Luther, Preus said. And the Lutheran doctrine of justification by faith—not by good works or love—is central in Luther's influence.

Also, Luther believed with certainty in the "pre-importance of teaching the Gospel in all its truth and purity."

"Suffice it to say that there are hundreds of citations to show that he regarded Scripture as the Word of God," Preus said."

Christian life. For Luther, faith was trust in God, Preus said. And "a sanctified life, a life of good works, flows from the faith."

Marriage is a divine institution, and children divine products, Preus said."

Luther's influence shows in more tangible areas, such as hymns, and their importance in the Lutheran service, Preus said. Luther's translation of the Bible made what he believed to be the Word of God accessible to the common person, and a similar at-

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It was a return to the eternal foundations, a revival and restoration of apostolic Christianity, a regeneration. It established a church in which again, as in apostolic days, precious things were spoken, and in which a blessed people freely communed with its God; a church which, conservative in spirit, retained of the stately ritual grown up in the course of ages whatever was consonant with Scripture; a church which, tenacious of the liberty of God's children, declared the congregations to be seats of authority, defined its independence from the State, and in time of need accepted the guidance of princes only as that of prominent members of the church, pronounced the form of church government a matter of Christian liberty, and forbade binding men's consciences with human ordinances as of like force with divine

titude toward liturgy and education aided his evangelism.

Luther's "Catechism" is a major part of his legacy, Preus said.

"If there's anything like Lutheran unity today it's been accomplished more by that little book than by all the negotiations in the past 400 years."

the *Grand Forks*,
N. Dak., *Herald*

commands; a church which by proper use of the office of keys segregated offenders from the flock, which taught its members to honor hearth and home above the cloister of the celibate, to obey civil magistrates, and to regard labor in ordinary callings as of greater glory than monkenery, and which in a thousand ways was an unmeasured blessing to the social, political and intellectual life of mankind. The Church of the Reformation was built, in essential conformity with the Apostolic Church, on the only and final oracles of God. Other foundation can no man lay. Beyond that it is not safe to go.

C. Abbtmeyer

LUTHER AT WORMS

Luther at Worms, standing before the emperor and political and ecclesiastical dignitaries, with his Bible in hand, and refusing to recant unless he was convinced by the Word of God, affords a most inspiring of both physical and moral heroism. No wonder Carlyle regarded this scene as one of the most epochal events of all time, and declared that the whole history of the world would be different, if the monk of Wittenberg had not stood undaunted before that tribunal.

L. S. Keyser