



Steadfast

In the Word and Faith



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What Luther Says About Mohammedanism



To Fight Mohammedanism, Circulate the Koran. I am convinced that nothing more irksome and harmful could possibly be done to Mohammed or the Turks (more than with all weapons) than the publication among Christians of their Koran. By reading it Christians may see what an utterly accursed, shameful, wretched book it is — full of lies, fables, and all abominations. . . . Therefore my kind and Christian petition to you, my gracious and dear sirs, is: Be pleased to allow this book freely to circulate, without hindrance, for the glory of Christ, for the good of Christians, for the harm of the Turks, and to the disgust of the devil.

W Br 10, 162

A Deadly Similarity. If you compare the Turk with the pope, you find them very dissimilar. They want to be so. But they do agree in their opposition to Christ and in their desire to have this doctrine [of justification by faith] abolished. —SL 5, 153

Everything Basically Christian Denied. Mohammed (A. D. 570-632) denies that Christ is the Son of God, denies that He died for our sins, denies that He rose again to bring us to life, denies that through faith in Him sins are forgiven and we are justified, denies that He will come as the Judge of the living and the dead — though he does believe in a resurrection of the dead and a day of judgment — denies the Holy Spirit, and denies His gifts. By these and similar articles the conscience must be fortified against the rites of Mohammed. By these means his Alcoran must be refuted. — SL 14, 304 f

Religious and Immoral Abominations. Note that under this pious guise of the Turks lie hidden — nay, not hidden — so many monstrous, horrible abominations. Not only do they deny Christ, but they also blaspheme Him and put Him to shame with His blood, death, resurrection, and with all the good He has done the world. Their Mohammed they place over Him, thereby also blaspheming God the Father and honoring the devil in the place of God. Then, too, they are such bloodhounds, shed so terribly much blood, and commit murder in so many countries that the world has never heard the like of it. Besides, they practice such Italian and Sodomitish un-chasteness that it cannot be spoken of before decent people; and this they do apart from the fact that they think nothing whatever of marriage. —SL 20, 2187

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Devotion — Joshua Chapter 1:5–9

Joshua Assumes Command of Israel

v. 5. *There shall not any man, be able to stand before thee, all the days of thy life. As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.*

v. 6. *Be strong, and of a good courage; for unto this people shalt thou divide for an inheritance the land which I swear unto their fathers to give them.*

v. 7. *Only be thou strong and very courageous, that thou mayest observe to do according to all the Law which Moses, My servant, commanded thee. Turn not from it, to the right hand or to the left, that thou mayest prosper.*

v. 8. *This book of the Law, shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shall make thy way prosperous, and then thou shalt have good success.*

v. 9. *Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord, thy God, is with thee whithersoever thou goest.*

Joshua is about to embark on one of the greatest expeditions of conquest ever – wresting the Promised Land from the hands of the Canaanites and establishing an entirely new country. Think of the doubts that must have passed through his mind – remember, he was one of the twelve spies who had reconnoitred the land in the time of Moses. He had seen it, and the formidable nature of its inhabitants, with his own eyes.

Will the people accept me as leader, having followed Moses for forty years?
Will they faithfully follow me into a land of fortified cities, of feared warriors, of colossal giants? Under Moses they had balked at the idea and rebelled.

How are we going to cross the Jordan, then believed to have been in the flood season? If we can somehow get across, what if we are defeated? There will be no escape.

What about the Lord? Is He with me? What does He want me to do?

And then the question so many ask today: What is God's will? If only He would give me a sign. Yet our text answers all of Joshua's worries; indeed, contained in these words is the answer to all of our questions. Do you want to know what God's will is for your life? Do you want to know what God wants you to do? In our text is the answer: two small words, trust and obey.

How do we, like Joshua, conquer?

1. Trust: 'As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.'

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2. Obey: 'This book of the Law, shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shall make thy way prosperous, and then thou shalt have good success.'

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3. Victory: 'There shall not any man, be able to stand before thee, all the days of thy life.'

Jehovah, the Lord, had chosen the Israelites, not from any merit of their own, but solely because of

His grace, to be a royal priesthood, a people specially chosen, to be unique recipients of His

grace and mercy. Alone for the sake of His mercy He called them, saved them from the slavery of Egypt, preserved them through the dangers of the wilderness, guiding them all the way with the Pillar of Cloud and the Pillar of Fire.

Obstacles block Israel's progress into the Promised Land – the Jordan River, formidable fortified cities, mighty, fearsome armies, determined adversaries. Well might Joshua have trembled in fear! And yet, **'As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.'**

The Lord, Who was with Moses, had defeated Egypt. Could He not lead Israel to victory against the Canaanites?

'As I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee.'

This was the secret weapon of the Israelites – God was with them. How were they to defeat their enemies, overcome impossible odds? God was with them. How was Joshua to lead his people, emerge victorious? God promised to be with him, as He was with Moses.

So now we must ask, 'How was the Lord with Moses?'

The Lord had been with Moses in that, despite his many sins, God called him to true faith in Christ, assuring him of the forgiveness of his sins through the blood of the promised Messiah. Not only was Moses called to the faith, through the holy Sacrament of circumcision, but the Lord then graciously preserved him in the one true faith. Likewise Joshua, as a true child of God, was assured of the Lord's gracious presence in the forgiveness of his sins, preservation in the faith, and the glorious hope of eternal life.

With his sins forgiven, Joshua had no need to fear death. With his sins forgiven, death would be but the doorway to life eternal in the presence of God in heaven. With Paul he could shout in triumph (1 Cor. 15:55-57):

'O death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.'

Jesus **'was delivered for our offenses, and was raised again for our justification.'** Romans 4:25.

'Because I live, ye shall live also,' John 14:19.

*He is risen! He is risen!
Tell it with a joyful voice;
He has burst His three days prison,
Let the whole wide world rejoice:
Death is conquered, man is free,
Christ has won the victory.*

Do we have any reason to fear death?

So why fear?

Joshua, alone with Caleb, had grown up in Egypt, had seen the wonders God had performed there. Joshua had seen God's power and His victory over the Egyptians, both in the plagues and their ultimate destruction in the Red Sea. Joshua had seen the pillar of cloud and the pillar of fire with which God had led the Israelites through the wilderness. Joshua had seen and eaten of the manna with which God had fed His people. Joshua had heard the terrifying voice of God proclaiming His Law at Mount Sinai, and spent forty days on the mountain, lower down than Moses. Joshua now stood, overlooking the land promised to the Israelites.

God honoured all of His promises of victory in the past. God assured Joshua of victory in the future. So why fear?

'Certainly I will be with thee', God had told Moses at the burning bush. God promises Joshua this same presence—**'for the Lord, thy God, is with thee whithersoever thou goest.'** He could sing in confident faith:

*I need Thy presence every passing hour;
What but Thy grace can foil the tempter's
power?
Who like Thyself my Guide and Stay can be?
Through cloud and sunshine, Oh, abide with
me!*

Every step he took, he had no need to fear. He could be ambushed at any time by Canaanites, but Joshua had been promised God's abiding presence. God would never leave nor forsake Joshua. So why fear?

To the Christian, all fear is false. It may appear real, in moments of weakness, but what truly does the Christian have to fear? Let us learn from Joshua not to fear, but to trust.

*I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting, where grave thy
victory?
I triumph still, if Thou abide with me!*

Christ has conquered all our enemies — sin, Satan, and our flesh. He has triumphed over them, completely subduing and humiliating them.

'For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?' 1 John 5:4, 5.

Christ has promised, even given, us the victory. So do we need to fear our enemies?

—TJW.

Following the Biblical Faith of our Fathers

(Translation of old Orthodox Lutheran Works)

FORMATION OF THE ELCR WAS MOTIVATED BY REVERENCE FOR GOD'S WORD.

Not because of an argument with other pastors, nor to be stubborn, nor because of pride but because of **reverence for God's Word** our Federation was formed with merely 108 souls scattered over large distances with only one pastor. At our first convention on January 15, 1967 the Federation Chairman, Brother Hector Winter, declared: 'On that date (May 29, 1966, BLW) we met here in Kilkivan to form the abovementioned Federation (ELCR, BLW) in order that we, **with the help of God, might retain for ourselves and for our children God's Word in its truth and purity, both in the area of doctrine and practice.**' This is the true reverence for God's Word which was **not shown** in general by the leaders of our former ELCA, which **tolerated double talk statements, which allowed for disagreement in doctrine and which permitted errors in God's Word.** How do we stand? Are we showing **this reverence for God's Word** which our early founding fathers did in separating from a sinful UNION and which God, in His grace, desires of us to show at all times, especially, today?

As we reflect over the past 50 years let us, in the power of Christ's death and resurrection, always



keep before our eyes and in our hearts the words of **Isaiah 66:2**, 'To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word.' An excellent expanded translation of this verse according to the Hebrew reads: '**To this true Christian I, the LORD, will look upon graciously with My favour and blessing, even to him who is humble, contrite and submissive in spirit and who with sacred reverence trembles at My Word.**'

WHAT IS GODLY FEAR OR REVERENCE?

Only a **true Christian** can show **Godly fear or sacred reverence to God's Word.** An unbeliever either does not care for God's Word and wants to live as his desires move him or when faced with the responsibility of his sins before God he becomes **terrified** as with the Jailer at Philippi (Acts 16:29,30). **Godly fear or sacred reverence to God is produced by faith and is a fruit of faith.** To the true Christian **God's Word is 'Holy Ground'.**

Godly fear or sacred reverence to God's Word is that state of heart and mind moved by Christ's sacrifice on Calvary, produce by the Holy Spirit through the Gospel, which **impels** the true Christian to show **such sacred awe for God** that since the Lord and His Word are the **most important treasure He cherishes and values, and since he reveres and respects the Lord,** he holds Him in the highest regard so that **in his heart and life, he hates what God hates, he loves what God loves, he dreads to depart from even the slightest word of the Bible.** He does not want to offend His Lord who is so precious to him; he **seeks with the greatest eagerness to love and to apply in His life everything that His Lord teaches, NOT** to be saved by such works, but because he cannot show His appreciation enough for having been redeemed by Christ's holy precious blood and innocent suffering and death (Ps.130:4).

This is the sacred reverence which **Dr. Walther** urges when he says: 'God requires, not only that we love His Word, but also that **we tremble at it,** that is, that we sincerely **dread to deviate from a single letter of the divine Word,** that we **do not dare to add anything to it or take anything from it.** We are to be ready to shed our blood rather than yield a tittle of God's Word.' (*Walther Law and Gospel*, pages 88,89).

This is the sacred reverence which **Luther** desires of every Christian when he states: 'Let him (the true Christian, BLW) **never doubt** the fact that the Scriptures set forth nothing but the words, works, judgments, and deeds of the sovereign divine Majesty, Omnipotence and Wisdom, **no matter how ordinary they may seem to us....**For this reason **put away your arrogance and presumption and regard Holy Scripture as the highest and holiest sanctuary, as the richest mine, which can never be fully exhausted,** in order that you may learn that divine wisdom which God there sets forth so simply and plainly as to mortify (put to death, BLW) all pride.' SL. XIV, 3ff).

HOW IS IT SHOWN?

Sacred reverence to God is shown (1) by treating the holy Bible as such a **sacred Book** that there are no errors or mistakes in it, but the **absolutely true Word of God**; (2) by gladly **studying and learning the Bible** diligently just as Mary, the sister of Martha was absorbed in the word of Jesus; (3) standing up for God's Word and **defending it** and never allowing it to be corrupted by error; (4) coming to hear it in its truth and purity in **publicly worship**; (5) seeking to show **in our lives** how precious the truths of the Bible are; (6) maintaining the **training of faithful pastors** for the Office of the Ministry to continue teaching God's pure Word in these evil days.



Dr. Walther showed this wonderful spirit of **sacred reverence to God** which we should in faith imitate: **'Whenever I have my Bible under my arm, I regard myself as extremely rich; for in this holy Book God speaks with me.'** May we ever show this spirit of **sacred reverence to God's Word** as is stated in this hymn verse:

Dear Jesus, grant that ever
Thy sacred Word I love,
And let it teach and guide me,
Give comfort from above.

Why still the Division?

(Continued from March-April **Steadfast** 2016.)

[By **Dr. W. Janzow**¹, the General President of our former ELSA (Evangelical Lutheran Synod in Australia); Taken from **'The Australasian Theological Review'** (1931-32) where he points out the **real differences between our old church and the UELCA** (United Evangelical Lutheran Church in Australia) which were **never settled** before the Union in 1965 and were **cunningly compromised with clever double talk in the Theses of Agreement.**]



Rev. Wm. Janzow, D.D.

THESIS ONE: It is God's will that we Christians in matters of faith adhere firmly, steadfastly to the pure doctrine of God's Word in all its parts in word and actions. That is crucial for us.

The False Doctrine Of The United Church²

UELCA Theses 3 on the Doctrine of Inspiration

Thesis Three reads: **'This does not exclude the presence of irregularities attached to the outward form of God's Word, due to the fact that the Holy Ghost spoke through holy men to whose human imperfections He condescended to accommodate Himself. This applies especially to the present-day text corrupted by copyists and other adverse circumstances as well as to translations based on the aforementioned text.'**

Hence, with our judgment³ of the Second Thesis, we were not on the wrong track; for this Third Thesis only **confirms** our fears. It deals with the written Word of God in the Bible. It ascribes

¹ Dr. W. Janzow (1875-1949) graduated from the old Missouri Synod Concordia St. Louis Seminary in **1900**. After serving congregations in America he served the Adelaide congregation in South Australia from 1907-1945. He was President of the South Australian District from 1913 to 1923 and General President of the ELSA from 1923 until 1941. In 1934 the St. Louis Seminary awarded him the Doctor of Divinity.

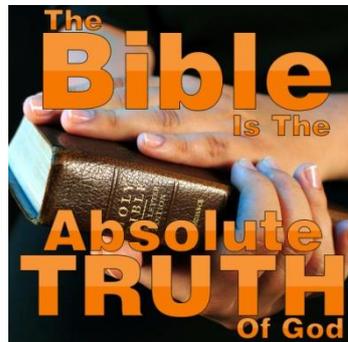
² Another name by which the UELCA (United Evangelical Lutheran Church in Australia) was known in those days.

³ That by making a **false distinction** between "**those words which the Holy Spirit originally inspired**" (which contain no error) **and those words which the holy men of God have written** (in which the UELCA claims are

'irregularities' to the '*outward form*' (of the Bible) and seeks to explain *why* these are '*attached to the outward form of the Word*', yet in spite of this they claim that '*no errors are contained in the Word as originally inspired by the Holy Ghost*'⁴. This of course relates back to what was earlier stated in Thesis Three 'that the Holy Ghost spoke through holy *men*' and that the Holy Ghost '*condescended to accommodate Himself*' to these human imperfections.

How remarkably reasonable, how extremely pious that sounds if a person in this matter was not dealing with the *originally written text* by the holy writers! But in this thesis it is exactly to this original text (of Scripture) that one wants to attribute '*irregularities*'⁵; for the words: '**This applies especially to the present-day text**' -- allegedly -- '**corrupted by copyists,**' unmistakably show us that this judgment of censure and the disparagement⁶ (of the Scriptures) in line one (by the use of 'irregularities') is connected with '**the outward form of (the originally written) Word of God. This is absolutely terrible!**

Admittedly, those who formulated the thesis do not reveal to us here what the nature of the mysterious vermin are which they with their modern ingenuity want to have detected in the '*outward form*' of the Word of God. Also they very carefully avoid bringing up any particular word of Scripture which justifies **their impertinent⁷, audacious⁸ and downright blasphemous criticism of God's Word.** However, rather than being guilty of such '*irregularities,*' Holy Scripture demands for itself, even in those things which refer to its '*outward form,*' **the requirement of perfection⁹.**



In regard to the **divine inspiration of Scripture**, not only with regard to its thoughts, but also with regard to its **individual words as they have been written in their particular order in the Bible it also cannot indeed be anything but perfect**; for together with its **divine origin**, Holy Scripture has been given at the same time its '*outward*' God-ordained '*form,*' **completely free of 'irregularities.'** However, whoever seeks to ascribe '*irregularities*' to the Scriptures, **violates the majesty of the divine Word, strongly criticizes the Holy Spirit,**

the Author of this '*outward form,*' yes, betrays all too clearly with whom he went to school¹⁰. For it is no longer a secret that modern, unbelieving theology¹¹, especially in Germany, has made the denigration¹², the criticism and dismemberment of the holy Book of all books as its life's work in the visible church.

many irregularities and errors) thesis two conveys by **vagueness and ambiguity** the essential point of modernistic unbelief, as is also evident from the next thesis, which is closely connected to this second thesis.

⁴ See Thesis 2.

⁵ A double talk word for "errors".

⁶ This criticism of Scripture by claiming that it has "irregularities" or errors reveals that one does not reverently value it in every word in the original text as God's Word.

⁷ Total disrespect for God's Word.

⁸ Recklessly bold defiance of God's Word.

⁹ **Dr. F. Pieper** correctly explains this: "**But Scripture teaches perfectly whatever we need to know to obtain eternal life.** It says concerning 'the Holy Scriptures' (2 Tim. 3:15) that they '**are able to make thee wise unto salvation through faith which is in Christ Jesus.**' **Not only for Christians in general is Scripture a sufficient source of knowledge, but also for the teacher of the Church, who is perfect** (ἄριστος = complete, BLW) through Scripture; he is 'thoroughly furnished,' **fully equipped** for his duty, '**for doctrine, for reproof,**' etc., and **so perfectly equipped that he is strictly commanded to continue in the words of Christ, which we have in the words of the Apostles (John 17:20), and not to take the liberty to change or add to these words** (John 8:31–32; 1 Tim. 6:3 f.; 2 Tim. 1:13; Rom. 16:17; Gal. 1:6–9). It is certain, then, that the Scriptures, in order to attain their purpose of making men wise unto salvation, **do not in any way need to be supplemented with any outside material, be that tradition, church decrees, Pope, the experience of the theologian, science, or what not.**" (Christian Dogmatics I, pages 318,319).

¹⁰ What **Janzow** means is: if we believe and teach that the Bible contains errors, this shows that we were taught by false teachers who held to the same and belong to the same liberal group or school.

¹¹ Which rejects practically all of the doctrines of the Bible, especially the **verbal inspiration and absolute inerrancy of Scripture** as well as **justification by grace through faith in Christ** without the works of the Law.

¹² Means to "criticize in a derogatory manner and to belittle its importance."

Truly, the destructive, all-corrosive influence of this domineering **master school mistress**¹³ clearly emerges in this third assertion of those who drew up this thesis that these '*irregularities attached to the outward form*' of the Word of God occurred as a result of the fact that '*the Holy Spirit had spoken through holy men*' and to which '*He condescended to accommodate Himself.*'¹⁴ Even the modern Bible critic has also shied away from making the Holy Spirit directly responsible for the alleged '*irregularities*'; he himself has observed how completely outrageous and blasphemous such a judgment would be. It is the same with the writers of Thesis Three. It is their serious concern to **remove from the Holy Spirit** the responsibility for these (spiritually) fatal '*irregularities*' and to charge **His human instruments through which He has spoken** (the holy writers of the Bible) alone with the supposed blame.

(ATR, 1932, pages 7,8. To Be Continued; italicised emphasis is Janzow's; some paragraphs shortened. Next Time Dr. Janzow continues to deal with the UELCA's Thesis Three on the Doctrine of Inerrancy.) BLW

THE BEGINNINGS OF THE ELCR

by Ben Jeffers

Pastor Cheney, who served Gympie Parish for a couple of years, was poor in doctrine which demonstrated the poor standard in training at Concordia Seminary.

About 1964, after a number of problems with Pastor Cheney with regard to doctrine and behaviour, the Congregation at Woombye sought intervention by President Noack who arranged for Pastor Cheney to receive a call elsewhere; which he accepted and so we (the Woombye Congregation) were left with no pastor.

We, particularly Dad, recognised that the Gympie Parish needed a pastor with high doctrinal standards to indoctrinate our members in the Orthodox Lutheran teachings contained in God's Word. Dad (Harry Jeffers, Ed) knew Pastor Kleinig, and had a high regard for him and his doctrinal standard, and at a subsequent call meeting with Pastor Noack a Call was extended to Pastor Kleinig who was stationed at Gatton at the time. Pastor Noack prepared the Call document to cover congregations Maryborough, Gympie, and Woombye and without our knowledge (this was not mentioned at the Call meeting) starting a mission congregation at Bundaberg. Pastor Kleinig declined the Call. At a second Call meeting with Pastor Noack the Call was again extended to Pastor Kleinig with the deletion of Bundaberg and this he accepted. This was about mid-1964. Pastor Kleinig started his work with a series of Catechism sermons and also Bible studies, which were extremely interesting and beneficial as much of this had not been covered in proper doctrinal depth before.

Prior to this, doctrinal discussion between the ELCA and UELCA had been going on for a considerable time with the view to amalgamation. Initially the meetings would begin without prayer but eventually the ELCA gave way, leading to a change to their position on church fellowship and also starting the push towards a union of the two synods. In 1965 a general convention was held in Toowoomba and a majority vote was passed in favour of the union between the ELCA and UELCA. This resolution went back to the congregations for their decision on whether they would join the union. A debate was held in Gympie where Pastor Kleinig debated against the union with the President of the Queensland District of the ELCA, Pastor

¹³ The German is "**Lehrmeisterin**" which means a **female master teacher who dominates and significantly influences the life of someone else**. Between **Sigmund Freud** and **Anna von Lieben** there existed "an extraordinary intensity of mutual infatuation." Of all his many hundreds of patients a half a century later Freud would remember her "as having been nothing less than his teacher --- his '**Lehrmeisterin.**'"

Modern liberal theology which attacks the Bible as containing errors is here described as **an alluring temptress, attractive to the flesh, instructing and demanding that its own false authority be obeyed, but which is destructive both to the Bible and the Christian faith.**

¹⁴ What **Janzow** means is: By claiming that there are "*irregularities*" (errors) in the wording of the Bible, Thesis Three is claiming that the Holy Spirit is not to be blamed for this, but the **fault lies with the men** through whom He wrote the words. They made mistakes because they, with their poor education and knowledge, etc., did not know any better. This is how false teachers like **Pahl** and **Habel** deny that there was a real Garden of Eden, a real Adam and Eve and that a snake spoke to Eve (Genesis 2 and 3) and still claim that the Bible is the Word of God.

But the **Bible teaches** that the Holy Spirit caused these holy writers to write **every word in Scripture**, making every word of the Bible **the word of the Holy Spirit**. Hence to say that there are "*irregularities*" means the same as saying that there are errors in the Bible. **It is saying that the Holy Spirit is guilty of causing these errors**. This is both blasphemy as well as destructive to the Bible and to the Christian faith.

Noack, and the General President of the ELCA, Pastor Koehne. This debate brought out all the more clearly the reasons why the union was NOT Scriptural and NOT based on the pure Word of God. Pastor Kleinig argued that the Open Questions principle and the differences in the doctrine of Church Fellowship between the two synods should be settled BEFORE the union, not after as was proposed.

All the congregations of the Gympie parish, with the exception of Woombye, voted in favour of the union. Pastor Kleinig severed fellowship with the ELCA and so was left without a parish and returned to live at the home he owned in Kingaroy. The Woombye congregation, although they voted against the union with a majority, were left without a church body and together with other individuals from other congregations, namely Kumbia, Murgon, Maryborough and Gympie, left the ELCA and appealed to Pastor Kleinig to serve them. A gathering at Kilkivan was held to discuss the issue and it was unanimously decided to form a new church body. A committee was formed with representatives from each of the five areas to draw up a constitution with the assistance of Pastor Kleinig. On May 29, 1966, the first Constituting Convention was held in Kilkivan at which the Evangelical Lutheran Congregations of the Reformation (ELCR) was formed. This was a blessed day. We were Scripturally united in our endeavours to keep God's Word in its truth and purity for ourselves and our children. A council was formed with representatives from each congregation to attend to matters relating to the running of the Federation. Pastor Kleinig had been in contact with Pastor Romoser of the LCR in America and the ELCR constitution was based upon one from the LCR.

The initial positions in the ELCR included an administrator and co-adjutor which was later changed to Chairman and Vice-Chairman respectively. Pastor Kleinig was conducting 3-weekly services in the areas of Kumbia/Murgon, Woombye/Gympie/Maryborough and then Dalby/Toowoomba. At the inaugural meeting fellowship was sought with the Lutheran Churches of the Reformation (LCR) in America. As a part of this affiliation, monies were set aside to support a mission in Nigeria, but as this never went ahead the money was used by the LCR for missionary purposes at its discretion.

Early Federation Activities

A circulating library of sermon books was set up to be available to the congregations but eventually a number of books were available to the congregations so this was no longer necessary. Pastor Kleinig had his travelling expenses reimbursed, rather than receiving an annual salary.

It was soon realised that Pastor Kleinig could not carry on without help due to his age. Enquiries were made of the LCR for suitable support to Pastor Kleinig in his duties. Council meetings were held regularly and the council sought the assistance of a second pastor who must be sound in doctrine, specifically Law and Gospel rightly divided and especially the doctrine of Church Fellowship, and prepared to undergo any necessary instruction and correction. The suggested location for a Call was to the Maryborough, Gympie, and Woombye areas. Information was received of a new graduate who was sound in doctrine, ordained into the ministry, was suitable for a call, and did not have a position. A Call was agreed upon and it was issued to Pastor Keith Hunter who accepted it and with financial assistance for passage from the LCR he moved to Australia. Prior to Pastor Hunter's arrival much discussion was held with regard to his stipend, provision of a car, travelling allowance and other remuneration details. Of interest – the approximate cost of a new Holden or Falcon was \$2,400.00 and running costs were estimated at 25 miles to the gallon at 40c per gallon (40kms/4.5L @ 10c/L)! Application was made to the National Australia Bank for a loan (approx. \$4000) for the purchase of a manse (valued at approximately \$7,000) in Gympie for the new pastor.

With the additional pastor two parishes were formed: Gympie, Maryborough and Woombye (also Brisbane) to be served by Pastor Hunter and Kumbia, Murgon and Dalby/Toowoomba to be served by Pastor Kleinig. On Friday, 11th July 1967 Pastor Hunter arrived in Brisbane with his wife and child and was met at the airport by Pastor Kleinig, the members of the council and other church members. Until suitable accommodation could be acquired for him he stayed for a short time with Pastor Kleinig in Kingaroy. On 23rd July 1967 Pastor Hunter was installed as a Pastor of the ELCR at Woombye with the prayer that the Lord of the Church bless the Hunter family, that the Word of God be proclaimed by him in its truth and purity and that it bring forth much fruit.

At the 1968 convention it was decided to print Dr Nickel's Essay on Church Fellowship and 1000 copies were to be printed, this was later reduced to 500 copies. A two-day convention was proposed but rejected and instead it was decided to hold a Fellowship day in the middle of the year. This practice has continued up until today. Now Fellowship Day (such as today) is held in the first half of the year and Convention held in the second half of the year. Also at this Second Annual Convention of the ELCR it was decided that sermons be taped for distribution amongst members as demanded. This is again a practice which is still

continued today, one which provides many valuable resources to not only members of the Federation near and far but also for missionary work.

In October of 1967 a special convention was held in Kingaroy to discuss the matter of Incorporation. It was decided to seek Incorporation under the Religious, Educational and Charitable Institutions Act, 1861-1967, which in due course was granted. Also registration as marriage celebrants was sought for both pastors and in due course was also granted.

The formation of a Luther League was proposed in 1967 and a constitution drawn up under the spiritual guidance of Pastor Hunter. One of the first Luther League camps was held at the Jeffers farm in Woombye. I remember it clearly...in a vague sort of a way! The boys camped in the old packing shed and the girls in the house. For entertainment we all piled onto the old Chev truck and drove down the creek for a paddle and a hard slogging walk up the creek to the waterfall. Bible studies were held and thoroughly appreciated for the spiritual strengthening received.

On another occasion at a Luther League camp in Maryborough (there would have been only about a dozen or so Luther Leaguers at this time) we stayed at Noel Priebbenow's house and a small cyclone came across Hervey Bay at the time and caused a lot of flooding and damage. There was a blackout for a number of hours – all on the first day of the Luther League gathering! The next day Noel Priebbenow took us all down to Hervey Bay in his bus for the day. On the way we had to drive through water in a few places. In one particular spot there was a huge log in the middle of the road and all the young gents on the bus got off and with grunting and groaning rolled this log off the middle of the road. It was an enjoyable day at the beach as the cyclone had completely passed.

Camps were held at Kingaroy on a few occasions and even in Hervey Bay where we stayed in a youth holiday centre. Many enjoyable times were spent together and the bonds of fellowship were strongly forged and eventually resulted in a number of life-long partnerships (marriages!). Luther League camps today are held more frequently and more organised but with as much enjoyment and strengthening of bonds with fellow Christians.

The Lord has blessed our Federation with God's Word in its truth and purity, the Law and Gospel rightly divided, and the firm foundation of Jesus Christ as our Saviour and Redeemer, for which we must be eternally thankful. We as a church body are one of the most fortunate groups in this country as God has granted us the pure preaching of the Word. It is critical that our young people understand that they are custodians, now and in the future, of the Word of God and with God's help that they keep it in its truth and purity. May the Lord continue to grant us Pastors that hold firm in the faith as clearly presented in the inspired Holy Scriptures. We give heartfelt thanks to our Pastors for faithfully carrying out the work entrusted to them.

Let us remember the words of the Lord in Revelation 3: 10,11. 'Because thou has kept the Word of My Patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold thou fast which thou hast, that no man take thy crown.'

B Jeffers, 13/3/16

A Tribute to the ELCR on Its Fiftieth Anniversary

I first came into contact with the ELCR in May of 1996, almost exactly twenty years ago. It was at a time when I had almost come to despair of finding a like-minded group of Christian people. I had come to know the true orthodox Christian faith through the writings of Martin Luther, but had yet to find a church that reflected those Biblical teachings in all of their truth and purity. I initially came into contact with Pastor Bryce and then shortly thereafter with Pastor Gavin. Both became close friends and helped me much in a fuller understanding of the Lutheran faith. The following year I made my first trip to visit with the ELCR, and made many new friends including my dear wife-to-be,

Tracy Zanow. A year later I made another trip to Australia to marry Tracy, and we then returned to America to build our life together. I now not only had many new friends, but many new relatives.

I appreciate the ELCR most because of its steadfast commitment to the correct teaching of the Word of God and the holy Sacraments. It thereby distinguishes itself as a true orthodox Christian visible church. As far as I know it is the only such visible church yet existing in the world. There may be others, perhaps in other languages, but the ELCR is the only one of its kind that I have ever found, or expect to find in these dark last days of the world.

First, I appreciate the ELCR because it correctly teaches the doctrine of the Law. I believe it was Luther who said that one can never preach the Law too severely, nor the Gospel too sweetly. The preaching of the Law convicts men of sin and breaks up the stony heart to receive the precious seed of the holy Gospel. 'Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?' (Jer. 23:29). 'The law was our schoolmaster to bring us unto Christ, that we might be justified by faith' (Gal. 3:24). Without the preaching of the Law we cannot know what sin is, nor know of our need for a Saviour. 'For by the law is the knowledge of sin' (Rom. 3:20). 'I had not known sin, but by the law' (Rom. 7:7). The Law shuts up all men under sin, 'that every mouth may be stopped, and all the world may become guilty before God.' (Rom. 3:19). There are no exceptions. 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all' (James 2:10). 'Cursed is every one that continueth not in all things which are written in the book of the law to do them' (Gal. 3:10). 'God hath concluded them all in unbelief, that he might have mercy upon all' (Rom. 11:32). 'By the works of the law shall no flesh be justified' (Gal. 2:16). The ELCR has faithfully taught the doctrine of the Law. It not only has used it as a mirror to show us our sin, but also as a rule by which to manifest our gratitude to our great God and Saviour. Jesus said, 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.' (Matt. 5:17-19).

Secondly, I appreciate the ELCR because it correctly teaches the doctrine of the Gospel. The Gospel is the Good News that Jesus Christ suffered and died on the cross of Calvary for the sins of all men. 'For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him' (2 Cor. 5:21). 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God' (1 Pet. 3:18). 'Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures' (1 Cor. 15:1-4). In the Gospel seed is the whole life of God. He who has the Gospel has Christ, and he who has Christ has all. 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever... And this is the word which by the gospel is preached unto you' (1 Pet. 1:23-25). 'For I am not ashamed of the gospel of

Christ: for it is the power of God unto salvation to every one that believeth' (Rom. 1:16). 'The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God' (1 Cor. 1:18). The ELCR has faithfully preached and taught the one and only true saving Gospel. 'Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance' (Psa. 89:15).

Finally, I appreciate the ELCR because it correctly teaches the doctrine of the holy Sacraments. It correctly teaches holy baptism as the sure and certain application of the atoning blood of Christ. 'Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word' (Eph. 5:25-26). 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God' (John 3:5). 'He saved us, by the washing of regeneration, and renewing of the Holy Ghost' (Tit. 3:5). With the Word of God, the ELCR says to all men, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins' (Acts 2:38-39). 'He that believeth and is baptized shall be saved' (Mark 16:16). 'And now why tarriest thou? arise, and be baptized, and wash away thy sins' (Acts 22:16). The ELCR also correctly teaches the Lord's Supper as a true apprehension of the body and blood of Christ for the forgiveness of sins. As seen by faith, the true and real body and blood of Christ are in, with, and under the visible elements of bread and wine via the Word of God which cannot lie. 'Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.' (Matt. 26:26-28). 'As many as touched him were made whole' (Mark 6:56). 'The blood of Jesus Christ his Son cleanseth us from all sin' (1 John 1:7).

Jesus said, 'Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith' (Matt. 23:23). For the last fifty years, the ELCR has faithfully preached these 'weightier matters'. It has testified to the Law of God which requires from man a perfect righteousness. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' (Matt. 5:48). It has testified of the judgment to come for all sinners, 'warning every man, and teaching every man in all wisdom; that we may present

every man perfect in Christ Jesus' (Col. 1:21). 'By the deeds of the law there shall no flesh be justified in his sight' (Rom. 3:20). 'For all have sinned, and come short of the glory of God' (Rom. 3:23). The ELCR has also faithfully testified of God's mercy in Christ. 'But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ' (Eph. 2:4-5). 'Not by works of righteousness which we have done, but according to his mercy he saved us' (Tit. 3:5). 'For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord' (Rom. 6:23). And finally the ELCR has testified to the necessity of Christian faith as the conduit that brings us the grace of God in Christ. 'For by grace are ye saved through faith; and that not of yourselves: it is the gift of God' (Eph. 2:8). 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not

perish, but have everlasting life' (John 3:16). 'This is the work of God, that ye believe on him whom he hath sent' (John 6:29).

I sincerely pray that the ELCR will continue to hold fast to the truth and purity of God's Word and Sacraments unto the end. May 'ye be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord' (1 Cor. 15:58). May 'ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.' (Eph. 4:1-3). And may God grant you His promise, 'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth' (Rev. 3:10).

—S Wood

Greetings to the Fiftieth Anniversary Fellowship Day of the ELCR (Continued)

Dear Christian Brothers and Sisters of the ELCR,

The Bible Lutheran Church of Los Angeles wishes you all a most blessed Fellowship Day, as you celebrate the fiftieth anniversary of the ELCR. How privileged we all are to be part of this gracious ministry that God has preserved these many years through the truth and purity of His Word. I especially count myself privileged as one who has come from the outside and has been so greatly enriched by this ministry for the last twenty years. I like the word 'privilege' as it indicates a gift of God's grace. It's like being invited by a great King to move up to a higher seat at the banquet contrary to the lowly estimation we have of ourselves and contrary to our most optimistic expectations. We are in a real sense surprised and overwhelmed by this grace. We regard it all as a great privilege and receive it not only with much thanksgiving but also with an awareness of our responsibility to keep it faithfully.

I did a search on this word 'privilege' in my electronic Bible and was somewhat disappointed to find that the word is never used in the Bible. But then I realized that when I say I feel 'privileged' I really mean I feel 'blessed'. So I quickly did a search on the word 'blessed' and was immediately rewarded with 290 references, to say nothing of the many more references I could have found with other forms of the same word – 'blessing', 'blessings', 'bless', 'blesses', etc.

But let me elaborate on why I believe we are all so blessed and privileged to be part of the ELCR. We are most blessed because out of all the billions of human beings that reside upon this planet earth in these very last days of human history we still have in our midst the true orthodox Christian faith as it has been accurately proclaimed since the beginning of the world. Over the last few weeks I have been reading several books about the history of the time from Noah to Abraham. Here we see Noah coming forth from the ark with the same Christian faith that we have, hoping in the same redemptive truths, adoring the same Triune God, and fighting the same spiritual fight. How quickly the world again went astray. What a long tragic story of rebellion, violence, sorrow and darkness is the story of this world. How many false gods and false religious ideas have been foisted upon our human race by this wicked devil and his hellish hosts, and yet, despite it all, God has always preserved His saving Word and a people that have attached themselves to it with a steadfast Christian faith. We, of the ELCR, are likely the last of this blessed, small, truly orthodox, Christian remnant. Can we see our privilege? What greater privilege could a human being have than to have what we have? All earthly blessings are temporal and passing away. But we have an

eternal treasure, 'a kingdom which cannot be moved' (Heb. 12:28), and 'an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for us' (1 Pet. 1:4).

May God bless you all this Fellowship Day with the knowledge of His dear Son, our Lord Jesus Christ, 'whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory' (1 Pet. 1:8).

Pastor Wood and the Bible Lutheran Church of Los Angeles

Notes and News

Hospital: These members have spent time or are still in hospital.

Please remember them in your prayers. May the words of the hymn below be of comfort to them.

HYMN.

I do not come because my soul Is free from sin, and pure, and whole, And worthy of Thy grace;
I do not speak to Thee because I've ever justly kept Thy laws, And dare to meet Thy face.

I know that sin and guilt combine To reign o'er every thought of mine, And turn from good to ill;
I know that when I try to be Upright, and just, and true to Thee, I am a sinner still

I know that often when I strive To keep a spark of love alive For Thee, the powers within
Leap up in unsubmitive might, And oft benumb my sense of right, And pull me back to sin.

I know that, though in deeds of good I spend my life, I never could Atone for all I've done:
But though my sins are black as night, I dare to come before Thy sight, Because I trust Thy Son.

In Him alone my trust I place Come boldly to Thy throne of grace, And there commune with Thee:
Salvation sure; O Lord, is mine, And, all unworthy, I am Thine, For Jesus died for me!

(Starck's Prayer Book, pp 179-180.)

Clarification: *Steadfast*, 2016, No 2, p 18, in the box, after 'Pastor Kleinig', please add the words, 'explains this blasphemous attack on the verbal inspiration and inerrancy of Scripture as follows.'