



Steadfast

In the Word and Faith



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What Luther Says About – Luther



Luther's Father Accepted the Gospel His Son Preached. I thank my God that my father died in a godly manner. Shortly before his departure I wrote him consolatory letters, which the pastor of the parish read to him shortly before he died. And he asked my father whether he believed what he had heard him read. He replied: 'Why, if I did not believe this, I should be acting the part of a knave.' (W-T 1, No. 933)

He Refuses to Follow Reason in Religion. Now if reason considers the doctrine of the Trinity foolishness, what do we care? It requires no skill to argue about doctrines such as this. I could do so as well as others. But, God be praised, I have the grace that I do not greatly desire to argue about this matter; but when I know that something is the Word of God and that God has said so, I no longer ask how it can be true. I am content with the Word of God alone. Let that Word harmonize with reason as it may. SL 12, 651

He Wanted to Preach the Pure Gospel. My conscience and the testimony of most excellent men bear me witness that I have been striving only to bring to light the evangelical truth against the superstitious notions and opinions of human tradition. And because of this I now for the past three years suffer without end anger, contumely (insulting language, abuse, GLW), dangers, and whatever evils my adversaries have been able to devise. Meanwhile it does not help me to plead for mercy and forgiveness; it is in vain that I offer to be silent; it does me no good to propose terms of peace; it does not help to request better instruction. They are preparing only one thing: my destruction, together with that of the Gospel and divine truth. SL 15, 1381

How Luther Would Deal with the Devil. Satan has often said to me: What if your teaching against the pope, the Mass, the monks, etc., were false? He has often caught me so unawares that I broke into a sweat. But finally I replied: Go and speak with God, who has commanded us to hear Christ (Matt. 17 :5). This Christ must do everything. Therefore he who would be a Christian must let Christ answer for all. SL 22, 306, No. 72

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Devotion — Mark 12:28-34

(continued from July-August 2018)

Having come to know our Lord by grace through faith, we must also learn how to:

2. Come into a loving relationship with Him,

V. 30. ‘**And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.**’

‘*Agape*’ love is the love in our text, the highest, noblest Greek word for love. Love that seeks the good of the object of that love above all else. Love that sacrifices itself, that is not only prepared but actually does, give everything it has. Love that costs a price. Love that costs the ultimate price. *Agapē* love is not an emotion but a disposition of the heart to seek the welfare and meet the needs of others. Love that is unconditional, that does not depend on whether it is returned. It is love that burns even if the lover is abused, mistreated, tortured, abused, even killed by the loved. ‘Greater love has no one than this, that one lay down his life for his friends,’ Jesus said ([John 15:13](#)).

The centre of ‘*agape*’ is the good, the welfare of the object, the one loved. Who are the objects of the love of God? We are told, ‘**For God so loved the world...**’ Are you human? Do you live, breathe, eat, sleep, dwell on this earth? God loves you. We are all special objects of the love of God. It doesn’t matter what colour your skin is, God loves you. After all, we are really all family, all descended from the same parents, Adam and Eve. Whether you be highly intelligent, respected by all your peers, or limited in ability, perhaps even thinking life pointless, God loves you. No matter how much you may hate Him, have spurned His grace, disobeyed Him, He still loves you. Even if you have murdered millions, even if you are a Hitler or a Stalin, a hardened blasphemer, God still loves you and wants you to repent and turn to Him.

I believe that God has made me and all creatures, that He has given me my body and soul, eyes, ears, and all my members, my reason and all my senses, and still preserves them; also clothing and shoes, meat and drink, house and home, wife and children, fields, cattle, and all my goods; that He richly and daily provides me with all that I need to support this body and life; that He defends me against all danger, and guards and protects me from all evil;

and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and to praise, to serve and obey Him. This is most certainly true.

This now brings us to the second point of ‘*agape*’ love, that it is sacrificial. It requires the sacrifice of the dearest and best, all that one has and holds. The dearest and best, everything, must now be given, be sacrificed, for the one loved. ‘For God so loved the world,’ that what did He do? ‘He gave’, gave away, gave as a sacrifice. Sacrificed everything, gave into death, for us. Offered up into death, not mere gold and silver, not earthly, corruptible things, but blood, precious blood. The precious, but most of all, innocent blood, of His only begotten Son.

His Son. The dearest thing that God has, His only begotten Son, His only, special, unique, most precious, Son. The same Greek word is used to describe Isaac, the only begotten, special, unique son of Abraham, the precious gift Abraham had waited one hundred years for. Such a precious gift was the child Isaac. How infinitely greater was the gift of God for fallen man, the gift of His only begotten Son!

‘Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.’ John 10:17, 18. Jesus would lay down His life, endure the full justice of God over against sin, but because He was at the same time almighty Lord God, He would attain the victory. **‘I have overcome the world.’** John 16:31. Christ is risen from the dead. His victory is sure!

As we patiently await Christ’s triumphant return, let us zealously devote ourselves to service to Him. How can we serve Him? Let us start by learning to love, learning from Him how to love, to ‘*agape*’ love. **‘Beloved, let us love (‘*agape*’) one another; for love is of God, and every one that loveth is born of God and knoweth God.’** Are we of God? Then let us love one another, for love is of God.

‘(Agape) Love is an attitude of selflessness. Love is self-less giving, always self-less and always giving. It is the very nature and substance of love to deny self and to give to others... We can only have such love when Christ is free to work His own love through us. We cannot fulfil any of Christ’s commands without Christ Himself, least of all His command to love. We can only love as Christ loves when He has free reign in our hearts...

When the Spirit empowers our lives and Christ is obeyed as the Lord of our hearts, our sins and weaknesses are washed away and we are given new hearts. We find ourselves wanting to serve others, wanting to sacrifice for them and serve them—because Christ’s loving nature has truly become our own. Loving is the divine attitude of heart worked by the Holy Spirit in the Christian, because love is the nature of Christ.

When a Christian does not love he has to do so intentionally and with effort—just as he must do to hold his breath. To become habitually unloving he must habitually resist Christ as the Lord of his heart. To continue the analogy to breathing, when Christ has his proper place in our hearts, we do not have to be told to love—just as we do not have to be told to breathe. Eventually it must happen, because loving is as natural to the spiritual person as breathing is to the natural person.

God’s ‘agape’ love for the world is intense, an all consuming fire, never-failing, constant. If for just one moment God withdrew His grace, this world would fail. This is how we are to love God, ‘**with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.**’

—TJW

The Lutheran Church in its Relationship and Position Towards Other Church Bodies

By Pastor Peters¹. 1890

(Continued from Steadfast July - August 2018)



Thesis 1: The Evangelical Lutheran Church is not the one holy Christian Church which we confess in the Third Article and outside of which is to be found no salvation and blessedness.

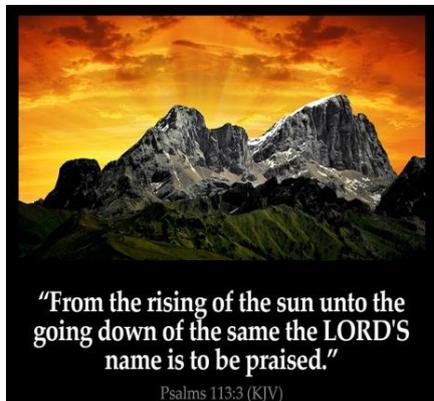
The first portion of our thesis reads: ‘**The Evangelical Lutheran Church is not the one holy Christian Church.**’ These words are clear to understand. This is not a statement that others of our church must first prove and hold up before us before we can believe it, but it is a doctrine which itself guides us and in which we take great delight, because we know that *only faith, and indeed faith alone, saves us*, as it stands written: ‘**Therefore we conclude that a man is justified by faith without the deeds of the Law**’ (Rom.3:28). This is a Gospel that is meant for poor sinners alone and it is a Light which shines nowhere so bright and clear than in the orthodox Lutheran Church.

If the *Lutheran Church* would assert that it alone is the only saving church and that therefore membership in it is absolutely necessary for salvation, then in that way it would **have impressed the stamp of a lie upon itself**, since **faith in Christ alone is sufficient for salvation**; it would **rob Christ** of His honour and ascribe that honour **to itself**. But the Evangelical Lutheran Church does not do that, **but gives Christ the glory fully and completely**. If we were to claim that it says this about itself, we would not only falsely insult and revile it, but we would extinguish the Light of faith ourselves and rob ourselves of all the comfort and certainty of our salvation (which the Gospel alone contains), which (such salvation) would then no longer

¹ **Pastor Peters** (1850-1925) studied at Hermannsburg, Germany and was ordained in 1877. He was at Murtoa from 1878 until 1904 and was also the founder and principal of the college there. He was the editor of the *Kirchenbote* from 1893 until 1894 and president of the Victorian and New South Wales District from 1893 until 1904. He too **became a very faithful “Missourian” in doctrine and practice** as his excellent commentary on Revelation, ‘*The Judge Is At The Door*’ shows. He was a member of the Evangelical Lutheran Synod of Australia (ELSA) [which later changed its name to Evangelical Lutheran Church of Australia (ELCA)]. **This essay was published in 1890.**

depend on faith, but on the work as to whether we were faithful Lutherans, which we have already ceased to be if we did so.

But if the Evangelical Lutheran Church is **not** the **one holy Christian Church** outside of which salvation and blessedness cannot be found, yet *the true Evangelical Lutheran Church still belongs to (is a part of) the one holy Christian Church and has never separated itself from her*. This is why we rejoice when we call ourselves Lutheran. This leads us to the **Second Thesis**.



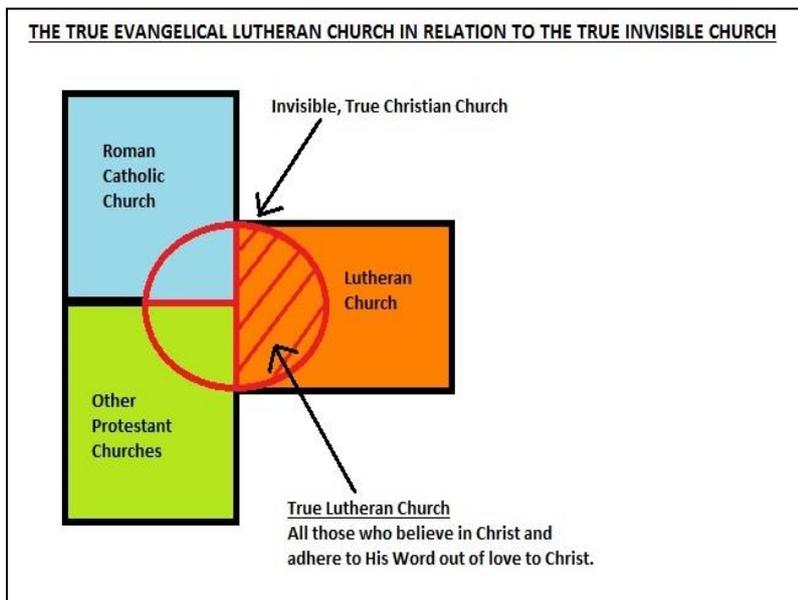
Thesis 2. However the true Evangelical Lutheran Church professes allegiance to the one holy Christian Church because it belongs to it and has never separated itself from it.

The true Evangelical Lutheran Church itself professes allegiance to the one holy Christian Church as belonging to her itself. It does this, in the first place, when it expressly states with the words of the Confession of the Third Article of the Apostles' Creed that the Church is a **Christian Church: 'I believe in one holy, Christian Church.'**

The word 'Christian' was not originally in the Apostles' Creed, but instead the word 'Catholic' was used. In German the word 'Catholic' means *entire, universal*. By this word it was thus known about the Church that it cannot be restricted here on earth to a particular area or country beyond whose limits the Church could not exist but that it is a *universal* Church which **spreads over the whole world** as far as the sun shines, as it stands written: **'From the rising of the sun unto the going down of the same² the LORD'S name is to be praised³'** (Psalm 113:3). And again it stands written: **'For whosoever shall call upon the name of the Lord shall be saved⁴'** (Rom.10:13).

The Church was called 'Catholic' **for the sake of the saints (true believers in Christ) and the elect, the children of God, who are scattered all over the earth.** They are those whom Christ gathers together into His Church and whom He wants to unite into one spiritual body, of whom He is the Head. That is why our **Confessions** state:

'And this article has been presented for a necessary reason. [The article of the Church Catholic or **Universal, which is gathered together from every nation under the sun**, is very comforting and highly necessary.] We see the infinite dangers which threaten the destruction of the Church. In the Church itself, infinite is the multitude of the wicked who oppress it [despise, bitterly hate, and most



²Kretzmann correctly explains the Hebrew idiom in these words, **"From the rising of the sun unto the going down of the same,"** by stating: "throughout the length and breadth of the world."

³ This expression in the Hebrew, **"the LORD'S name is to be praised,"** in the Hebrew means **in faith to confess Christ's Word in its truth and purity**, especially that we are saved alone by grace through faith in Christ and not by any works of our own.

⁴ Kretzmann states on this verse: "Every one that calls upon the name of the Lord shall be saved. Cp. Joel 2, 32. To call upon the name of Jehovah is identical with calling upon the name of the Lord Jesus Christ. **Christians call upon, worship, the name of the Lord Jesus Christ as that of God. Their worshiping is a fruit, an expression of their faith. And by that faith, expressed in this confession, they take hold upon eternal salvation, they are saved by that Lord in whom they have put their trust.** Thus the apostle brings out the universality of salvation, of the fact that it is intended for all men, that the Gospel, therefore, must be proclaimed in the whole world."

violently persecute the Word, as, e.g., the Turks, Mohammedans, other tyrants, heretics, etc. For this reason the true teachings and the Church are often so utterly suppressed and disappear, **as if there were no Church**, which has happened under the papacy; it often seems that the Church has completely perished]. Therefore, in order that we may not despair, but may know that the Church will nevertheless remain [until the end of the world], likewise that we may know that, however great the multitude of the wicked is, yet the Church [which is Christ's bride] exists, and that Christ affords those gifts which He has promised to the Church, to forgive sins, to hear prayer, to give the Holy Ghost, this article in the Creed presents us these consolations.

'And it says *Church Catholic* (BLW: German has: 'I believe in the one holy catholic, universal Church'), in order that we may not understand the Church to be an outward government of certain nations [that the Church is like any other external polity (BLW: government), bound to this or that land, kingdom, or nation, as the Pope of Rome will say], but rather men scattered throughout the whole world [here and there in the world, from the rising to the setting of the sun], (BLW: German has: who truly believe in Christ), agree concerning the Gospel, and have the same Christ, the same Holy Ghost, and the same Sacraments, whether they have the same or different human traditions.' (Apology Article VII, VIII. Triglotta, page 229).

The Papacy of Rome damns as heresy this doctrine of the Universality of the Church⁵, teaching that 'only the faithful who are perfect worshippers in spirit and in truth belong to the Church' and claims that it uses the word '*catholic*' only for its *group* of believers and unbelievers, and thus (falsely) teaches that the Roman Church is the catholic, the universal, the true and only saving church (Roman Catholic Catechism I, 98), governed solely by the Holy Spirit. The rest (BLW: Lutherans and Protestants, etc.), however, who call themselves 'church', are led by the 'spirit of the devil' (Roman Catholic Catechism I, 103). But since the Papacy makes these false assertions, the **Lutheran Church has expressly discarded the expression 'catholic' and instead used the words 'Christian' Church**. Because of this, at the same time, however, she has given a marvellous, powerful testimony and confession, namely, in the *first place*, that neither the Roman Catholic nor the Lutheran Churches *alone* are themselves the 'catholic' Church, that means, the universal or total Christian Church (BLW: here meaning: only saving Church); but **the Church belongs to Christ, it is His own, His body, and is therefore everywhere, where He has His members, His own**, and therefore not only on earth, where she is still a Militant Church, but also above, where she is already the Church Triumphant. This *large Christian community* is therefore the true, universal, or Catholic (Christian) Church. -

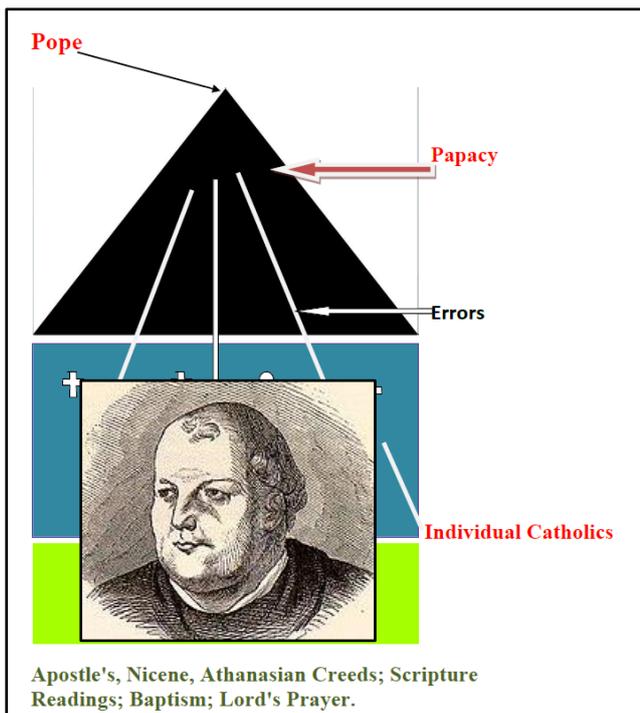
In the *second place*, however, with the words '**Christian' Church** the true Lutheran Church confesses that *it itself belongs to the One Holy (Christian) Church*. Then this **One Church (true Christian Church)** is **not** the visible Roman church, **not** the visible Lutheran church, **not** at all a particular demarcated visible church body, but none other than the One Catholic, that means, universal (Invisible Christian Church), **nothing else than all Christendom on earth**, which the Holy Spirit keeps in one mind and faith: **that is how the true Lutheran Church belongs to her and why she has never renounced this Church**.

(Pages 13-16 ; Italicised emphasis is Pastor Peters. Bolded emphasis added. Next time we complete Thesis Two. Some larger paragraphs have been divided into shorter ones.) BLW.

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| <p>IT IS VITAL TO DISTINGUISH BETWEEN THE PAPACY AND THE ROMAN CATHOLIC CHURCH.</p> |
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Dr. Walther Biblically, correctly and clearly states: '**We must distinguish between the papacy and the Romish church. The Roman church still has enough [of the Gospel] so that people can be saved.** The Roman priest has a twofold function. **When he baptizes children he is a servant of Christ**, but when he reads the Mass he is a servant of Satan. **The doctrine of the papacy, however, is not Christian**; on the contrary, **it actually destroys the whole of Christianity**. **Whatever Christian doctrine still remains in**

⁵ According to the Bible whoever truly believes in Christ, wherever they might be found throughout the world, are members of the Invisible or Universal or true Christian Church. The Papacy falsely teaches that the Christian Church is found only in the Roman Catholic Church, no matter whether a person has the right faith or not. The Papacy even goes so far to wickedly teach that all those outside of it, even if they believe in Christ, are not saved. They wrongly claim that the Roman Catholic Church is the only saving church.



the papacy is not even the doctrine of the papacy but **of the Christian Church**. To be sure, it is very difficult to believe that one can hear from the mouth of the Roman priest the 'dogma of faith which must be believed by all men' [Quenstedt⁶; cf Mueller, p.102] in such a way that those articles actually reach one's heart. But it is very certain that **the elect souls under the papacy** realize the uncertainty of what is said about Mary, fasting, prayers, rosary, etc. They [apparently] just let those things be and **simply cling to the Lord Jesus and His blood and death**.

‘Secondly, just as in Luther’s day, there still are people like Staupitz⁷, and that old fellow monk⁸. Today there are isolated priests under the papacy who can’t escape from the bonds of the papacy, but who themselves **still find comfort in the Lord Christ and also direct the people who come to them in the confessional to Christ**. In addition to that, in the Roman church they do preach that Christ died for us. The Holy Spirit builds that into the hearts, and simpleminded souls just ignore the rest. That is why it is possible for people to be saved not only among the sects but also under the papacy. This we must not deny.



‘At the same time we should not forget that **only God's Word, especially in Justification**, is still the only way of salvation, and that **false doctrine is a poison which is always a stumbling block on the way to salvation**. We praise God that, despite the **large amount of poison**, He still saves so many people; at the same time we remember **our sacred duty to witness against (and separate from, Rom.16:17, BLW) false doctrine whenever we can.**’ (Essays For the Church, Vol., I Walther, page 178.). BLW.

Lord’s Prayer, Part 4 – Third Petition

The third petition of the Lord’s Prayer instructs us to pray, ‘Thy will be done on earth as it is in heaven’. Luther says, ‘The good and gracious will of God is done indeed without our prayer; but we pray in this petition that it may be done among us also.’ In heaven God’s will is always done, but on earth it is often not done. Luther restricts this petition to the ‘good and gracious will of God’, because there are other ways to consider the will of God in the Scriptures. The careful student must make a distinction between God’s

primary will and His secondary will, as well as God’s irresistible will and His resistible will.

Scripture teaches that it is God’s primary will for all men to be saved (John 3:16-17), but this primary will is not always accomplished. Thus, there necessarily exists a secondary will of God whereby He wills the condemnation of those who reject His Son (John 3:18). Scripture also teaches that nothing can resist God’s will when He acts in His absolute majesty and sovereignty. For instance, no one can resist His will in the

⁶ Faithful Lutheran theologian (1617-1685), nephew of John Gerhard.

⁷ Staupitz (1469-1524) was Luther’s superior in the monastery who in the midst of all these papistic errors, knew the Gospel, believed it and directed Luther to it. But Luther did not as yet believe it.

⁸ This may be a reference to Conrad Helt who was a colleague of Luther’s in the Augustinian monastery in 1518, but also was one who did not leave the Catholic Church.

acts of creation or judgment. Paul says, 'For who hath resisted His will?' (Rom. 9:19). However, we see again from Scripture that God's will can be resisted whenever He acts through means (e.g. the offer of the Gospel). Stephen, the early Christian martyr, cried out to his persecutors, 'ye do always resist the Holy Ghost' (Acts 7:51). Likewise, Jesus lamented, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!' (Matt. 23:37).

With these distinctions in mind, we pray in the third petition that God's 'good and gracious will' be done in and among us. What is this good and gracious will of God? First, it is God's will that men should be saved through faith in Jesus Christ. 'This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life.' (John 6:40). '[God] will have all men to be saved, and to come unto the knowledge of the truth.' (1 Tim. 2:4). Secondly, it is God's will that we live a godly Christian life. 'This is the will of God, even your sanctification.' (1 Thes. 4:3). Thirdly, it is God's will that we suffer patiently according to His good pleasure. 'For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.' (Phil. 1:29). 'If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.' (1 Pet. 2:20).

Luther says that God's will is accomplished when He 'breaks and hinders every evil counsel and will which would not let us hallow God's name or let His kingdom come, such as the will of the devil, the world and our flesh; but strengthens and preserves us steadfast in His Word and faith unto our end.' (Luther's Small Catechism, 1943, p. 156). The devil always opposes the will of God. He ever seeks to keep men in ignorance of God's Word, leading them into unbelief, wickedness, shame, and despair. 'The devil, as a roaring lion, walketh about, seeking whom he may devour.' (1 Pet. 5:8). The world, too, with its sinful pleasures and evil examples, opposes the will of God. 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.' (1

John 2:15, 16). Finally, our own sinful flesh also opposes the will of God. Paul confesses, 'For I know that in me (that is, in my flesh,) dwelleth no good thing.' (Rom. 7:18). Apart from God's grace, we are helpless against these three great enemies of God – the devil, the world, and the flesh. Therefore, let us ask God that His will be done among us also.

In this third petition we pray that God's 'will be done on earth as it is in heaven'. In heaven all of the angels do the will of God. 'Are they not all ministering spirits?' (Heb. 1:14). They love God and delight to do His will at all times, and with all their strength. They work together. There are no factions. They do the will of God thoughtfully, willingly, and joyously. 'There is joy in the presence of the angels of God over one sinner that repenteth' (Luke 15:10). How instructive is their heavenly example for us who are yet upon earth. May we, too, pray for God's grace and strength to love and serve the will of God with all our heart, soul, strength, and mind. (Luke 10:27). May we, like the holy angels, learn to 'delight in the law of God after the inward man' (Rom. 7:22), and 'rejoice that we are counted worthy to suffer shame for His name' (Acts 5:41).

Thy will be done on earth, O Lord,
As where in heaven Thou art adored!
Patience in time of grief bestow,
Obedience in weal and woe;
Our sinful flesh and blood control
That thwart Thy will within the soul.

(M. Luther, 1539)

S Wood

George Frederick Handel

The Great Composer of Music for the Bible

On the second centennial of Handel's birth (1884, GLW) it is not our purpose to go into the details of his life, which are

long familiar, and are easily accessible, but rather to notice him as the author of those divine oratorios which are the musical exponent of the religious faith and feeling of English-speaking people. He was born at Halle, in Saxony, February 23, 1684, and

until his fifty-fifth year was known as a writer of opera, and of harpsichord sonatas still dear to the cultivated musician. At that age, having been severely tried by sickness and adversity, he gave his whole soul to religious music, Thus from the

Valley of the Shadow, in which he tarried long, came, doubtless, the awful solemnity of that 'Dead March' in Saul, which has become the funeral music of all heroes; and from his sympathy with his mother's blindness, or from some foreshadowing of his own, that wondrous song of blind anguish in Samson: 'Total eclipse! No sun! No moon!'

It was in 1741 that he was asked to aid a society for relieving prisoners of debt, and this was the appropriate impulse to the composition of the *Messiah*. Taking this oratorio as the exposition of that creed which believes the plan of salvation to be set forth in the prophets and fulfilled in Christ, it would be difficult to imagine how it could be put into a more impressive and pathetic form. The opening recitative, 'Comfort ye My people', is the dawn of hope and promise to a people sitting in darkness. The solemn chorus, 'Behold the Lamb of God', forms the index to the story of the Passion in the second part, which is illustrated by the intense pathos of the song, 'He was despised and rejected', and by a chain of choruses until the climax of the work is reached in that grand 'Hallelujah', which is unsurpassed in choral music, and which, doubtless, came from the author's heart, for it goes straight to the hearts of all who hear it. It is always customary during the performance of the 'Hallelujah', for the whole audience to rise, and this sight at the well-known opening phrases never fails to raise an emotion which may be illogical, but which we could ill afford to part with.

To describe the thirteen oratorios that succeeded the *Messiah* is impossible here; the names of several are household words in every Christian land:

such as Judas, Samson and Jephthah, and especially Israel. In fact, he is, for the world at large, the composer of the *Messiah* and of Israel. Dr Crysander has pointed out that while all composers of sacred music before Handel wrote (in their masses) for the church, Handel wrote for the Bible. He inherited, from a mother, whom he deeply loved, a reverence for the Bible. He was thoroughly familiar with it. When the Bishop of London sent him some passages as the texts for the Coronation Anthems, he replied, 'I know my Bible well and will choose for myself.' During the composition of the *Messiah* he was found poring over the words with tears in his eyes, and it was from immediate contact with the holy words he derived the inspiration which carried him to those mountain tops where in fervid faith he heard the ascriptions of the 'multitude whom no man can number.'

It is worth noticing that the order in which he wrote his oratorios corresponds in the main with the dispensations of the sacred books. Esther, Deborah, Samson, and others which culminated in Israel are full of the spirit of the Old Testament. They are remarkable for grand military energy and human passion. In the *Messiah* there is a new spirit, a grace, and pathos, and calmness of faith, not visible in the earlier works. Handel himself preferred Samson to *Messiah*, and in parts it undoubtedly rises higher than any of his works. In 1753 he stood before an immense audience pale and tremulous, with his sightless eye ball directed to them, during the delivery of his sad song from it. 'Total eclipse! No sun! No moon!'

The great distinction of Handel is the union of moral grandeur with musical expression. We may know something of the science and skill which so finely arranged the theme, and counter-theme, and episode in such a melody as 'I know that My Redeemer Liveth', with its wonderful upper tonic so forcibly emphasizing Christian assurance on the word 'know'; and we may note the cumulative force in such orchestral combinations as 'Sing ye to the Lord'; and yet we leave untouched the secret essence which awes and sublimates us as we hear.

'The man doth fear God', said a contemporary of Handel. Withal he had a thoroughly healthy nature; honest, cheerful, and, in the main, good tempered. He was no courtier; he reproved the ladies at Carlton House for talking during the music, and he scolded the Prince and Princess of Wales for being late at a concert and 'keeping all these poor people' (the performers) 'so long from their scholars and other concerns.'

The last seven years of his life he was quite blind; but even then he was led to the organ, and filled in the accompaniments to his choruses, and performed his usual concerts. He died on Good Friday, the 13th day of April, 1759; leaving behind him a character in which is blent the moral beauty as well as the musical perfection of the Christian epic. In the case of Handel it is a gain to the world that the memory of the man should not be merged in that of the artist. —*Christian Union*. (*Lutheran Witness*, 1884, p. 182.)

Ancient Greek theatre of Laodicea to be restored after 1600 years



A 2200-year-old theatre situated in the ancient Greek city of Laodicea is to be restored. Laodicea, mentioned in the Bible as the city where one of the seven holy churches of Asia, was located on the river Lycus, near present day Denizli in south-western Turkey.

By the second century BC, Laodicea was a rich city (as described in the Biblical passage of Revelation 2). It had two theatres, and today, archaeologists are looking to

structurally restore the older of the two, which is of Hellenistic origin, constructed some 2200 years ago, with a capacity of 15,000 spectators. The theatre collapsed after being hit by earthquakes over the centuries.

The restoration will cost some US\$1.5m. Upon completion the theatre will once again be used for cultural performances, as it was 1600 years ago, with the opening estimated in two years.—[Tornos News](#)

Notes and News

Correction

In *Steadfast*, Jan-Feb 2018, No. 1, p 8, after ‘Dr. Luther pointedly remarks:’ please add:

‘It is what you believe that will either save you or condemn you.’

Now, since what you believe will decide where and how you are going to spend your eternity, we shall discuss a number of different beliefs held by people of today.

There is first of all the faith of the Atheist.

Hospital: Since the last *Steadfast* the following have spent some time in hospital:

May they find comfort with these Words of God.

Read Luke 6:17-26

VERSE 19: *‘The whole multitude sought to touch Him, for there went virtue out of Him and healed them all.’*

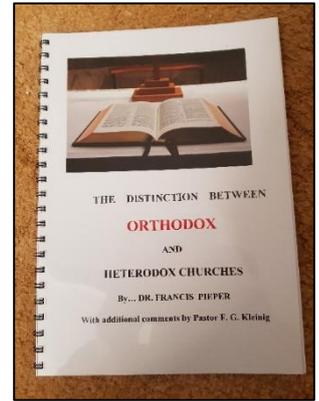
JESUS, Thou wondrous Healer of all humanity’s diseases, we look back to the days of Thy sojourn on earth in the visible flesh; and the thought of Thee, as Thou didst move about among the suffering people of those days bringeth comfort to our souls. Only a touch of Thy divine hand, and sickness and deformity and evil spirits vanished and the afflicted praised God for their deliverance. Thou art mightier than all the woes which can burden us, in body or in soul. Thou art stronger than any evil spirit who might come to vex us. With Thee nothing is impossible. Oh, make this truth

vivid to our minds. Teach us to believe Thou art as truly with us as Thou wast with the people of olden times. Convince our hearts that, when our earthly ills are not taken away, it is not because Thou art not near, or because Thou hast lost Thy helping healing power, but because sometimes in Thy wisdom Thou canst use us better beneath our afflictions Than Thou couldst if we were free from their restraint. Above all else, lead us to bear in mind that the ills of our souls, from which Thou dost daily deliver us, are the real ills which should concern us; and keep alive in us the faith that it is

only through Thy divine touch the evils which afflict our souls can be banished. We know, dear Lord, that at the last Thy touch will free us from

every ill. We look forward to that happy day, and are content. We rest and trust in Thee alone. *Amen.* (*Moments with God*, P.14.)

Special Thanks: We would like to thank **Phil Lienert** or all his hard work in producing the excellent reproduction of **‘The Distinction Between Orthodox and Heterodox Churches, by Dr F Pieper, with Additional comments by Pastor Kleinig.’** Pastor Kleinig’s comments are in blue while the essay is in black type. Two magnificent colour photos, one of Dr. F Pieper and the other of Pastor Kleinig are worth the cost of the book let alone its vital contents. It is of vital importance today not only to learn but also to put into practice the Biblical principles of Pieper’s excellent essay. Especially is this the case with our young people on whose shoulders, God willing, the future faithfulness with God’s blessing rests. Pastor Kleinig’s comments are not only Scriptural but show the **mature Biblical analysis** as to why once faithful churches have become corrupted by error and how by the power of God’s grace alone it is absolutely crucial to maintain the pure Word as outlined in this book. Phil Lienert is to be commended for the excellent appearance of this book. I urge everyone to obtain a copy and not only to study it, but to **‘Hear, Read, Mark, Learn and Inwardly Digest’** these truths of God’s Word so that they become a **living part of each one of us in child-faith** (Ezek.3:3). Let us by the power of God’s grace, like Dr. Pieper, follow his example: **‘His every assertion was buttressed with Scripture truth, and no stone was left unturned to present such evidence in a way that would overcome doubt and scepticism.’** The cost of the first printing was \$15 each and the second printing will be \$20 each. Phil has kindly donated the cost of the first printing to the Federation. A study guide is available for those who wish to meditate more deeply on this message.



Visit to Jurassic Ark: on Saturday, 8th September, members of the Woombye Luther Society, as well as



Sediment flow tank



Layers are formed in just a few moments flow of sediment

other visitors attended the open day at Jurassic Ark, Gympie. It is a Creation Museum run by supporters of John Mackay. The day, beginning at 10.30 am, was very enjoyable with talks, demonstrations and static displays illustrating the 6-day Creation message. Two items of particular interest were: -



Stalactites formed in just three years



It does not take stalactites three years to form.

1. A sediment flow tank which showed that it does not take many millions of years for layers of sediment to be deposited, but only short periods of time. Most of our sedimentary rock was laid down by the Flood in a short few months;
2. Similarly, stalactites were shown to be able to grow to a substantial length over a few years, not the many millions of years that evolutionists claim.

A free lunch was provided. The day was of great value to all.

Funeral – Lowood: We report the sad passing of Val Herrmann on Oct 13, 2018. Val had been steadily declining in health, but spent the last few weeks in Ipswich Hospital. The funeral was held at Lowood on Friday, Oct 19, Pastors Gavin and Bryce Winter officiating. Pastor Gavin Winter based the funeral address on Ps 23:4, and Pastor Bryce Winter conducted the memorial service, basing his words on Psalm 112:6. Her mortal remains were interred in the Lowood Cemetery. May her loved ones be comforted in the knowledge that she is safe at home with Jesus in heaven.

The following **Obituary** was read:-

It has pleased the Lord of Life and Death to call Home to Himself in heaven the soul of
Valerie Jean Herrmann.

Valerie Jean (nee Zanow) was born at Brisbane, on 22 July, 1942, the third child of William Charles Zanow and Dorothy (nee Busiko). She was baptized in infancy by Pastor Alwin Schirmer, underneath her Aunty's house, at Caboolture, because the Lutheran Church there had been burnt down in 1940. She was confirmed into the Lutheran Church, ELCA, in the mid-1950's by Pastor Paech.

Valerie grew up living with her family in Caboolture, attending the local Caboolture school. She was very close friends with Vivien, who was cared for by her family for many years. At the young age of three she suffered the sad loss of her older brother Colin, who drowned at the age of 10 years. At the age of 15 her father died bringing grief to the remaining family. To assist in providing for the family, Valerie started working in Brisbane, being occupied with sewing. She travelled to and from work by train.

Valerie had a love for the Word of God and always attended church regularly. She was a loyal member of her church, attending Luther League, picture shows and bus trips. During Social Evenings she met the love of her life, Reg Herrmann, and on 10th December 1960, they were married. They bought a farm in Rifle Range Rd, Lowood, where she supported him in farming. Reg and Val were blessed with 5 children, Graham, Colin, Cheryl and Helen, with their second child being still-born.

Reg, Val and family joined St Mark's Lutheran Church, ELCA, Lowood, when they went to live at Rifle Range Road. Later Valerie was a founding member of Our Saviour's Lutheran Church, ELCR, Lowood. She later spent the rest of her life as a member of Our Saviour's Lutheran Church, Tarampa, up until her death. During the last years she had a soft spot for her pet dog.

In later years Valerie declined in health, in 2011 breaking her foot and spending 21 weeks recuperating in Laidley hospital. She suffered the loss of her husband Reg on 30th May 2013. During the last few months of her life her health deteriorated, spending the last two weeks in hospital. She died on the afternoon of 13th October 2018, reaching the age of 76 years, 2 months and 21 days.

Val will be remembered as a loving mother and grandmother. Apart from her four children who were dear to her, she has left behind one daughter-in-law, Rita, one son-in-law, Brett, Helen's fiancé, Ken, and four grandchildren, Jane, Max, Kate and Rose. A brother, Frank Zanow, also predeceased her in 1994.

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Revelations 14:13.

Saved by the Lord in a Serious Car Crash: On 30th March this year John and Paula Huett and their two children Sam and Abbie were involved in a serious accident in Hobart. Another car crashed into them overturning them and smashing the top of their vehicle. The impact sent their car spinning 35 metres down the road and ended close to the water at the side of the road. Not only did its suddenness bring home how crucial it is to believe in Jesus at all times but the power of the marvellous grace and help of God in protecting them was very evident. Instead of suffering terrible injuries or even drowning, the Lord preserved them so that they were able to walk away from it shaken up, but apart from bruises there were no injuries. We are reminded of the words of Psalm 118:6, 8, 23: **'The LORD is on my side; I will not fear.'** ⁸ **It is better to trust in the LORD than to put confidence in man.'** ²³ **This is the LORD's doing; it is marvellous in our eyes.'**

