

St. Stephen Lutheran Church of the East Bay & Central Valley

(A Congregation of the Church of the Lutheran Confession)

www.ststephenclc.org

Worshiping Every Sunday in the East Bay at 9 a.m. at

Grace Lutheran Church

1836 B St., Hayward, CA 94541-3140

Worshiping in the Central Valley at 2 p.m. - 1st & 3rd Sundays of
the Month

Atria Senior Living - Bayside Landing - 1st Floor Activity Room
3318 Brookside Rd., Stockton, CA 95219

Pastor: Steven Karp

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Organist: Elizabeth Karp

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The Eleventh Sunday After Trinity – 16 August 2015

Liturgy — Page 5 in The Lutheran Hymnal

HYMNS: 318 Before Thee, God, Who Knowest All

326 Lord, To Thee I Make Confession

652 I Lay My Sins On Jesus

Sermon Text: 2 Samuel 12,1-15

Sermon Theme: Sin Has Consequences

1. David Realizes His Sin And Repents
2. The Lord Forgives
3. The Results Of Sin

INTROIT: God is in His holy habitation; God sets the solitary
in families: the God of Israel is He Who gives strength and
power to His people. Let God arise, let His enemies be
scattered: let them also that hate Him flee before Him.

Glory be to the Father ...

COLLECT: Lord God, heavenly Father, we beseech You so to
guide and direct us by Your Holy Spirit, that we may not
forget our sins and be filled with pride, but continue in
daily repentance and renewal, seeking comfort only in the
blessed knowledge that You will be merciful to us, forgive
us our sins, and grant us eternal life; through Your Son,
Jesus Christ our Lord, Who lives and reigns with You and
the Holy Spirit, ever the One true God, world without end.
Amen.

Old Testament

2 Samuel 12,1-15

Then the LORD sent Nathan to David. And he came
to him and said, “There were two men in one city, the one
rich and the other poor. ² The rich man had a great many
flocks and herds. ³ But the poor man had nothing except
one little ewe lamb which he bought and nourished; and it
grew up together with him and his children. It would eat of
his bread and drink of his cup and lie in his bosom, and was
like a daughter to him. ⁴ Now a traveler came to the rich
man, and he was unwilling to take from his own flock or
his own herd, to prepare for the wayfarer who had come to

him; rather he took the poor man's ewe lamb and prepared it for the man who had come to him."

⁵ Then David's anger burned greatly against the man, and he said to Nathan, "As the LORD lives, surely the man who has done this deserves to die. ⁶ He must make restitution for the lamb fourfold, because he did this thing and had no compassion."

⁷ Nathan then said to David, "You are the man! Thus says the LORD God of Israel, 'It is I Who anointed you king over Israel and it is I Who delivered you from the hand of



Paula Jordan

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Saul. ⁸ I also gave you your master's house and your master's wives into your care, and I gave you the House of Israel and Judah; and if that had been too little, I would have added to you many more things like these! ⁹ Why have you

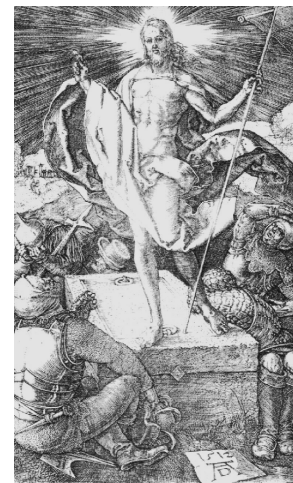
despised the Word of the LORD by doing evil in His sight? You have struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon. ¹⁰ Now therefore, the sword shall never depart from your house, because you have despised Me and have taken the wife of Uriah the Hittite to be your wife.' ¹¹ Thus says the LORD, 'Behold, I will raise up evil against you from your own household; I will even take your wives before your eyes and give them to your companion, and he will lie with your wives in broad daylight. ¹² Indeed you did it secretly, but I will do this thing before all Israel, and under the sun.'"

¹³ Then David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has taken away your sin; you shall not die. ¹⁴ However, because by this deed you have given occasion to the enemies of the LORD to blaspheme, the child also that is born to you shall surely die." ¹⁵ So Nathan went to his house

Epistle

1 Corinthians 15,1-11

Now I make known to you, brethren, the Gospel which I preached to you, which also you received, in which



also you stand, ² by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. ³ For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, ⁴ and that He was buried, and that He was raised on the third day according to the Scriptures, ⁵ and that He appeared to Cephas, then to the Twelve. ⁶ After that He appeared to more than five

hundred brethren at one time, most of whom remain until now, but some have fallen asleep; ⁷ then He appeared to James, then to all the apostles; ⁸ and last of all, as to one untimely born, He appeared to me also. ⁹ For I am the least of the apostles, and not fit to be called an apostle, because I persecuted the church of God. ¹⁰ But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me. ¹¹ Whether then it was I or they, so we preach and so you believed.

GRADUAL

God, incline Your ear and hear!

**For we are not presenting our supplications
before You on account of any merits of our own,
But on account of Your great compassion.**

From the rising of the sun to its setting
The name of the LORD is to be praised.

The LORD is high above all the nations;
His glory is above the heavens.

**Who is like the LORD our God,
Who is enthroned on high,
Who humbles Himself to behold the things that
are in heaven and in the earth?**

He raises the poor from the dust.

And lifts the needy from the ash heap.
Hallelujah! O Lord, deal with Your servant according to
Your mercy and teach me Your statutes.

**I am Your servant, give me understanding that I
may know Your testimonies.** [sing: triple Hallelujah]

The Holy Gospel

Luke 18,9-14

Response: Glory be to Thee, O Lord!



And He [Jesus] also told this parable to certain ones who trusted in themselves that they were righteous, and viewed others with contempt: ¹⁰ “Two men went up to the temple to pray, one

a Pharisee and the other a tax-gatherer. ¹¹ The Pharisee stood and was praying thus to himself, ‘God, I thank Thee that I am not like other people, swindlers, unjust, adulterers, or even like this tax-gatherer. ¹² I fast twice a week; I pay tithes of all that I get.’ ¹³ But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, ‘God, be merciful to me, a sinner!’ ¹⁴ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself shall be humbled, but he who humbles himself shall be exalted.” [Scripture passage are from the *New American Standard Bible*, © The Lockman Foundation, used by permission]

Response: Praise be to Thee, O Christ!

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Lessons for 23 August - The Twelfth Sunday After Trinity

Old Testament: Isaiah 29,17-24

Epistle: 2 Corinthians 3,4-11

Gospel: Mark 7,31-37

Weekly Scripture Verse: God resists the proud but gives grace to the humble. (1 Peter 5,5b)

Today's Gradual is based on selected verses from Daniel 9 and Psalm 113.

Service in Stockton: Today at 2 p.m.

Bible Study. Hayward - Tuesday, 18 August, at 2 p.m.
Stockton, Tuesday, 25 August, 2 p.m.

Call News. Redeemer Lutheran, Cheyenne, WY, has called teacher graduate Leah Ude to serve as pre-school teacher. Trinity Lutheran, Millston, WI; has now called the Rev. Richard Kanzenbach. pastor of Morning Star Lutheran, Fairchild, WI, and Peace with God Lutheran, Onalaska, WI, to be Pastor/Coordinator for scheduling pastors, professors and seminary students to conduct Sunday services and himself being responsible to fulfill other congregation needs. Becky McKenney, Fort Atkinson, WI, has returned the call to teach at Trinity Lutheran School, Watertown, SD. Immanuel Lutheran, Mankato, MN, has called Mr. Matthew Kranz, Eau Claire, WI, to serve as 5th and 6th grade teacher beginning in the Fall 2015.

ILL. In your prayers, please remember Nancy, Roy and his brother Gerald; Jean Niblett; Marlene Clappier; Don Luebke (who is in Kaiser Hospital in Walnut Creek), Don's nephew Leigh, and Rose, one of Don's caregivers and her husband; Sue (the Karps' neighbor who is undergoing chemotherapy), Sue (Carolyn's friend), Don Drews; Richard Hocker; Ruth Scheuermann; James Sandeen; the Breeden twins, Chloe and Dagny; Pr. Doug Priestap (Calgary).

Cole and Amy. We ask God's blessings on Cole Preszler and Amy Lum as they will be united in Holy Matrimony today in American Canyon; Pastor Kesterson is officiating.

From CLC Mission Board Chairman Todd Ohlmann: The Board of Missions will meet by conference call on Thursday evening, August 27 to issue a divine call for a full-time

resident missionary to India. Since the primary role of our foreign missionaries is to assist in the training of pastors, qualified individuals should be seminary trained. The Board of Missions is asking the members of the CLC for nominations. You may send the name(s) along with any pertinent information to Pastor Ohlmann at: tohlmann@swbell.net or 1183 Big Bend Rd, Manchester, MO 63021. The deadline for nominations is Tuesday, August 25.

Meditations - Jim Niblett phoned and said the next issue of Meditations arrived at his house on Friday, 7 August. That means they will not be distributed until after the service in Stockton on 16 August.

Leonard Kaiser (or Käser or Kayser), Martyr (ca. 1470 - 16 August 1527). Kaiser was born around 1470 in Raab, which is about four miles from Passau in Bavaria. He studied at the University of Leipzig and graduated with a degree in theology and was ordained to the priesthood in Passau. By 1517 he was the chaplain in the small village of Waizenkirchen. In 1524, he was arrested for preaching "the truth of the Gospel. He apparently recanted and was released from prison. In 1525, however, he went to Wittenberg to study with Luther. In 1527, upon being told that his father was terminally ill, he returned to Raab. Upon his return in April 1527, he was arrested. During his imprisonment, he wrote a defense of his beliefs, and chief among them was the chief article of



the Christian faith, that we are saved by faith in Christ through grace and not on account of works. When he was interviewed by various authorities he consistently maintained that they prove from Scripture where he was wrong.



The title page of Luther's pamphlet on Leonhard Kaiser

Even though he knew he could secure his release by recanting, he refused to do so. Johann Eck, the professor of theology from Ingolstadt and a firm opponent of Luther and all things associated with the Reformation, presided at Kaiser's trial. Kaiser was found guilty and burned at the stake on 16 August 1527. During Kaiser's imprisonment, Luther wrote to Kaiser. Luther was greatly moved upon learning of Kaiser's death. Luther wrote a defense of Kaiser, which was published as a

pamphlet in late 1527 ("Von Herrn Leonhard Kaiser in Bayern, um des Evangelii willen verbrannt, eine selige Geschichte"; this and other correspondence is printed in: Luther, *Sämmtliche Schriften*, J.G. Walch, ed., St. Louis ed., vol. 21a:942ff; these writings concerning Kaiser have not been translated into English). Later Catholic polemicists have tried to portray Kaiser as an Anabaptist, but there is no evidence of any sort to support this accusation.

John, Elector of Saxony: friend of Luther and defender of the Reformation (13 June 1468 – 16 August 1532; Elector, 1525–32), known as John the Steadfast (Johann der Beständige). John was the fourth son of his father, Ernst, and the brother of Frederick "the Wise," both of whom were Electors of Saxony. John was born in Meissen; he had a good upbringing and

education. With the death of Ernst in 1486, Frederick shared the Electoral duties with his 18-year old brother John (the other two brothers entered the service of the Church; Ernst [1464–1513] was the Archbishop of Magdeburg and Adalbert [1467–1484] was the Administrator of the Archbishopric of Mainz). John spent part of his youth learning military arts at the court of the Emperor Maximilian and participated in campaigns against Hungary and Venice.

With the beginning of the Reformation in 1517, Frederick came to support Luther for both theological and political reasons. Frederick never married nor had children, so when he died in 1525 John became the sole Elector of Saxony. While Frederick had supported Luther somewhat passively, John's support of Luther and the Reformation was more active and vigorous.



John the Steadfast in 1513 by Cranach the Elder

After becoming Elector, on 16 August 1525, he signed a decree making Ernestine Saxony Evangelical (at this time Saxony was divided into Ernestine Saxony, ruled by the Elector, and Albertine Saxony, ruled by Duke George [1471–1539], who opposed Luther and the Reformation). John took a much more active approach in supporting the Reformation and Luther than had his brother, Frederick the Wise. On Christmas Day 1525, John ordered that the mass be said in German. At the urging of Luther, he appointed a small number of theologians and councillors to draw up articles for a

visitation of the churches in electoral Saxony; the instructions were issued on 16 June 1527. Between 1527 and 1528 Luther and Melancthon drafted a more complete set of instructions. The instructions were then backed by John's decrees and formed the basis for a territorial church organization; this continued to develop throughout the 1530s. Of John's instructions, the German historian Ranke said, "We know of no other prince who has done a greater service to the establishment of the Protestant Church." It must be said, however, that this laid the foundation for the Church to become a department of the state instead of being independent.

In 1526, John and Landgrave Philipp of Hesse entered into the League of Gotha, in part to counter the Catholic League of Dessau (1525). In 1526, this became the League of Torgau, in which the evangelical party constituted itself as a separate entity.

With the Turkish victory at the Battle of Mohács over imperial forces in August 1526, Emperor Charles V convened the first Diet of Speyer. The Diet was to pacify the evangelical German princes so that Charles could drum up support to fight the Turks. At the conclusion of the Diet of Worms in 1521, the evangelical side left and then a small delegation of Catholic princes passed and Charles signed the Edict of Worms. This Edict



Margarete of Anhalt in 1613 by Cranach the Elder

placed Luther under the Ban of the Empire, condemned and forbade his writings, and provided that anyone supporting Luther be condemned and have his property seized. The Diet of Speyer said that the religious question should be referred to a Church Council; the evangelical estates interpreted this as legitimizing religious reforms in their areas. Elector John led the Lutheran party at the first Diet. The second Diet of Speyer in 1529 revoked the recommendation of the first Diet and called for the enforcement of the the Edict of Worms, an end to all ecclesiastical reform, and the elimination of the Sacramentarians and Anabaptists. The evangelical princes said this revocation could only occur with the consent of both Lutherans and Catholics and they now were known as the Protesting Estates, or, Protestants.

In 1529, however, the Turks laid siege to Vienna and Charles called for a Diet at Augsburg, which met in summer



John the Steadfast in 1532 by Cranach the Elder

1530. Charles again wanted to try for some kind of religious peace. While Charles was personally opposed to both the theology of Luther and the political opposition of the evangelicals to the Catholic Church, the Emperor presented a facade of accommodation. On 25 June, the Lutherans presented their Confession of faith to the Emperor. The Augsburg Confession was signed by Elector John, Margrave George of Brandenburg, Duke Ernest of Lüneburg, Langrave Philipp of Hesse, Duke John Friedrich of Saxony (John's son), Duke Francis of Lüneburg,

Prince Wolfgang of Anhalt, and the mayors of other towns in Germany. The Catholic side was intransigent and rejected the Lutheran Confession. Even though Charles later again issued an edict to enforce the Edict of Worms, in 1532, on account of external threat of the Turk, he relented and agreed to the Truce of Nuernberg, which let the Protestant estates keep their religion

The evangelical estates now grew increasingly worried and in February 1531, due in large part to Elector John's leadership, entered into the Schmalkald League, which was to be a defensive military alliance against the Empire; John and Philipp of Hesse were elected as its leaders. The biggest opposition was getting a theological opinion which would justify the use of force against the emperor; the theologians reasoned that since the authority of the emperor was derived from the Electors, the electors could legitimately resist imperial authority if necessary. The League included Electoral Saxony, Hesse, Brunswick-Lüneburg, Brunswick-Grubenhagen, as well as other north German cities as well as Strasbourg under the leadership of Martin Bucer. In 1533, the Catholics responded by organizing the Halle League.

John adopted the following slogan for his House, and it was sewn on the livery of all his servants: The Word of God Endures Forever (*Verbum Dei manet in aeternum*).

John was first married in 1500 to Sophie of Mecklenburg (1481-1503); they had one son, John Frederick I (1503-54), who inherited the title of Elector. After Sophie's death, in 1513, John married Margarete von Anhalt (1494-1521); they had four children: Maria (1515-83); Margarete (1518-35), John II (1519), and John Ernst (1521-53), who

became the Duke of Saxe-Coburg.

John died as a committed Lutheran in Schweinitz and, like his brother Frederick the Wise, was interred in the castle Church in Wittenberg. He was succeeded by his son, Elector John Frederick the Magnanimous, who was also a staunch and active theological and political defender of Lutheranism.

Johann Gerhard, Theologian (17 October 1582 – 17 August 1637). In the tradition of Martin Luther and Martin Chemnitz, Gerhard was the most influential 17th century Lutheran dogmatician. He was born in Quedlinburg, Germany, and died in Jena, Germany. His father was a municipal counselor and treasurer. He attended school at Quedlinburg till 1598. At the

age of 15 he went through a critical illness and severe depression, during which he expected to die. This experience permanently deepened his piety and increased his understanding of Christian tribulation. His pastoral adviser, Johann Arndt, a distinguished Lutheran theologian and mystic, persuaded him to study theology; throughout life Gerhard regarded him as his father in God.



When the plague swept through Quedlinburg, Gerhard entered school at Halberstadt 1598; attended universities at Wittenberg (1599, philosophy, theology; 1601, medicine), Jena (1603, theology), and Marburg (1604, theology); returned in 1605 as student and

lecturer to Jena, where he received his doctorate in theol. November 13, 1606. In summer 1606 he had been made superintendent at Heidelberg under Duke John Casimir of Coburg; ordained August 14, 1606; general superintendent of Coburg 1615; professor at Jena; advisor to churchmen and statesmen.

Gerhard was the most influential of 17th century Lutheran theologians. He was an early participant in the renewal of Aristotelian metaphysics that began in German universities, ca. 1600. He decisively influenced Protestant theologians to study the evangelical character of pre-Reformation Christianity. In the doctrine of Scripture he made a significant advance by treating Scripture not as the object of faith but as the principium (basis) of theological knowledge. The doctrine of justification is treated (as it was by the Reformers) as the *articulus stantis et cadentis ecclesiae* (the article with which the Church stands or falls).

His works include *Patrologia; Loci theologici*, which in large part is based on the pattern of Philip Melanchthon's topical ("local") arrangement (this work is now being translated in English and published by Concordia Publishing House); *Meditationes sacrae* (Sacred Meditations), his most popular work, which, translated into all major European languages, attained a circulation next in order to the Bible and Thomas á Kempis' *Imitatio Christi* (The Imitation of Christ); *Confessio catholica* (Universal Confession), a defense of the evangelical and catholic nature of the Augsburg Confession and a reasoned dismantling of Jesuit theology; *Schola pietatis* (School of Piety).

He was married twice, his first wife having died several

years after giving birth to a son who died shortly after birth. His second wife, Maria neé Mattenberg, bore him 10 children, three of whom died just days after their birth.

He has been described as "generous, gentle, humble, pacific, immensely erudite, indefatigably industrious, friendly, equally at ease with commoners and princes, but he was never in robust health and his strenuous exertions contributed to his relatively early death." (Sources: *The Encyclopedia of the Lutheran Church*; *The Lutheran Cyclopedia*; *Biographisch-Bibliographisches Kirchenlexikon*).