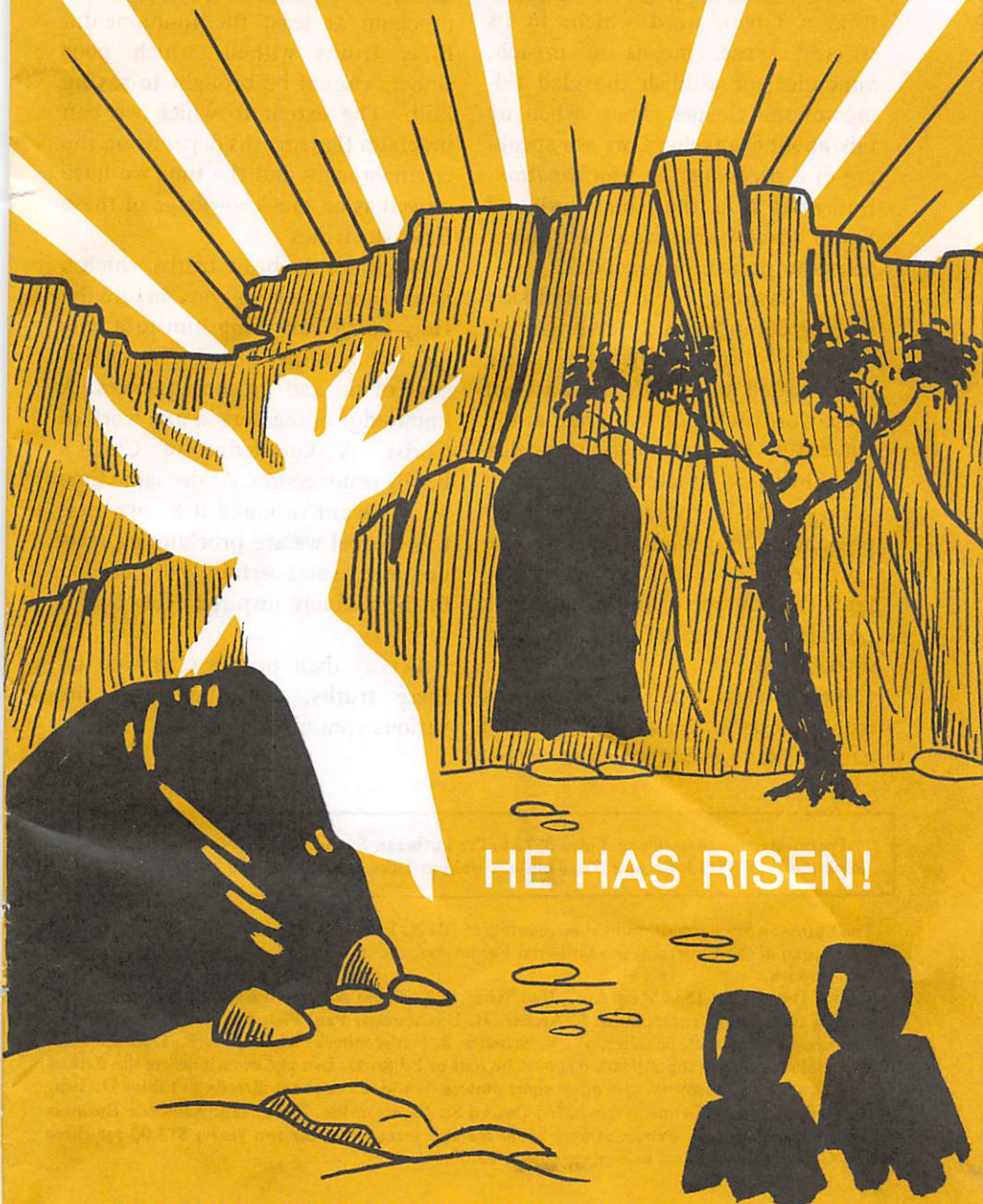


LUTHERAN SPOKESMAN

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HE HAS RISEN!

CHURCH OF THE LUTHERAN CONFESSION

EVANGELISM—What?

The word "evangelism" comes from a Greek word which, in its strictest sense, means to preach, announce, or publish the glad tidings of the Gospel. Thus, when we talk about evangelism, we are speaking of a *preaching* or *proclamation*. But what is it that our Lord and Savior Jesus Christ wants His evangelists to preach or proclaim?

The Savior's Great Commission (Mt. 28:20) includes the command to teach "all things whatsoever I have commanded you." On the basis of these words it needs to be said at the outset that the task of an evangelist for Christ is much broader than many would-be radio and television preachers today would have it. The Lord Jesus does not, nor dare we, limit the content of the message we preach to a few select Bible passages or doctrines.

Nevertheless, when the Lord opens a door for us to speak of our faith, we cannot say everything at once.

Therefore we will, if at all possible, proclaim at least the fundamental Bible truths without which poor sinners cannot be brought to saving faith. The extent to which we can proclaim these truths depends on the circumstances and the time we have as well as on our knowledge of these Bible doctrines.

What are the basic truths which a poor sinner needs to know before the Holy Spirit can bring him to a true and saving faith in Christ? A knowledge of sin and its consequences. A knowledge of the person and work of Christ. A knowledge of Christ's bodily resurrection. At the same time we will want to make it known that this Gospel we are proclaiming rests on the sure and certain Word of God in the divinely inspired Holy Scriptures.

Let us then briefly elaborate on these truths, using as basis the various commissions of our Lord.

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“ . . . Repentance and Remission of Sins . . . ”

After His resurrection from the dead the Lord told His disciples that “repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things.” (Lk. 24:47) Notice the importance of bringing a person to a knowledge of sin and its consequences, eternal damnation.

No one can see or appreciate his need for the Savior until he realizes what he for his sins deserves. By nature all men trust in their own goodness for eternal salvation. Until this self-righteousness is shattered, a person will have no interest in the forgiveness of sins obtained by Christ for the condemned sinner.

How is a person’s natural self-righteousness shattered? This can be done only through the proclamation of God’s holy, unchanging Law, for “by the law is the knowledge of sin” (Rom. 3:20), and “the wages of sin is death.” (Rom. 6:23) The sinner must also be taught to repent of his sins, that is, to plead with the tax collector in the temple: “God, be merciful to me, a sinner.” (Lk. 18:9-14) The forgiving grace of God in Christ is for those who are “poor and of a contrite spirit, and tremble” at God’s Word. (Is. 66:2; also Is. 57:15; Ps. 34:18; Ps. 51:17; Lk. 4:18) “Therefore we conclude that a man is justified by faith *without the deeds of the law.*” (Rom. 3:28)

There are no exceptions. “*All* have sinned and come short of the glory of

God.” (Rom. 3:23) “Cursed be he that confirmeth not *all* the words of this law to do them.” (Dt. 27:26) “For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.” (Js. 2:10) We should have such Bible passages at our fingers’ tips, using them whenever the Holy Spirit shows us there is need for this truth to be impressed on a person.

Then we will, in Jesus’ saving name, announce to the convicted sinner the remission or forgiveness of his sins, showing how all men have been “justified freely by (God’s) grace through the redemption that is in Christ Jesus.” (Rom. 3:23) “The gift of God is eternal life through Jesus Christ our Lord.” (Rom. 6:23)

“ . . . Unto Me . . . ”

Our Lord prayed: “This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.” (Jn. 17:3) The apostles declared: “Neither is there salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved.” (Acts 4:12) The entire Word of God has as its chief aim and goal bringing sinners to a true and saving knowledge of Jesus Christ. No one can or will be saved for eternity outside of Jesus Christ. We will be miserable failures as Christ’s evangelists unless we faithfully fulfill His directive: “Ye shall be witnesses *unto Me.*” (Acts 1:8)

But who is Jesus Christ? When a door was opened for the evangelist Philip to proclaim the Gospel to the

Ethiopian eunuch, we are told that he "preached unto him Jesus." (Acts 8:35) Philip preached Jesus not merely as a great teacher, a good man, a noble moral example, but rather as the Lamb of God who takes away the sin of the world. He preached Jesus as He truly was and is: the promised Messiah, the God-Man, the Savior of the world. In no uncertain terms, this must be our testimony to Jesus Christ.

All false views of Jesus Christ have in common a denial of His being true God or His being true man, or both. Against these false views the Scriptures teach that Jesus is both true God and true man in one person.

That Jesus Christ is *true God* is taught when the Bible ascribes to Him *divine names* (Is. 48:17; Jn. 3:14-18; Mt. 17:5; Jn. 4:42; Mt. 1:23; Jn. 1:14). The Bible also ascribes to Him *divine attributes*: He is eternal (Jn. 1:1-2), all-powerful and present everywhere (Mt. 28:18-20), and all-knowing (Jn. 1:43-51; Jn. 21:17). The four Gospels tell of many *divine works* performed by Jesus (Jn. 2:1-11; Lk. 5:18-26; Mt. 8:23-27; Jn. 11:38-44; Mt. 28:6-7).

At the same time the Scriptures testify that Jesus was and is *true man*. Check the human characteristics ascribed to the Lord in Lk. 2:12, 39-52; Mt. 4:2; Mk. 4:38; Jn. 11:35; Jn. 19:28; Mt. 26-27.

Jesus had to be both true God and true man in one person in order to save sinners. Had He been God only, He could not have died on the cross as the divine Substitute for sinners. Had He been man only, He could not

have kept the Law of God perfectly for us, nor would His death on the cross have had the power to save. In summary we confess with Martin Luther in his explanation of the Second Article: "I believe that Jesus Christ, true God, begotten of the Father from eternity, and also true man, born of the Virgin Mary, is my Lord."

" . . . Preach the Gospel . . . "

Jesus told His disciples: "Go ye into all the world, and preach the Gospel to every creature." (Mk. 16:15) On the basis of these words we emphasize the need to tell others of the blessed *work* of the Savior.

To be saved from sin and its consequences, sinners needed to be redeemed or bought back from the power of the devil, who had taken mankind captive. This work of *redemption* is far beyond anything that man, the sinner, can do for himself or for others. "None of them can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their soul is precious." (Ps. 49:7-8) Nothing man can do by way of works or offer by way of payment will satisfy the justice of the holy and righteous God. "For what is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mt. 16:26)

What was the ransom price demanded by God for the redemption of men's souls? The holy, precious blood of His own dear Son! "Ye know that ye were not redeemed with

corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:18-19; also such beautiful Gospel passages as 1 Tim. 2:5-6; Gal. 3:13; Eph. 1:7; Jn. 3:16; 1 Jn. 1:7; Is. 53:5-6; 2 Cor. 5:19-21)

Martin Luther summarizes the work of the Savior in these words: ". . . who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood, and with His innocent sufferings and death, that I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from death, lives and reigns to all eternity. This is most certainly true!"

Our testimony to Christ and His

saving work must include the fact that He is risen from the dead, for "if Christ be not risen, then is our preaching vain, and your faith is also vain." (1 Cor. 15:14) True saving faith cannot exist in the heart of one who denies the bodily resurrection of the Savior, and therewith the coming resurrection of the dead. When some of the Corinthians declared that "there is no resurrection of the dead" (1 Cor. 15:12), Paul informed them that they knew nothing of God (1 Cor. 15:34) and were denying the Christian religion by denying one of its essential teachings. Jesus said the same thing to the resurrection-denying Sadducees: "Ye do err, not knowing the Scriptures nor the power of God." (Mt. 22:29)

As Christ's evangelists, we will say with the apostle Paul: "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)

—*Paul Fleischer*

EASTER

"He is not here!" Inspect the tomb!
The burying place is an empty room!
The stone door is thrown down!
Where is this Man of great renown?

"He is not here!" The angel spoke.
Just linen there—once His grave cloak.
He is not here! The spot is bare!
Hearts knew fear and frightening care.

"He is arisen!" They hear the word.
Most joyous words forever heard!
The women run to bring the news
To disciples and believing Jews.

"He is arisen as He has said!"
Our Savior Jesus no more is dead!
"He is arisen!"—For you and me!
Sealed is our hope of eternity!

—*Elsa Romberg*

the Brief Statement 50 years

Of Faith in Christ

Note: For best results read the following article together with the *Brief Statement* and the Bible passages listed there. The *Brief Statement* can be ordered from the CLC Book House, Immanuel Lutheran College, Eau Claire, WI 54701.

In this article the *Brief Statement* of 1932 emphasizes the nature and the importance of personal faith in Jesus Christ. Faith *receives* the redemption earned by Jesus and makes it our personal possession. Perhaps we have downplayed the personal nature of saving faith because of the popular emphasis on faith as a decision of man. While the modern evangelical movement has separated faith from its object, Jesus Christ, this Easter let us realize the importance of a living, personal faith in a risen Lord Jesus.

Believing in Him

The title of this section, *Of Faith in Christ*, places the accent on the object of our faith rather than on the "work" of believing. Professor E. Reim (1892-1969) brought this out in the seminary when he had us orally read John 3:16. He stressed that

John 3:16 should not be read: "whosoever *believeth* in Him should not perish but have everlasting life." Rather the emphasis should be: "whosoever *believeth in Him* should not perish. . . ."

"This faith justifies, not inasmuch as it is a work of man, but inasmuch as it lays hold of the grace offered, the forgiveness of sins."

The discussion of faith in the *Brief Statement* does not begin with what we must do but with what *God* has done for us. "God was reconciling the world to Himself in Christ, not counting men's sins against them." (2 Cor. 5:19 - NIV) God has also seen to it that this evangel (Good News) is preached to the ends of the earth. He has "committed unto us

the word of reconciliation.” (2 Cor. 5:19) This Gospel received through faith creates faith in Christ.

What God gives becomes ours through personal faith. Faith is not simply an intellectual assent to the Gospel. Faith is a child-like trust in the promises of God as they center in Jesus and His cross. The Psalmist defines faith like this: “Commit your way to the Lord: trust in Him and He will do this.” (Ps. 37:5 - NIV) “Faith is being sure of what we hope for and certain of what we do not see.” (Heb. 11:1 - NIV)

As confessional Christians it is of utmost importance that we stress the personal nature of faith in Christ. “These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in His name.” (Jn. 20:31 - NIV)

This personal faith revolves around a living Lord Jesus. Faith believes that Jesus died for us and rejoices that Jesus was raised for us. We see the difference this personal Easter faith made in the lives of the early disciples also reflected in our lives.

Faith, Not Works

Man tends to make the act of believing more important than the object of faith. The *Brief Statement* carefully states that faith in Christ is not “any human effort to fulfill the Law of God after the example of Christ.” Today we hear and read about faith as if faith itself were a work that earned God’s favor and grace. In today’s religious climate so-called

evangelicals have almost divorced faith from the cross and the empty tomb. This is reflected in the emphasis on so-called calls for decision and personal testimonies about faith. God does not save us in view of our faith or conditioned on our so-called acceptance of Christ. God saves us *in Christ* through faith.

“By this faith in Christ, through which men obtain the forgiveness of sins, is not meant any human effort to fulfill the Law of God after the example of Christ, but faith in the Gospel.”

The *Brief Statement’s* article on Faith in Christ stresses the Gospel and the forgiveness of sins purchased for us by Jesus. Faith is a total dependence on God; therefore true faith makes God rather than man the center of salvation. Faith is trust in the atoning sacrifice of Christ; therefore it honors and clings to Jesus alone. Faith is the only way

“Faith in Christ is the only way for men to obtain personal reconciliation with God.”

through which men obtain personal reconciliation with God; therefore faith in Christ *receives* the forgiveness of sins.

It is a miracle of the grace of God that we believe in Christ and receive the full forgiveness of our sins. The next article of the *Brief Statement*,

Of Conversion, stresses that saving faith is entirely a work of the Holy

Spirit. To God alone be the glory.

—John Schierenbeck

Thou Shalt Honor Thy Father and Thy Mother

With this Fourth Commandment of God we enter into what is usually referred to as the Second Table of the Law. While the first three Commandments define what the attitude of our hearts and our behavior toward God Himself should be, the last seven treat of what according to the will of God the attitude of our hearts and our behavior toward our fellowmen should be. The Fourth begins with our relationship toward those of our fellowmen who are nearest to us here on earth, our parents.

Who Our "Parents" Are

Of course, the Fourth Commandment has reference, in the first place, to our human parents, our father and mother, through whom, as His earthly instruments, God has given us our life and being. If God has taken from us our earthly parents and has provided us with adoptive or step parents, these then are our parents.

But as we study the Scriptures, we find that God commands us to show similar honor to others whom He has placed in authority over us. There are, for example, those in the government, with all its officials from the highest to the lowest, whom God has made our superiors and masters.

God has given the command concerning them: "Let every soul be subject to the higher powers. For there is no power but of God; the powers that be are ordained of God." (Rom. 13:1) This word applies no matter what form our government may have—a democracy, a monarchy, a dictatorship. When Paul by inspiration of God wrote his letter to the Romans, the head of the Roman government was Emperor Nero, one of the worst tyrants of all times.

There are also those whom God has placed over us in the church, such as our pastors, parish school teachers, Sunday School teachers, and congregational elders or deacons. Regarding them God commands us: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." (Heb. 13:7)

Even the teacher, who has charge of us in the public school, is included in this Commandment since he or she during certain days and hours of the day stands in the place of our parents. Even our employers and the foremen placed over us by them at

the place where we work are included under the heading of "superiors."

Why We Should Honor Our Parents and Superiors

All these persons are deserving of honor on our part, first of all, because they have been placed over us in their appointed spheres by God Himself. He has chosen them to exercise authority over us in His place. They are His representatives. As we treat them, we are actually treating God, in whose place they stand in whatever station He has placed them. Let those who ignore this high status God has accorded to their parents and defy their authority and insist on doing their own thing, let those who disregard the laws of the land and rise up in defiance of them, let those who refuse to recognize the God-given authority of their pastors and teachers as His spokesmen, let all such keep in mind against whom their disdain and disrespect and rebellion actually is directed. "Be not deceived; God is not mocked." (Gal. 6:7)

But parents and superiors should be honored and respected also because through them, as His representatives, God wants to bestow His blessings on those under their authority. Through parents God wants to nourish and rear children physically in their helpless infant years, wants to teach them to know about their sin and their wonderful Savior from sin and by word and example set their feet on the way that leads to eternal life. Through their pastors and parish school teachers

and Sunday School teachers He wants to instruct believers further in the saving truth, to correct and admonish them when they go astray, and to encourage and strengthen them when they falter. Through those over them in the government God wants to protect and preserve their life and property by keeping order in this world; He wants to protect them from criminals and evil-doers. In view of all this, those whom God has placed in authority over us He would have us regard as precious gifts of His, as channels through which God wants to do all manner of good.

How Our Parents and Superiors Are Dishonored

Children become guilty of disobedience to the Fourth Commandment when they refuse to render this God-appointed respect to their parents by despising them in their hearts, regarding themselves as their parents' equals or even superiors, by speaking of their father as "the old man" and by wilfully rejecting and disobeying their commands and wishes or carrying them out grudgingly or ignoring them altogether. Such children God warns of the seriousness of their behavior in the words: "The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." (Prov. 13:17)

Citizens of a nation become guilty of disobedience when they speak contemptuously of their duly elected government officials, such as the

president, the governor, the law-makers and the law enforcement officers, who today are frequently referred to as the "fuzz." Citizens are guilty of disobedience when they treat lightly the laws of the land, even such minor ones as traffic and hunting regulations.

Church members become guilty of disobedience when they fail to recognize their God-given pastor as His spokesman to them and regard him merely as a hired servant who is expected to trim his preaching and teaching and practice to suit their tastes rather than the will of God.

Children in school, who fail to show respect for their teachers and disobey them and cause problems of discipline, fall into the same category.

But what if these parents and superiors require something of us that is contrary to the will of God? Then they are no longer representing God to us, and we have no choice but to respectfully tell them: In this situation "we ought to obey God rather than men" (Acts 5:29), and cheerfully bear whatever consequences this may have for us.

Where This Leaves Us

Who of us, when examining his heart and life in the light of all this, must not quake and tremble at the thought of facing God? Well may every one of us make the plea of the psalmist his own: "Remember not the sins of my youth, nor my many transgressions; according to Thy mercy remember Thou me for Thy goodness' sake, O Lord." (Ps. 25:7)

Well may we say with that other psalmist: "If Thou, Lord, shouldest mark iniquity, O Lord, who shall stand?" (Ps. 130:3) Well may we apply to ourselves the Lord's evaluation of Israel's behavior when He says: "The whole head is sick; the whole heart is faint. From the sole of the foot even unto the hand there is no soundness in it, but wounds and bruises and putrifying sores." (Is. 1:5-6) This applies not only to our nation as a whole but also to us Christians in all too many respects. We cannot undo these sins of ours against our parents and superiors. Neither can we make atonement for them with any works of ours.

What Shall We Do?

How can we escape the wrath of God that certainly should strike us? Only by humbly recognizing and confessing these sins of ours in sincere repentance and fleeing to the cross of our Savior for refuge. He has come to earth and kept this Commandment perfectly in our stead from Bethlehem's manger to Calvary's cross. What the evangelist Luke writes of Him as a twelve-year-old boy held true throughout His life: "He went down with them (Joseph and Mary) and came to Nazareth, and was subject unto them." (Lk. 2:51) Jesus could and did issue the challenge to all men: "Which of you convinceth (convicts) Me of sin?" (Jn. 8:46) Even while enduring the pains of His crucifixion and making atonement for all our transgressions of this Commandment, He still made provision for the future care of His

mother by commending her to His disciple John to regard her as his own mother.

Thus our Lord secured for us that perfect righteousness that covers all our sins. On this alone we build our faith. Can the grateful response of us, who have been justified through faith in Jesus, be any other than that we now "fear and love God" and by His grace earnestly strive not to

"despise our parents and superiors, nor provoke them to anger; but honor, serve, and obey them, and hold them in love and esteem?"

Give to thy parents honor due,
Be dutiful, and loving, too,
And help them when their strength decays;
So shalt thou have length of days.
Have mercy, Lord! (LH #287:5)

—H. C. Duehlmeier

CREATIONIST ORGANIZATIONS - I

As promised in a previous issue, we begin an examination of some of the larger and more influential creationist organizations in America in an effort to help interested Christians determine which ones might merit their attention and support.

The American Scientific Affiliation

In 1941 a small group of Missouri Synod Lutherans got together to form the American Scientific Affiliation (ASA) whose original purpose was to critically examine the scientific evidence given in support of evolution. Unfortunately the ASA soon came to be dominated by members who preferred to believe that evolution is really "God's way of creating." This strangely incongruous belief is quite popular today and is generally known as "theistic evolution." Some prefer to call it "creation without miracles."

Membership in the ASA is open to interested persons who hold a degree from a university or college in one of the natural or social sciences and

who are currently engaged in scientific work. Members are required to "endorse" a statement of faith which affirms the inspiration of the Holy Scriptures, the atonement of Christ as the Son of God, and God as the Creator of the universe. There is clearly a wide latitude among ASA members, however, in the interpretation of the words in this statement.

The ASA publishes a quarterly journal called the *Journal of the American Scientific Affiliation*. Most of the contributors to this journal employ the "historical-critical" method in dealing with Scripture and thus there is an effort to separate the "truths" of Scripture from the "facts" of science and history. The confusion that results from this is evident. One contributor recently stated: "At the scientific level, I must call myself an evolutionist. At the religious-philosophical level I am more than happy to call myself a creationist." Another article recently published maintained that fiat creation is essentially

an "extension of Greek philosophy" whereas evolution implies a "future fulfillment" and thus is really more Biblical!

The theistic evolution of many ASA members differs from atheistic evolution only in the belief that God is somehow required for evolution to take place—a point almost universally rejected by professional evolutionists. It should be emphasized that virtually all of the arguments and scientific evidence that can be used to refute purely materialistic evolution apply in full measure to theistic evolution as well. Suffice it to say that the ASA does not merit the attention and support of Bible-believing Christians. But some students of the creation-evolution controversy may find the ASA Journal interesting for studying the contrived efforts that are made to synthesize such disparate concepts as evolution and fiat creation. Direct inquiries to: The American Scientific Affiliation, Suite 450, 5 Douglas Ave., Elgin, Illinois 60120.

Creation Research Society

In 1963 a small group of scientists who were disturbed by the growing evolutionary bias of the American Scientific Affiliation left this organization and formed the Creation Research Society (CRS). This society has grown to a membership of about 2500 of whom over 600 have advanced degrees in some field of science. The primary function of the society is the publication of a scholarly journal, the *Creation Research Society Quarterly*, which emphasizes

original research and reinterpretation of existing scientific data within the creationist framework. The CRS Quarterly is easily the most substantive journal on the scientific evidence for creation. Its articles vary from popular to highly technical.

Voting membership in the CRS is limited to scientists having an earned graduate degree in a natural or applied science. A sustaining membership is available to those who do not meet the criteria of voting membership. All members are required to be in agreement with a statement of belief that is clearly designed to exclude "theistic evolution." The statement requires belief in the verbal inspiration of Scriptures, fiat creation in one week, a Noachian flood of worldwide extent, the special creation of Adam and Eve, their subsequent fall into sin, and salvation through Jesus Christ.

The CRS has published a biology textbook called *A Search for Order in Complexity* which is widely used in Christian high schools. The organization now has ambitious plans to build a research center and staff it with full-time scientists who will engage in research in biology and geology from a creation perspective. The *CRS Quarterly* is available to any interested person for \$15 per year. The dues for members who subscribe to the statement of belief is \$12 per year and includes the Journal at no additional cost.

This organization and its Journal would be of special interest to Christians who are interested in the more

technical scientific evidence relating to the creation-evolution controversy. Address inquiries to: Wilbert

H. Rusch, SR, 2717 Cranbrook Rd.,
Ann Arbor, Michigan 48104.

—D. Menton

Tenth Anniversary in North Carolina

After the dedication of God's Temple in the days of King Solomon the Israelites "went unto their tents joyful and glad of heart for all the goodness that the Lord had done . . . for Israel His people." (1 Kgs. 8:66) On December 6, 1981, the same kind of joy and gladness of heart prevailed among the 88 persons in attendance at the tenth anniversary of Living Word Lutheran Church in Hendersonville, North Carolina.

A Miracle

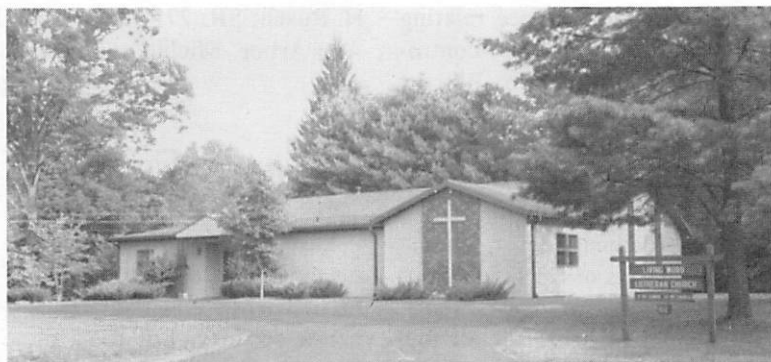
Living Word congregation is a miracle worked by God's Spirit through His Word. On Reformation Sunday, 1971, Pastor Fred Archer preached his resignation sermon at Grace Lutheran Church in Hendersonville, a member congregation of the Lutheran Church in America (LCA). This final, drastic action to leave the LCA was taken only after many years of inner struggle. Pastor Archer had not been able to find in the LCA the whole truth of the Savior's Gospel. He was led to the Church of the Lutheran Confession (CLC) by a seminary classmate, Pastor Earl Eargle, who had become acquainted with the teaching of the CLC through Pastor Paul F. Nolting, then living in West Columbia, South Carolina.

Pastor Archer was leaving not only his childhood church body, but also many friends and relatives and economic security. But the Holy Spirit not only gave him the strength to leave but persuaded some of his members to leave with him. And so, on December 12, 1971, the miracle of birth took place. Living Word congregation was organized.

The new congregation met in a rented church for a few weeks before purchasing a parsonage and renovating its basement into a chapel. But soon this humble house of praise and prayer became too small. So property was purchased and an old building reconditioned into a beautiful church, which was dedicated to God's glory on Easter Sunday, 1977.

Outreach

In the last year Living Word congregation, together with the CLC congregation at West Columbia, set about the task of doing mission work in other areas of North Carolina. Under the Lord's blessing a new congregation, Good Shepherd Lutheran Church of Salisbury, has been organized, served by Pastor Fred Archer. Living Word congregation is now being served by Pastor Stephen Kurtzahn, a 1979 graduate of Immanuel Lutheran Seminary in Eau Claire, Wisconsin.



Living Word Lutheran Church

The past ten years for Living Word have been "a story and history of the power of God's Word, of His benevolent grace, and of His boundless love. For it was His powerful Word which first called pastor and people out of darkness into the marvelous light of His truth, and which has kept them therein for the past ten years. It was His benevolent grace that convinced them and still convinces them that they are sinners saved by the life, blood and death of

their Savior. And it was His love (as well as His grace) which has given them all the spiritual and material benefits they have at Living Word." (from the Ten-Year Anniversary booklet of Living Word)

—*Steve Kurtzahn*

Editor's note: Those attending the 1982 World's Fair at Knoxville, Tennessee, are invited to visit Living Word congregation. Hendersonville is a 3½ hour drive from Knoxville.

RAYMOND BROZ (1938-1982)

Raymond Edward Broz was born on November 7, 1938, in Berrien Center, Michigan, the son of Edward Broz and his wife, Mary nee Schlipp. He was baptized on December 18, 1938, and became a communicant at the Lord's Table through confirmation on May 24, 1953. In keeping with a childhood desire to serve the Lord in the public ministry he at-

tended Immanuel Lutheran College and graduated in 1963 as a candidate for the teaching ministry.

He accepted the call of Our Savior's Lutheran Church of Jamestown, North Dakota, where he taught grades 5-8 from 1964 to the fall of 1967, when he returned to live in Michigan. On March 16, 1968, the Lord gave him Sharon Johnson as his



Raymond Broz

wife and blessed their marriage with two children, Chris and Lisa. The Lord provided support for the family through Ray's employment at Hayes-Albion Die Cast Co. and also People's State Bank.

Ray was a charter member of Faith Lutheran Church of Coloma, Michigan, where he faithfully listened to his Savior's voice and received His Holy Supper. Through these means the Lord strengthened Ray to serve Him in his family, community, and church. He served in a variety of council offices and on

special committees; he sang in the choir and served as occasional organist and lay minister. The congregation is especially thankful to the Lord for leading Ray to use his gifts for the youth of the congregation, serving as Sunday School superintendent, young people's sponsor, and as a promoter of Faith Christian Day School. He also served as delegate to regional delegate conferences and CLC conventions.

Ray had been a hospital patient in Kalamazoo, Michigan, since October 29, 1981, when unsuccessful surgery on a brain tumor led to complete paralysis. The Lord in His grace and wisdom answered Ray's fervent prayer when He took him to His heavenly mansions on Sunday, January 24, 1982, just as the congregation was entering God's earthly sanctuary. His pilgrimage on earth was 43 years, 2 months, 17 days. He is blessed in Him in whom all families of the earth are blessed. (Gen. 12:1-3)

—James Sandeen

Daily Devotions

We all have favorite chapters of the Bible—Chapters to which we turn and return for comfort, strength and guidance. In the next few months we will consider a number of these.

May	Scripture	Favorite Chapters	Hymn
1	Genesis 1	"I believe that God has made me. . .	43
2	Genesis 3	Know thyself. Know thy God and His promises.	369
3	Genesis 12:1-9	Called out and separated. God's way with His believers.	411
4	Genesis 22:1-19	"God so loved the world that He gave His only begotten Son . . .	245
5	Exodus 20:1-21	The Law of God is good and wise.	287
6	Deuteronomy 11	The blessings of obedience. Ominous warnings.	412

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Housemother Needed

Immanuel Lutheran College will be in need of a housemother for the girls' dormitory, beginning in the fall of 1982. Applicants should contact ILC President Roland Gurgel to arrange for an interview. Send any inquiry to:

President Roland Gurgel
 Immanuel Lutheran College
 West Grover Road
 Eau Claire, WI 54701

—Paul Larsen

Correction

The subscription price increases printed in the December 1981 *Lutheran Spokesman* were in error. The cost of an individual two-year subscription should be \$9.00, not \$7.50. The cost of an individual three-year subscription should be \$13.00, not \$10.00.

—Benno Sydow

7	Deuteronomy 32	Take this to heart: The Lord is our Rock.	19
8	Joshua 1	Our faithful God is our unailing strength.	540
9	1 Samuel 3	"Speak, Lord, for your servant is listening."	296
10	1 Samuel 17	Fight the good fight of faith.	447
11	1 Kings 19:16-46	The God of the Bible is the only true God.	252
12	11 Kings 5	Spread the news about our God. Beware of greed.	243
13	Job 28	To fear, love, and trust in God—that's wisdom.	355
14	Job 40 & 42	There is peace in childlike submission to the Lord.	530
15	Psalms 1	In the Word believers find strength, happiness, and prosperity.	284
16	Psalms 8	In Christ we see man as God first made him to be.	432:1-2
17	Psalms 15	The Lord leads His own in straight paths.	416
18	Psalms 19	God's creation proclaims His glory.	39
19	Psalms 23	The Shepherd Song is a Jesus Song.	436
20	Psalms 24	A song to sing when our King comes again.	73
21	Psalms 27	Sing and pray and wait on the Lord.	518:7
22	Psalms 32	Rejoice in the Lord, whose forgiveness makes us righteous.	22
23	Psalms 42	A psalm to remember in time of depression.	525
24	Psalms 46	God is our Refuge, Strength, and Help.	262
25	Psalms 51	David's great prayer of repentance.	325
26	Psalms 67	Praising God and mission work go hand in hand.	20
27	Psalms 84	Love for God's house flows from love of God's Word.	480
28	Psalms 90	Man's mortality preached in immortal words.	123
29	Psalms 91	In the Lord we have complete security.	437
30	Psalms 93	The kingdom (His gracious rule) of the Lord endures forever.	17
31	Psalms 95	May praise to God, not disobedience, mark our lives.	24

—W. V. Schaller