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SPOKESMAN



WE THANK THEE LORD FOR OUR
FREEDOM

CHURCH OF THE LUTHERAN CONFESSION

The Blessing of Religious Freedom

Religion in public schools has manifested itself in various forms: the opening and/or closing of the school day with a prayer led by the teacher; the joint singing of hymns and carols during the season of religious festivals, especially at Christmas time; the invocation and the benediction spoken by some religious leader on behalf of all the participants and guests present at graduation and commencement exercises.

The First Amendment of our United States Constitution and pertinent sections of most of the State Constitutions forbid the practice of religion in the public schools. But it seems that the majority of the citizens of our country, including many of our own church members, no longer are aware of the important and far-reaching benefits that we enjoy here in America as a result of the principle of separation of church and state. In most of the public

schools in our land these benefits and blessings are apparently no longer explained and taught in the social studies and civics courses. The result is that when the few who do understand the principle plead and petition for upholding this worthy principle and for eliminating religion from the public school system, they not only fail to get cooperation from their fellow-citizens, but meet with bitter opposition instead.

Indeed it is evident that there are more and more legislators and congressmen being elected to office in recent years who favor prayers and the teaching of religion in public schools. There seem to be ever fewer judges being appointed who understand the basic issue and who rule in favor of eliminating the violation when such cases are brought before them. It is disheartening to hear that our present governor of the State of Minnesota as well as the current president and vice-president of the

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Editor: David Lau, 2015 N. Hastings Way, Eau Claire, WI 54701; Assistant Editor: Keith Olmanson; Artists: Waldemar Bernthal, Peter Gullerud, Randi Pomerantz; Staff: F. Archer, H. Duehlmeier, Paul Fleischer, D. Menton, Rollin Reim, Ronald Roehl, Gene Rutz, P. Schaller, W. V. Schaller, J. Schierenbeck, M. Sydow, T. Thurow, M. Wels.

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United States all favor prayers in public schools and apparently fail to understand what a precious blessing for all Americans would be lost if prayer in public schools were eventually legalized.

We learn from Biblical history that when the Lord has graciously bestowed a special blessing upon a nation, and that nation as such fails to appreciate and properly cherish that blessing, the Lord then removes it and lets the nation sadly suffer the painful consequences. The question arises as to how soon the Lord may do this in regard to the blessing of religious freedom.

In all the countries of the world with a mixed society similar to ours the United States of America stands out as uniquely blessed because of the freedom of religion, which is provided by the fundamental principle of separation of church and state. This fundamental building block was, with much effort and after many years of intensive and objective debating on the part of capable statesmen with remarkable insight and foresight, framed into the Bill of Rights of our United States Constitution. The wisdom and tremendous benefit of this basic principle was also recognized and incorporated in one form or another by the various states of the union in their own charters.

We on our part recognize this blessing of freedom of religion as a gift from God, so that His saving Gospel to all sinners might be preached and taught freely without persecution and true believers liber-

ated from being forced to practice and support religious beliefs which they regard as false and forbidden.

What We Can Do

Since we ourselves are filled with conviction and enthusiasm for this precious cause of religious freedom, we want to do what we can to persuade our fellow-citizens and those who represent us in government to re-examine the practice of religion in our public schools and to see the disaster toward which it leads. Besides writing to our legislators and congressmen about the great benefits of continued separation of church and state, we must bring this problem to the attention of our local boards of education. Our children and their children in turn must be taught to see the great benefits in keeping religion out of the public schools and in keeping church and state matters separate.

We are indeed not opposed to all prayer in the schools, but we plead that the praying be done *privately* by individuals who desire to do so, and that the principle of religious freedom be articulated by declaring a moment of silence for that purpose on such occasions where prayer is indeed in place.

When such procedure is recognized as proper for the sake of the religious freedom of every individual, then there will be more respect for each one's right to his own religious convictions without burdening the conscience of his fellow-citizens and without forcing him to support a religion which he "disbelieves." The

result will be a greater likelihood of peaceful co-existence among those who hold distinctly differing religious beliefs and practices. This is one of the chief items of the heritage that God gave to America. May its

citizens ever cherish it and make every effort to retain it!

—G. Barthels

Note: The above is condensed from a conference paper presented in 1981.

HOW DO I THANK THEE?

(Luke 18:9-14)

Long ago a religious leader who was well-respected by most people in his community, and a poor, hated tax collector went into their house of worship to pray. The well-dressed, well-educated, very religious, articulate “man of God” prayed in this manner: “God, I *thank* You that I am not like all other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all my income.”

Meanwhile, the tax collector stood at a distance and would not even look up toward heaven. Rather, he beat upon his breast and said: “God, be merciful to me, a sinner.”

The Wrong Way to Thank God

Every day of our lives and especially as we approach the day of our national Thanksgiving, we would do well to examine our innermost selves regarding our prayer lives. For after all, our very human nature is so sinful that even in prayer we often find ourselves straying away from our beautiful Savior and His will for our lives.

Basically, there are two ways in which human beings attempt to approach God. Most naturally

choose to approach Him on the basis of their own righteousness, while others (by the grace of God) come unto Him clothed only in the righteousness of Jesus Christ. Jesus, our master Teacher, used a religious leader of His day (a Pharisee) to exemplify the former and a tax collector (a publican) to represent the latter. Both men are pictured by our Savior as being in dead earnest about their religion. And since Jesus said that one was justified and the other was not, then we certainly know that sincerity in religion is not sufficient. Some are sincere in their being faithful, but their faith does not lay hold of the merits of Jesus Christ, so they are simply religious, while being far removed from true Christianity.

So it was with the “thankful” religious leader in the parable of Jesus. He was so busy patting himself on the back with both hands that he had none left to extend to other people who were in need of God’s love and compassion. That is why he, in all sincerity, looked down his self-righteous nose at all others who were not able to attain to his own religious pedigree. Believing himself to be secure in his own relation to God, his

attitude toward others was: "It is none of my concern; every man for himself."

Does it astonish us to think that someone could have the audacity to *thank* God for his own arrogance, self-sufficiency and self-righteousness? It should not astonish us too much, for our own sinful flesh does much the same, on occasion. I must confess that, while saying just the opposite in public, I have often thanked God privately that I am not like other men, especially those religious fanatics of the sectarian churches. I have also (in the deep recesses of my heart) thanked God that I am not like those terrible charismatics, and above all, those "awful" liberals. And I have even gone further, many times enumerating my own goodnesses to my heavenly Father. "Yes, I have pure doctrine, dear Lord. I belong to a synod which teaches the truth. I left those other wicked people and placed my soul where it no longer is in any danger of error."

Oh, dear readers! Have you ever prayed thus with yourself? If so, you can rest assured that what you said was true. Many of us *have* left false-teaching churches and we *do*, by the grace of God, *possess* the truth of His Word. But what is often wrong in our prayers of thanksgiving lies not in the outward, propositional fact of the matter (truth as opposed to error). Rather, what is wrong lies in our hearts and attitudes, which only God can see. And when He looks into our hearts, does He not often see people confident of their

own righteousness; people who often look down on others; people who often take possession of a gift of God's grace and end up turning it into something for which *we* take full credit? If we are honest with ourselves, the truth is obvious.

The Right Way to Thank God

Then there was the lowly tax collector in Jesus' story. He was not super-religious; he had often cheated others, and that was why he was so hated. He did not have a Bachelor or Master of Divinity and certainly no Doctor's degree. He might not have even been able to quote the Ten Commandments, let alone argue the intricacies of the Law with the Pharisees. He was a "lowly layman" as some people see themselves today. But he had been given a gift of God's grace, the eyes of faith, by the Spirit of the Living God. And because of that he was able to see far more than the religious elite of his day would ever be able to see. With the eyes of faith he was able to see through the organization, the politics, the hypocrisy of the religious establishment of his day, something that had become so corrupt and simply existed for the sake of self-preservation.

His Sin

Behold this poor man in your mind's eye. Standing there in fear and contrition, he would not go into the presence of the religious leader, for he mistakenly believed that Pharisee to be a "man of God." He would not even look up toward heaven, for he rightly understood the

holiness of the perfect God and he also knew and abhorred his own sinfulness. All he could do was beat upon his breast and confess: "God, be merciful to me, *the sinner*." Yes, the article makes a difference. This man considered himself to be, not only *a sinner*, but *the sinner*, the sinner par excellence, the chief of sinners.

Only with this attitude regarding self should anyone ever approach God. Which way do we pray? How do we thank God? Like the Pharisee or like the publican?

The Righteousness of Christ

The Pharisee thought he was so great, yet he was nothing! In fact, he was enslaved to self, so enslaved that he could not truly love God or his neighbor. Trying so hard to gain righteousness by keeping the Law, he actually fell further and further short, finally ending up despising others, the very opposite of what the Law required.

While the publican thought he was nothing, yet he was great in the Kingdom of God. The Spirit's gift of humility came directly from a more precious gift which he possessed, the righteousness of God as revealed to our poor fallen race in the person of Jesus Christ.

The Pharisee saw himself as loving God and others because he thought

he was doing what the Law required, keeping his religion pure and undefiled. While the publican admitted that he could not love God nor his neighbor as he ought, yet he fully trusted in Christ who would love both perfectly *for him*. Thus the perfect, sinless life lived by the Savior was reckoned to this poor, hated publican through faith. Jesus the Christ would also suffer and die for that poor wretched man and for the entire race of lost human beings, and because of this suffering and death in *his and our stead*, we have free access to God and His mercy, grace, love, and forgiveness. Covered by the righteousness of Christ, the publican and we are children of God and heirs of everlasting life.

We are, therefore, FREE . . . free to love and serve our God and our fellowmen. Rather than looking down upon others because they do not meet certain requirements, we will see all people as sinners in need of salvation and as people for whom Christ lived and died. And we shall readily reach out loving hearts and hands to help them in the time of their every need.

This Thanksgiving and always, let us be thankful for all our blessings, but above all, let us thank God for the gift of Jesus Christ, boasting not of ourselves, but of His grace alone.

—F. Archer

THOU SHALT NOT COMMIT ADULTERY

"Thou shalt not commit adultery." (Ex. 20:14) So reads the sixth

of the commandments God has given mankind for its own well-being and

happiness. Webster defines "adultery" as "sexual intercourse between a married person and another not the spouse." When we examine the Scriptures, however, we find that God has much more in mind than this one form of sexual impurity. One catechism in use among us places the superscription over this commandment: Marriage and Purity; another: The Temple of Thy God. This writer has defined adultery for himself as "anything which brings shame and dishonor on the holy estate of marriage." This covers the matter most adequately in the light of God's Word.

God's Institution of Marriage

Marriage is not a human institution invented by man himself in the course of time as he developed in his evolutionary rise, as the unbelieving world would tell us. No, marriage is a divine arrangement, established by God Himself at creation for the welfare of mankind, for the orderly propagation of the human race, and for maintaining decency and order in this world.

As is clear from Gen. 2:18-24, marriage is the lifelong union of one man and one woman, rightfully living together as husband and wife according to the regulations which God has laid down for marriage. Through marriage God would bestow the happiness of home life, give the precious gift of children, and provide for the chastity of man and woman.

This, of course, differs greatly from the conception which is so

prevalent in our unbelieving age, which regards marriage as a purely human contract which can be changed or broken at will by either of the consenting parties when it no longer suits their personal tastes and desires. We are not even going to mention the caricature of marriage practiced by the homosexuals and Lesbians of our day. Their version of the holy institution of marriage calls down on them the direst wrath of God, as Sodom and Gomorrah experienced it. All those entering into God's sacred arrangement should therefore remember that they are treading on holy ground. They should not take the step of marriage without consulting God's Word for direction and guidance and without prayer in the choice of a spouse.

What God Here Forbids

Since in marriage spouses vow lifelong love and faithfulness to each other, it is self-evident that unfaithfulness in any form and desertion are the most flagrant forms of adultery. "What therefore God hath joined together, let not man put asunder," says the Savior Himself in Matthew 19:6. God sanctions divorce only when one of the partners has broken the vow of faithfulness through fornication (Mt. 19:6) or has deserted his or her spouse, refusing to continue the marriage (1 Cor. 7:15).

All other grounds on which divorces are sought, such as incurable illness, incompatibility, loss of affection, and the like, will not stand before the Author of marriage. Those securing divorces on these

grounds call down on themselves His wrath and displeasure.

The same holds true of such who assume the privileges of marriage without entering into a formal public commitment to each other. God brands this as fornication. Those who live together as only a husband and wife should live, without exchanging marriage vows, should quake and tremble as they call to mind the word of the Lord: "Whoremongers and adulterers God will judge." (Heb. 13:4)

Other Forms of Adultery and Fornication

This Sixth Commandment, however, as all others, applies not only to our deeds and actions, but to the thoughts and feelings and desires of our hearts as well. It applies to both the married and the unmarried. Accordingly lustful thoughts and desires over against someone who is not one's lawful spouse are no less wicked than the actual deeds. This is plain from Jesus' own words: "Whoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Mt. 5:28) In our age with its scanty female attire seen on the beach and the playground and with its emphasis on the contours of the female form, the temptation to become guilty of this form of adultery is very great.

How can Christians counteract this temptation? By calling to mind and making their own the prayer of David: "Create in me a clean heart, O God, and renew a right spirit

within me." (Ps. 51:10) We should imitate Joseph's reaction to the seduction of Potiphar's wife: "How then can I do this great wickedness and sin against God?" (Gen. 39:9) We call to mind Luther's words in this connection to the effect that we cannot prevent the birds from flying over our heads, but we can keep them from making nests in our hair.

Christian women should keep this in mind when choosing attire, lest through their clothing or lack of it they provide an occasion for men to sin in this way and give offense. The temptation to fall into this sin of committing adultery in the heart confronts us also in many of today's moving pictures and television programs, which display scenes that incite the viewers to lustful thoughts and feelings and that should be abhorrent to forgiven children of God. Then there are also the obscene words and jests and stories which are so commonplace among those with whom we work and play, most of which are a mockery of marriage and the marriage relation and cast dishonor and disgrace on this sacred institution of our God.

What God Looks for in Us Christians

Having clothed us at our Baptism with the spotless garment of our Savior's righteousness and purity and having made our bodies the dwelling places of the Holy Spirit and His temples, God would have it to be unthinkable for us to defile ourselves anew with unchaste thoughts, desires, words, and deeds.

“Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” (Phil. 4:8) The same apostle says: “Flee fornication” (1 Cor. 6:18), and: “Flee also youthful lusts.” (2 Tim. 2:22) Jesus’ own words, “Blessed are the pure in heart, for they shall see God” (Mt. 5:8), serve as a continual reminder to His believers to strive to overcome all impure thoughts and desires by means of God’s Word and prayer.

A Word to Christian Spouses

For such who under the guidance of God’s Word and prayer have entered this holy estate it is the will of God that husbands regard and love and honor their wives as a precious gift from Him, given them as helpers and companions in this life on their way to heaven. He instructs them: “Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it.” (Eph. 5:25)

To wives He expresses His will regarding them in the estate of marriage as follows: “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church.” (Eph. 5: 22-23) This, of course, is most unthinkable to our modern feminine activists. But out of love for their Savior and in reverence of Him Christian wives will cheerfully regard and honor and submit to the will of their husbands, regarding them as a

precious gift of God given to be their head according to His gracious good will. With that God-appointed attitude toward each other, Christian husbands and wives can find much happiness in the marriage relationship even in this sin-spoiled world and life.

Our Only Salvation

“If we say that we have no sin, we deceive ourselves and the truth is not in us.” (1 Jn. 1:8) Who is there among us to whom these words do not apply with regard to this Sixth Commandment in one way or another? Whether we be married or unmarried, we have every reason to cry out with the psalmist, because of the sinful flesh still clinging to us: “Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified.” (Ps. 143:2)

What can we do? We flee to our Savior for refuge and forgiveness. He has kept also this commandment perfectly for us in His sinless life, and His blood cleanses us from these sins no less than others. He says to all penitent sinners: “Son (daughter), be of good cheer; thy sins be forgiven thee.” (Mt. 9:2)

For such grace on His part, may love born of gratitude for His forgiving mercy move us with the help of His Holy Spirit to strive with might and main to overcome all impure thoughts and desires through God’s Word and prayer, and to avoid and flee every opportunity for becoming unchaste and impure.

—H. Duehlmeier

the Brief Statement 50 years

Of the Means of Grace

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.

Like many other expressions used in the Church, such as Trinity or sacrament, the expression *Means of Grace* is not found anywhere in the Bible. Yet it is an expression common to us Lutherans from our catechetical instruction. Every Lutheran catechism with which I am familiar uses the term *Means of Grace* in its explanation of the work of the Holy Ghost, as summarized in the Third Article of the Apostles' Creed. For example, the 1966 catechism published by the Evangelical Lutheran Synod states under Questions 223 and 224: "To make me holy the Holy Ghost uses the sacred means of grace: the Word of God, Baptism, and the Lord's Supper. We call the Word and the Sacraments the means of grace because through these very means the Holy Spirit brings us the benefits of Christ's redemptive work and makes them

ours."

Thus the means of grace are God's conveyor belts or pipelines through which the spiritual gifts of God are brought down to us and through which their God-appointed spiritual effects are produced in us. The great gift of God conveyed to us by the means of grace is the forgiveness of sins won for us and for all by Jesus' perfect life and perfect death in our place. Whatever the Holy Spirit uses therefore to convey the forgiveness of sins to us sinners and to get us sinners to put our trust in this gift of forgiveness can rightly be called a means of grace.

The Gospel Is the Means

Actually there is only one means of grace, and that is the Gospel of Jesus Christ. The Gospel or Good News of what Jesus has done for us in His life and death is the means the Holy

Spirit invariably uses to convey the forgiveness of sins and work trust in that forgiveness in our hearts. The apostle Paul says: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation. . . . For therein is the righteousness of God revealed." (Rom. 1:16, 17)

It is true that the Bible sometimes speaks of the Word of God in general as a means of grace. Paul says: "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10:17) Likewise Peter says: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God." (1 Pet. 1:23) But it is clear from the context and from other Scriptures that the Word of God in these passages is the Word of the Gospel, not the Word of the Law. For the Law is "the ministration of death . . . and condemnation." (2 Cor. 3:7, 9) Only the Gospel is "the ministration of righteousness" (2 Cor. 3:9) through which Christ our Savior is presented to us as our only righteousness, as our only covering from sin, producing in us the desire to put our trust for salvation and life in Him and in Him alone.

The Gospel is a means of grace in whatever form it is presented to man, whether it is written, spoken, pictured in the symbol of the cross or crucifix, or remembered in the mind. The Gospel is a means of grace also when it is combined with earthly elements in the Sacraments of Baptism and the Lord's Supper. The apostle Peter specifically says that Baptism is "for the remission of sins" (Acts 2:38), and the apostle

Paul specifically calls Baptism "a washing of regeneration and renewing of the Holy Ghost." (Titus 3:5) Therefore there is no doubt that Baptism not only conveys the forgiveness of sins but also regenerates. That is, Baptism, because it is Gospel, creates faith which trusts in the forgiveness of sins conveyed by the Sacrament.

Likewise there is no doubt that the Lord's Supper is "for the remission of sins" (Mt. 26:28) and is therefore a Gospel means of grace. Through the Lord's Supper the Holy Spirit conveys forgiveness and strengthens the faith of those who partake in faith.

Confusion of Grace and Works

All of this is spelled out so clearly in Scripture that we may think there is no one who can possibly find fault with this teaching. But from the earliest days of the Church Satan has been striving to corrupt the concept of the means of grace, and he has succeeded in many cases. For example, Clement of Rome in about 96 A.D. slipped and said that "through love our sins may be forgiven." (Dierks, *Reconciliation and Justification*, CPH 1938, p. 76) But if forgiveness is conveyed to us by means of our own love, then our love has become a means of grace, and we become in part, at least, our own saviors. Other ancient fathers spoke of repentance and almsgiving as means of attaining forgiveness. It was not long before God's works and men's works were hopelessly confused, and the concept of the means

of grace broadened to include many things that we do, such as confession of sins, prayer, and gifts to charity. This confusion of grace and works remains to this day in the theology of the Roman Catholic Church. It is found also in those Protestant churches that list prayer and fasting together with the Word and Sacraments as means of grace, putting God's works and our works on the same level. But when we are assailed by doubts and temptations in connection with our grievous sins against God, it is no help for us to be directed to our own prayers or good works for comfort. If we must look at ourselves and our own deeds and thoughts and feelings, we shall become all the more uncertain and doubtful concerning forgiveness. The only sure comfort is supplied by the Gospel Word and the Gospel Sacraments, which convey to us God's unconditional grace and His total forgiveness. We are truly comforted when God says to us, in one form or another: "Be of good cheer; thy sins be forgiven thee." (Mt. 9:2)

Tearing Down the Ladder

But there are those who claim that God does not need Word and Sacraments to assure us of our forgiveness. They claim God speaks to us *immediately*, that is, without any external means. They claim that He speaks directly into our hearts without any intervening word or ceremony. It is this claim in particular that was rejected as a dangerous error by Martin Luther in the sixteenth century and by the *Brief*

Statement of 1932 in our own century. The teachers who thus despised the external means of grace were designated as *Schwaermer* or Enthusiasts. Thomas Muentzer, one of the earliest of the *Schwaermer*, believed that God spoke to him directly. But Luther did not trust in God's so-called direct revelation to Muentzer and said he would not listen to him, even though "he had swallowed the Holy Ghost, feathers and all." It soon became obvious that God was not speaking directly to Muentzer, because what Muentzer was saying was not in agreement with Scripture. The same can be said for all the others in modern times who have claimed that God gave them their teaching directly, from Mary Baker Eddy and Joseph Smith to Jim Jones and the present-day charismatics.

It was in opposition to the Enthusiasts that Luther derived from Scripture the principle that God "wants to give no one the Spirit or faith outside of the outward Word and sign instituted by Him, as He says in Luke 16:29, 'They have Moses and the prophets; let them hear them.'" As Luther said, these Enthusiasts always say, "Spirit, Spirit, Spirit," but they "tear down the bridge, the path, the way, the ladder, and all the means by which the Spirit might come." (*Luther's Works*, Vol. 40, pp. 146-147)

No New Means Needed

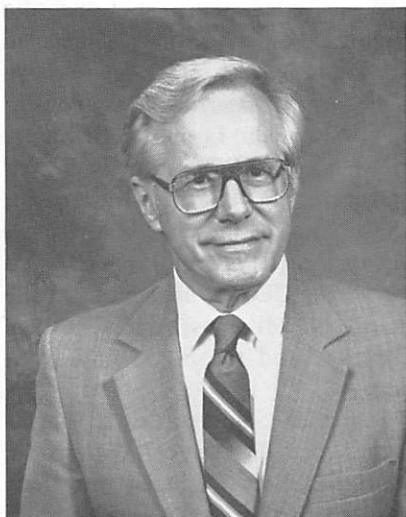
We should be satisfied with the means of grace God has appointed and not search for new methods or

new gimmicks to enlarge Christ's Church. The Gospel we have been given is God's power unto salvation, and we need no other power for our own comfort or for the conversion of others. Of course there are many different ways of using the Gospel, but it must be the Gospel that is used. Our Lord Jesus said: "Go ye into all the world, and preach the Gospel to every creature." (Mk. 16:15) Through public preaching, through private conversations, through the singing of hymns, through the writing of letters, through systematic courses of in-

struction, through personal absolution, through the use of Baptism and the Lord's Supper, through the remembering of Bible passages learned in youth, through the reading of the Bible in family devotions, the Holy Spirit does His work of conveying forgiveness and creating and strengthening faith in that forgiveness. "There is no other way of winning souls for the Church and keeping them with it than the faithful and diligent use of the divinely ordained means of grace." (*Brief Statement*)

—D. Lau

Familiar Faces In New Places



Gordon Radtke
Immanuel's New President



Lester Schierenbeck
New Seminary Professor

The faces of Gordon Radtke and Lester Schierenbeck are familiar to

the students and friends of Immanuel Lutheran College in Eau Claire,

Wisconsin. Gordon Radtke has been a teacher at Immanuel since 1966. Lester Schierenbeck has been the pastor at Messiah Lutheran Church in Eau Claire since 1969.

But as the 1982-1983 school year began, those two faces appeared in new places: Gordon Radtke in the ILC president's office and Lester Schierenbeck in an ILC classroom. Both men accepted calls extended to them during the 1982 CLC Convention: Gordon Radtke as ILC President for a two-year term, and Lester Schierenbeck as Seminary professor, gradually replacing C. M. Gullerud, who is planning to retire after the 1983-1984 school year.

Gordon Radtke

Professor Radtke was born in Milwaukee, Wisconsin, and received his training for the ministry at Concordia College, Milwaukee; Concordia Seminary, St. Louis, Missouri; and Wisconsin Lutheran Seminary, Mequon, Wisconsin. He served as pastor at Wabasha, Red Wing, and Belle Plaine in Minnesota, and at Monroe, Michigan, before returning to Minnesota as pastor of Immanuel Lutheran Church in Mankato. It was in 1959, during his pastorate in Mankato, that Immanuel Lutheran College was founded by the Mankato congregation. In 1960 the school became an institution of the newly formed Church of the Lutheran Confession, and in 1963 it moved to a larger campus in Eau Claire, Wisconsin. In 1966 Professor Radtke moved to Eau Claire also to become a professor of

Old Testament studies in the ILC Seminary department. He has also taught classes in the social sciences in the high school and college departments. He has served the CLC as a member of the Board of Regents, the Board of Education, and the Board of Doctrine.

Professor Radtke's wife is Claudine nee Krueger of West Allis, Wisconsin. Their two children, Jonathan and Johanna (Mrs. Thomas Williams), live in the Eau Claire area.

Lester Schierenbeck

Professor Lester Schierenbeck was born in New Ulm, Minnesota, and grew up in Renville and Sanborn, Minnesota. His training for the ministry included years at Concordia High School and Junior College in St. Paul, Minnesota; Northwestern College in Watertown, Wisconsin; and Wisconsin Lutheran Seminary in Mequon, Wisconsin. He served pastorates in Darfur, Butterfield, and Austin, Minnesota, before moving to Eau Claire in 1969. He has served the CLC as a member of the Board of Missions, the Board of Trustees, and the Board of Education.

Professor Schierenbeck's wife is Agnes nee Strege of Watertown, South Dakota. There are four children in the family: Pastor John Schierenbeck of West Columbia, South Carolina; Pastor David Schierenbeck of Saginaw, Michigan; Barbara (Mrs. John Pfeiffer) of Hales Corners, Wisconsin; and Mary Beth, living at home.

We pray for these talented and experienced men as they begin work in their new positions. May our Lord preserve their health and bless their work so that on the Last Day many will be enjoying eternal life with Jesus Christ, our Lord, through the

instrumentality of their ministries. For our Lord says: "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." (Jn. 15:16)

—D. Lau

Scripture Readings for December 1982

December	Scripture	Theme	Hymn
1	Colossians 1:12-23	By Him were all things created	15
2	Luke 1:1-25	The Lord prepares the way	272
3	Psalm 1	The ungodly must perish	414
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—Paul Schaller

There Is Still A Difference

A 12-page tract entitled "There Is Still a Difference"—a discussion of the differing positions of the Church of the Lutheran Confession and the Wisconsin Evangelical Lutheran Synod in regard to the doctrine of fellowship—is available at cost and may be ordered from the CLC Book House, Immanuel Lutheran College, 501 Grover Rd., Eau Claire, WI 54701. This tract, written by Professor John Lau, is a reprint of the article published in the June, 1982, issue of the CLC *Journal of Theology*, entitled "An Open Letter to Students and Alumni of Northwestern College."

—John Lau

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