

lutheran
spokesman

February 1984
Vol. 26, No. 8
(ISSN 0024-7537)

WHY DO PEOPLE DESPAIR ?



**THE
WORLD
IS IN
THE
HANDS
OF THE
LORD**

CHURCH OF THE LUTHERAN CONFESSION

“NO THYSELF”

“For the grace of God that brings salvation has appeared to all men. It teaches us to say ‘No’ to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave Himself for us to redeem us from all wickedness and to purify for Himself a people that are His very own, eager to do what is good.”

(Titus 2:11-14—New International Version)

“Two roads diverged in the yellow woods, and sorry I could not travel both and be one traveler, long I stood and looked down as far as I could to where it went in the undergrowth . . . then took the other. I shall be telling this with a sigh somewhere ages and ages hence: two roads diverged in a yellow wood and I, I took the one less traveled by. And that has made all the difference.” Robert Frost, the poet.

Jesus, the Savior, in Matthew 7: “Enter through the narrow gate. For wide is the gate and broad is the road that leads to destruction, and many enter through it. But small is the gate and narrow the road that leads

to life, and only a few find it.”

Priorities. Choices. The use of opportunities, abilities, and ministries. Decision-making is essential to the life lived in gratitude to God. The grace now epiphanying (appearing) in the Babe of Bethlehem calls for fitting response. What has been seen and received—the Gospel come in flesh and blood—is to be lived and applied. Decision-making reveals who we are and to whom we belong.

Learning to Say “NO”

But decision-making is frequently expensive. It is impossible to say “YES” to one item without saying “NO” to another. Losing weight

Postmaster: Send notice on Form 3579 to the Lutheran Spokesman, 2750 Oxford St. N., Roseville, MN 55113. Second Class postage paid at Lake Mills, IA 50450.

The Lutheran Spokesman, published monthly at 204 N. 2nd Ave., Lake Mills, IA 50450, is an official organ of the Church of the Lutheran Confession, the issues appearing during the first week of each month.

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Material submitted for publication should be sent to Editor D. Lau one month before the date of publication. Announcements and other short notices should also be sent directly to Editor D. Lau.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$5.00 for one year; \$9.00 for two years; \$13.00 for three years. Subscriptions sent in bulk to congregations: \$4.00.

means giving up calories. Maintaining healthy relationships implies the subordination of personal freedoms. Growth in Christian maturity requires more time invested in Scripture. Friendship with the world is hatred toward God. Decision-making is expensive: "And God said, 'Take your son, your only son Isaac, *whom you love*, and go to the region of Moriah. Sacrifice him there as a burnt offering'" (Gen. 22:2).

When we consider the cost, how remarkable it is that any should be willing to deny self or oppose the will of the group, that God should have a people for Himself *EAGER* to say "NO." The word Paul uses in Titus 2:14 literally means "zealots." God's zealots. Joyful service despite cross-bearing. "YES, Lord!" at the price of "N.O.I.N.G." self. Those happily forsaking in order to follow, leaving behind livelihood to obtain truer life. Remember Job? No, I will not deny my God even should *He* slay me (cf. Job 13:15)—a confession voiced from dust and ashes. Wherein lies such power, conviction, and sober-mindedness? How can decisions be made which bespeak commitment to Christ?

Blatant or obvious, the most common way to motivate behavior is by force. In human hands, even "love" becomes a lever to promote selfish ends. But force—whether threats, coercion, laws, resolutions, "Do this or else!"—produces mere form, not substance. Force can make individuals say "NO," but never willingly. And if not willingly, then worthlessly. Mark the apostle's

words: "It teaches *US* to say 'No' to ungodliness and worldly passions." *US*. There is no other speaking to us, or for us, than grace—where the *WHAT* is always overshadowed by the *WHY*.

New Testament Grownups

This approach to ethical behavior—choices, priorities, decisions—is radically different from that in evidence during the Old Covenant. Have you read Leviticus, Numbers, or Deuteronomy? Repetitious. Behavior to befit every conceivable circumstance. The proper response for children—children in the sequence of redemptive history, whom God had to lead from Egypt "by the hand."

The apostle wrote to the Galatians:

"What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. He is subject to guardians and trustees until the time set by his father. So also, when we were children, we were in slavery under the basic principles of the world. But when the time had fully come, God sent His Son, born of a woman, born under law, to redeem those under law, that we might receive *the full rights of sons*."

Galatians 4:1-5 (NIV)

The fulness of time has come. We are New Testament grownups, God's grownups, living in that Age of Majority which has witnessed the fulfillment, and heard the "Amen" spoken, to every promise ever made in Christ. With the coming of Jesus God has uttered His Final Word to the world.

Christmas is not merely a story,

but a statement: the clearest revelation of who God is, what God is like, and what God has done. Grace has been visibly defined in the love, the generosity, the undeserved sacrifice of Jesus Christ—who, in His determination to say “YES” to us, said “NO” to Himself.

Sixteen times throughout Titus the apostle uses the word “teach.” We are to learn of Jesus. For this lesson puts a specific lifestyle in our hearts, as well as on our lips. Christian ethics—whether marriage, giving, congregational life, or confession-

alism—are firmly grounded in the Gospel’s “therefore.” Each directive to “do this” is given in the context of Christ’s “it is done.” What more could God say? What more should God say? Must we say more than God?

That such freedom can be abused—yes. Grace takes that type of risk. But then, who has more responsibility, the child or the New Testament grownup? And if grace is abused, who bears the greater shame? “NO THYSELF.”

—M. Weis

THE MIDDLE GROUND—III

The Christian Life

In the eyes of those who practice no religion at all, Christianity is just like any other religion, a superstitious following of a man-made doctrinal position and way of life. Natural man prefers a different course: he seeks happiness in material possessions and carnal pleasures. To him there is no absolute right or wrong; evil is nothing more than that which keeps him from his goal of earthly pleasure and security. He resists all rules and restraints.

Part of the cause of this view may be another extreme view of the Christian life: the idea that all joys and pleasures in this life are evil and must be avoided. This, too, is a product of the carnal human mind. For natural man not only likes to “do

his own thing,” he also likes to think he can earn God’s favor by an ascetic life.

In our on-going series on the middle ground, we will see that the Bible presents a position on the Christian life which is between the two extremes.

The One Extreme

The one extreme, already introduced above, can be called **libertinism**. Not libertarianism, which is a legitimate political persuasion advocating full civil liberties and freedom from excessive government control. Nor is libertinism to be confused with liberty, either political or religious. We certainly cherish the social freedoms which the Lord has given us in America. These freedoms

(of speech, press, and religion) have allowed us to practice our faith, which includes preaching the Gospel to all creatures.

Furthermore, we hold to the doctrine of **Christian** liberty, which assures us that we are free from the ceremonial rules and regulations which God gave the children of Israel to bring them along until Christ was revealed (Galatians 3:24).

Libertinism is defined as "an unrestrained sexually immoral life." **Sexual** immorality is certainly one of the outward manifestations of libertinism. But we are thinking of the whole range of philosophies, including humanism, which deny that there is an absolute standard of conduct. The farthest extreme may be hedonism or Epicurianism (the self-indulgent pursuit of sensual pleasure), although we have heard more recently of groups which practice almost unimaginable savagery.

As Christians, we do not have such a hard time rejecting this extreme, because it is so far removed from everything we have learned. But there are ideas and opinions on this side of the firm middle ground of God's Word which are not as easy to resist, because the advocates attempt to use God's Word to support their positions.

A Little Less Extreme

For many years now, "situation ethics" has been taught in religious circles. This is the teaching that the situation, not God's Word, determines whether a specific word or

action is right or wrong. We concede that the rightness or wrongness of certain actions, which in themselves are neither commanded nor forbidden by God's Word, will be determined by other factors, such as motivation and intention. But when disobedience to authority, murder, fornication, and stealing are justified on the basis of the situation, then we must object. That is what is being done when Christians are encouraged to disobey an unjust law, even though the law neither commands what God has forbidden nor forbids what God has commanded (in which case we **must** disobey). Another example is the defense of abortion, a clear-cut act of taking a human life in violation of God's will (cf. the *Lutheran Spokesman*, August, 1983, pages 7-9). It is also becoming more common for those who claim to be Christians to engage in and defend extra-marital sexual relations and homosexuality. This is because church leaders are excusing and defending such practices. And stealing is often excused if the thief is poor and needy. The blame for these and many other sins is placed on society rather than on the ones who commit them.

We need to be continually on our guard against every temptation to set aside God's Word, even if it is only "a little bit," or for a little while. Jesus rescued us from sin not so that we might continue in it, but so that we might follow Him and His Word.

The Other Extreme

Even as there are always those who

set aside all or part of God's Word, there are always those who **add** to God's Word. In the area of the Christian life this means establishing rules and regulations, standards of conduct, which God has not established.

In Luther's day this took the form of asceticism in the monasteries and convents. People were taught that a life of self-imposed poverty and self-denial to the point of harming one's own body was more God-pleasing than a life of earning a living and raising a family. Begging for one's livelihood was considered more godly than working at a trade or profession. But Luther pointed out that the person who works for his daily bread, and then uses his earnings in a God-pleasing way, is serving the Lord and his neighbor more than the monk or the nun.

Pietism

In the early days of our country, pietism was the philosophy of many immigrants. These people came to America to escape religious persecution. While we cannot condone the persecution, neither can we agree with a philosophy which condemns what God has not condemned. Smoking, drinking alcoholic beverages, playing cards, attending movies, dancing (and the list could go on) are not forbidden by God. Certain excesses and abuses are forbidden, such as drunkenness, gambling, blasphemy, and lewdness. Our practice is to warn against and discipline the abuses; not try to prevent the abuses by forbidding

what God does not forbid.

Perfectionism

Another shade of this extreme is perfectionism, the teaching that the Christian can and should get to a point in his life when he no longer sins, and consequently when he no longer suffers the evil effects of sin, such as financial reverses, illness, and accidents. But the Apostle John is very emphatic when he says, "If we say we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). Even the Apostle Paul had to cry out, "The good that I would I do not; but the evil which I would not, that I do" (Romans 7:19). Our hope of salvation does not depend on the level of sanctification that we reach in this life; it depends solely on the atoning sacrifice of Jesus Christ. This does not mean we are free to sin. "Shall we continue to sin, that grace may abound? God forbid!" (Romans 6:1-2)

The Middle Ground

So we see that the Christian life as revealed in the Bible is not radical fanaticism. True Christians will always be mocked and ridiculed by those who want to be free from all restraints; but they will also be condemned by those who insist on setting up their own standards of behavior and passing them off as God's Word. Remember that even Jesus was called "a man gluttonous and a winebibber" by the scribes and Pharisees (Matthew 11:19). But let us not be swayed by the opinions of men in matters which have been

decided by God's Word. God has revealed the principles of godly conduct, which He expects us to apply to the various situations and circumstances of our lives. But He has not laid down rules for every situation, except that "whether ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Corinthians 10:31). At the same time He has given us pastors and teachers to help us make God-pleasing ethical decisions. Let us heed these representatives of our Lord, unless it becomes clear that they are not abiding by God's Word.

The Lord was serious when He said, "Ye shall not add unto the Word which I command you, neither shall ye diminish aught from it" (Deuteronomy 4:2; cf. also Revelation 22:18, 19). May we continue to trust in Jesus as our only Savior from sin and eternal condemnation, cling to the many comforting truths which He has revealed in the Bible, and follow His clear Word in our daily lives, not adding our own ideas and opinions nor ignoring any directive which our Lord has given us.

—Gene Rutz

OUR PLACE AMONG THE LUTHERANS—II

In an earlier article we briefly traced the history of Lutheranism from the time of Martin Luther to the 1930's. We concluded that there were two periods in which Lutheranism was generally faithful to the Gospel of Christ: the age of orthodoxy from 1580 to 1680, and the age of confessional Lutheranism in the United States from 1835 to 1935. We do not intend to imply that Lutheranism had no problems during these two periods in history, but simply to point out the relative faithfulness of Lutherans to their confessions dur-

ing these two periods in contrast to the widespread apostasy of Lutherans in all other periods of history, including our own.

1982 Lutheran Statistics

How do things stand among Lutherans at the present time? The Lutheran Council in the USA (LCUSA) has released the 1982 statistics for Lutheran church bodies. There are twenty groupings for Lutherans in the United States. We list them here together with the number of baptized members in each group:

1) The American Lutheran Church (ALC)	2,346,710
2) Association of Evangelical Lutheran Churches (AELC)	110,934
3) Latvian Evangelical Lutheran Church	13,526
4) Lutheran Church in America (LCA)	2,925,655
5) Lutheran Church—Missouri Synod (LC-MS)	2,630,823

6) Apostolic Lutheran Church of America	5,353
7) Association of Free Lutheran Congregations	16,723
8) Church of the Lutheran Brethren of America	10,580
9) Church of the Lutheran Confession	8,986
10) Concordia Lutheran Conference	289
11) Conservative Lutheran Association	2,332
12) Estonian Evangelical Lutheran Church	7,995
13) Eielsen Synod	50
14) Evangelical Lutheran Federation (ELF)	418
15) Evangelical Lutheran Synod (ELS)	20,025
16) International Lutheran Fellowship	365
17) Lutheran Churches of the Reformation (LCR)	15 congregations, number of baptized members not available
18) The Protes'tant Conference	1,605
19) Wisconsin Evangelical Lutheran Synod (WELS)	412,529
20) Independent Congregations	5,589

The first five church bodies named are members of LCUSA. These five church bodies have 8,027,648 baptized members. The other 15 groupings total 492,839, of which 432,554 are found in the WELS and in its smaller sister synod, the ELS. It is accurate to say then that 94% of America's Lutherans are in the LCUSA churches, and another 5% are in the WELS-ELS fellowship. Our own church body, the Church of the Lutheran Confession, comprises only an infinitesimal one tenth of one per cent of the total Lutheran membership. In other words, for every Lutheran belonging to our church body, you will find 999 Lutherans belonging to other Lutheran groups, and of these, 942 will belong to LCUSA churches. Obviously, to the general public the term "Lutheran" designates the kind of Lutheran that belongs to the LCUSA churches, and not the kind of Lutheran that belongs to one of our congregations.

How can the Lutherans of the LCUSA churches be characterized?

First of all, a distinction has to be made between the ALC, the LCA, and the AELC, on the one hand, and the LC-MS on the other. The first three church bodies are moving ahead in the project to form one new Lutheran church body, whereas the LC-MS intends to retain its independence and is proposing a new type of Lutheran council that would include the large Lutheran groups as well as the WELS and other smaller synods. Thus the LC-MS is attempting to steer a middle course between the ecumenically minded Lutherans of the large bodies and the confessionally conservative Lutherans of the smaller bodies.

Let us then, first of all, examine the type of Lutheranism prevalent in the LCA, ALC, and AELC, and then take a closer look at the LC-MS, and from there move on to the smaller church bodies to see where our place is among the Lutherans.

LCA, ALC, AELC

The AELC is a young church body formed in 1976 by congregations

that withdrew from the LC-MS when that synod showed signs of clamping down on false-teaching heretics in prominent positions. The LCA and ALC are both church bodies that came into being through many mergers. The LCA contains within itself most of the synods of the Eastern states, for example, the General Synod, the General Council, and the United Synod of the South, together with the old Augustana Lutheran Church and the Suomi Synod. The ALC includes the old Ohio, Iowa, and Buffalo Synods as well as that Norwegian Synod known as the Evangelical Lutheran Church and the Lutheran Free Church.

How can we describe this branch of Lutheranism? In a few words, these Lutherans are unionistic, tolerant, and for the most part indifferent to sound teaching. These Lutherans rejoice in their increasing cooperation with Roman Catholics, the Eastern Orthodox churches, the Episcopalians, and the Reformed. Many of them see nothing wrong in joint prayers with Jews and other non-Christians. They practice open communion of one kind or another. They tolerate lodge membership. They are lax in many aspects of church discipline, although they sometimes take strong measures to encourage higher offerings.

Recent surveys and questionnaires reveal that their understanding of the Gospel is very weak. Even many of their theologians are unable to distinguish between Law and Gospel. They do not have a sound grasp of the Bible's teaching on justifica-

tion; that is why they are actually able to claim that today Lutherans and Catholics are in substantial agreement on the doctrine of justification by faith. The fine points of doctrinal teaching do not interest them; they are more concerned about church union.

Large numbers within these churches approve of abortion on demand, the ordination of women pastors, and the rights of the "gay" community. Very few members of these churches are willing to take a stand for a six-day creation, a universal flood, and acceptance of the Old Testament as presenting factual history. For the most part their teachers follow the higher critical method of Bible interpretation, and they of course do not believe or teach the word-for-word inspiration of the Bible.

Evidence of Apostasy

The falling away or apostasy among the Lutherans in these groups is comparable to the apostasy among Lutherans in the age of rationalism. A contemporary Lutheran pastor, J. Schoneberg Setzer, published in 1968 a volume entitled "What's Left to Believe?" in which he frankly states in his preface: "A large proportion of these two creeds (Apostles' and Nicene) must be rejected today as definitely inadequate and erroneous." In other words, this Lutheran teacher is telling us that he does not believe what the apostles and early Christians believed, and he does not want us to believe these things either.

Yet there is no evidence that he was disciplined by his church. What makes his presentation so sad is that he was brought up by a godly father who stressed the divine inspiration of the Holy Scriptures to his son.

The December 26, 1983, issue of *Christian News* contains a message by David Barnhart, pastor of a Minneapolis church, in which he describes the current condition of Lutheranism. These are among the problems he sees: Lutherans "no longer hear the Gospel preached in its purity." "Many Lutherans sit under preaching where the plan of salvation is never given." "Too many sermons tout every liberal cause that comes down the pike." "Many seminary professors raise doubts concerning the infallibility of our Scriptures and question historic doctrines of our church, including the virgin birth and the bodily resurrection of Christ." "In Lutheran colleges across this nation, atheists, agnostics and non-Christians are hired to teach our young people." "Our seminary in St. Paul makes the porn movies at the University of Minnesota part of the training of some of our future pastors." "Universalism infects the proclamation of the Gospel in many of our Lutheran church seminaries, pulpits, classrooms, and mission fields. Universalism, which teaches that in the end all people will be saved, regardless of belief in our Lord Jesus Christ." "There are persons in high positions of teaching and authority in the Lutheran Church who declare to us that the Bible is not the Word of

God."

After presenting these problems and others like them, the Rev. Barnhart concludes with these stirring words: "The greatest threat to the Lutheran Church is not rank liberalism; it is not the homosexual onslaught; it is not secular humanism; nor is it ethical relativism. The greatest threat to the Lutheran Church today is the impending judgment of Almighty God. We are set on a collision course with God Himself!"

How Deep the Fall

We get an understanding of how deep the current apostasy of Lutheranism is when we compare statements made in the 1930's by Lutherans from this branch of the church with statements made today. Dr. R. C. Lenski, the author of the New Testament commentaries, member of an ALC church, consistently taught the verbal inspiration of the Scriptures to his students. "The very words which the apostles speak are taught them by the Spirit. He is their teacher even as to the 'words.'" The same Dr. Lenski very clearly accepted the Bible's teaching on the deity of Jesus and His miracles and His death on the cross as the atonement for all human sins. He took a stand against lodge membership, against millennialism, against unionism, against woman suffrage in the church. Dr. Lenski taught: "The great apostasy is Romanism, its head is the papal succession, which is called 'Antichrist.' . . . No greater apostasy has ever appeared in the

visible church. Nor *can* a still greater one appear. The climax has been reached in the papal system."

We are convinced that Dr. Lenski was in error in the way he explained conversion and justification, but his errors, though dangerous, are hardly in the same league with the present-day errors of the ALC. We wonder how Dr. Lenski would react to the joint worship services sponsored by ALC churches today together with the churches of the Antichrist. What a change from 1935 to the present time!

In 1932 Dr. Joseph Stump, president of Northwestern Lutheran Theological Seminary, affiliated with churches now part of the LCA, published a book called "The Christian Faith." Dr. Stump is clearly a representative of the "liberal" branch of Lutheranism, and he is in error on such matters as predestination and millennialism and even on the days of creation. Yet in comparison with what passes for liberalism today Dr. Stump sounds strictly conservative. For example, on the question of open communion he says: "No general invitation should be extended by the pastor to all those who believe in the Lord to come to His table. . . . Admission to the Lord's Supper is an acknowledgment of unity in the faith; and this does not exist in the case of those who reject the Lutheran doctrine." It is clear that Dr. Stump would never approve of the present communion agreement between Lutherans and Episcopalians.

For many, many years the LCA

churches have not insisted on the verbal inspiration and inerrancy of the Scriptures. But back in 1932 Dr. Stump was willing to say of the writings of the prophets and apostles: "Their writings are the Word of God. . . . The words themselves must be regarded as inspired words."

It is sad to observe the falling away from the truth that has taken place in one generation. The seeds of the apostasy were already planted in the thirties and earlier, but now the speed away from the truth seems to be rapidly accelerating. Only a very few in these churches, for example, the *Lutherans Alert* group, seem to comprehend the true nature of what is happening in their churches. But even these conservatives all too often fail to see the urgency of obeying the apostolic command: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (2 Cor. 6:17).

Our Confession

We on our part are convinced that we cannot support or join or cooperate with the LCA, ALC, or AELC, because of the false teachings permitted in these churches. One of our chief objections to membership in the Aid Association for Lutherans and Lutheran Brotherhood is that members in these fraternal organizations automatically by their very membership are involved in supporting and participating in the church work of these apostate church bodies. The new Lutheran church body that is in the process of being

formed can hardly be expected to be more faithful to Christ and His Word than the three merging churches. Unless there is a sudden and unexpected change of direction, the new Lutheran church body will most surely tolerate many errors in its churches, schools, and publications.

“We reject and condemn the false ecumenism which would require us to make common cause in worship and church work with those who, while claiming the Christian name, or even the Lutheran name, publicly adhere to that which contradicts God’s clear Word in whole or in

part.” At the same time “we do not deny, but joyfully acknowledge that the Lord knows His elect, even though some are unwitting captives in false-teaching churches where, by their membership, they are partaking of a confession of error and are subjected to grave spiritual danger. We pray that all who now truly believe may persevere in that faith to the end and obtain everlasting life” (*Statement of Faith and Purpose of the Church of the Lutheran Confession*, p. 12).

—D. Lau

The Alaska Outpost

Not to neglect the outer reaches.

But a mission that can only be reached by boat?

That’s Ketchikan. 20,000 people on Revillagigedo Island.

In Alaska there are almost two square miles for each resident. Ketchikan is the fourth largest population center. So it is not really a remote outpost by the standards of our nation’s largest state. Since Alaska (“Great Land” in Aleut) has a population growth rate twice as great as any other state, it is obviously a good place to be with the Gospel that seeks people wherever they are.

How We Got There

The lower panhandle around Ketchikan has a vast salmon fishery and huge lumber reserves. Some

people from Pacific Northwest congregations had moved there, and were served for some time by Washington pastors, and then by Pastor Waldemar Schuetze, whose term was cut short by sickness and death. Then the Missionary-at-large arrived on his first assignment. Pastor and Mrs. Paul F. Nolting lived in an apartment of the Marine View Hotel. Services were conducted then in the hotel conference room. In Spring of 1980 Holy Truth congregation was organized with a nucleus of 21 communicants and 35 souls. Later that year the first resident pastor was installed. The Rev. Ralph and Mrs. Ruth Schaller moved into the apartment in November.

The public room of the hotel was a good place to start in, since it was easy to find and convenient for visi-

tors. The hotel was then converted to condominiums, however, and the decision had to be made: buy or move. Under this pressure a site search received a sort of divine impetus. But property on the island is scarce and—like everything else there—very costly. Suitable property on market would have cost at least a quarter million dollars. Then the answer to much seeking and asking appeared.

Two Levels

Combination church-parsonage units are seldom good as long-term facilities. In this situation, however, it became the only feasible plan. A two level residence (formerly a parsonage) was offered and purchased for \$120,000 with a Mission Exten-

sion Fund loan. With some work the lower level was converted into a sanctuary for 65 worshippers. An auxiliary room was added. The upper level became a residence with a ground level entrance at the rear. Holy Truth congregation has a home.

Dedication

Mission Board Chairman David Schierenbeck was on hand for the services of dedication on November 20. He spoke on the theme, "The Lord's House Becomes a Home."

As one might expect, the spirit of this congregation is high. Many special gifts and volunteer labor made it possible for the project to be complete on schedule. President Jay Schultz, Secretary Jeff Schultz, and



Pastor & Mrs. Schaller in the New Chapel



Mission Chairman David Schierenbeck and Pastor Ralph Schaller in the New Parsonage

Treasurer Marvin Jansen were the officers at dedication time.

The evening of dedication day was devoted to a review of the mission opportunities in India. Quite evidently there is nothing isolationist in the interests of these island dwellers, remote as they are from the rest of

the CLC fellowship.

Of the Messiah it was said in the prophets, "In His law the islands will put their hope." Isaiah 42. How grand to see this realized in such a literal way!

—*Rollin A. Reim*

Devotional Readings for March 1984

JESUS THE CHRIST—OUR PRIEST, KING, AND PROPHET

In Old Testament times high priests, kings, and prophets were often anointed with olive oil in a public ceremony to indicate that they had been selected by God—and that the Lord Himself would pour on them the blessings they would need to fulfill the responsibilities of their respective offices. Yet, no matter how faithful, every Old Testament prophet, priest and king fell far short of the ideal. All were only poor approximations, pale shadows, of One who would come—One who would combine all three of these offices in one person and fully carry out every responsibility of each on behalf of His people. He would be **THE ANOINTED ONE—THE MESSIAH OF GOD. GOD.**

March	Scripture	Theme
1	Acts 10:34-43	Jesus was anointed to His three-fold office, not with oil, but with the Holy Spirit.
2	Matthew 3:13-17	The Holy Spirit was poured out upon Jesus as He entered upon His public ministry.
3	John 4:5-26	Jesus of Nazareth is the promised Messiah (Hebrew), the Christ (Greek), the Anointed One (English).

JESUS the CHRIST is not one of many priests,

He is THE HIGH PRIEST above all High Priests.

4	Hebrews 7:11-28	Jesus is our perfect and permanent High Priest.
5	Galatians 3:26-4:7	Jesus our High Priest represented us in living a perfect life in conformity with God's holy Law.
6	Hebrews 9:11-28	"Offered was He for greatest and for least, Himself the Victim and Himself the Priest."
7	John 10:11-19	Jesus willingly and purposely sacrificed Himself for us.
8	Hebrews 10:1-18	Jesus the Lamb of God was sacrificed once for all sins of all men for all time.
9	I John 1:5-2:2	"He ever liveth to make intercession for us."
10	Romans 12:1-8	We Christians are all priests, for through faith in Christ we have direct access to God.
11	Hebrews 13:7-16	As priests of God we offer the sacrifices of praise and thanksgiving to the Lord.
12	Philippians 2:12-18	As priests of God we represent God to the world around us.

JESUS the CHRIST is not one of many kings,

He is the KING above all kings.

13	John 18:28-37	"You are right in saying I am a king."
14	John 6:1-15	Jesus is not a king whose rule involves only this world and this life.
15	Psalms 2	Our anointed King is the eternal Son of God.
16	Matthew 21:1-11	O Lord, how shall I meet Thee, How welcome Thee aright?
17	Matthew 4:1-11	Our King fought for us against the old evil Foe.
18	I Corinthians 15:50-58	Our King won the victory for us, stripping Satan of his most fearful weapon.
19	Romans 14:5-12	Let us live like the people we are—the subjects of the King of Glory.
20	Ephesians 1:15-23	Jesus rules all things in heaven and earth with a view to the welfare of His believers.
21	John 10:22-39	Jesus rules our hearts by the Gospel of His grace.
22	Luke 21:25-33	Our King will return to reign over us in glory forever in the new heaven and the new earth.

JESUS the CHRIST is not one of many prophets,

He is THE PROPHET above all prophets.

23	Deuteronomy 18:14-19	Moses prophesied of a prophet greater even than himself . . . the Messiah.
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Wisconsin Pastoral Conference

Place: Gethsemane Lutheran Church,
Saginaw, Michigan

Time: February 21-22, 1984,
beginning at 8:30 a.m.

Agenda:

- Exegesis of Hebrews 11—M. Bernthal;
- How Do Paul's Words, "I Am Made All Things to All Men," Apply to Us in Our Ministry?—E. Albrecht;
- Old Testament Exegesis—J. Ude;
- Review of Armin Schuetze's Twelve Theses on Marriage, Divorce, and Remarriage—J. Sandeen;
- The Moral Ramifications of Life Support—D. Lau;
- The First Use of the Law—Paul Koch;
- Should the CLC Provide for a Deliberate Course of Action in Selecting a Modern Translation for Uniform Use?—M. Gullerud

Communion Service Preacher: J. Johannes

Chaplain: P. Tiefel

—Mark Bernthal, Secretary

Mr. Don Allen

Detroit Area Services

Services are being held twice a month in the Detroit area. For dates and places of the 4:00 p.m. services please call either Dr. Fred Holland (313) 838-1636, or Pastor Paul Tiefel (616) 424-3035. Names of contacts may be sent to Pastor Tiefel, Rt. 6, Box 412B, Dowagiac, MI 49047.

—Paul Tiefel

Installation

As authorized by President Fleischer, I installed Mark Gullerud as pastor of Trinity Lutheran Church at Millston, Wisconsin, on January 8, 1984.

—C. M. Gullerud

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| 24 | Isaiah 61:1-3 | Isaiah prophesied that the Messiah would not only preach comfort, but actually give it. |
| 25 | Luke 4:16-30 | Jesus preached the good news that sets men free. |
| 26 | Matthew 17:1-8 | It is not enough for us to say that Jesus is THE GREAT PROPHET, we need also to LISTEN to Him. |
| 27 | John 3:1-18 | Through His Word Jesus continues to teach the truth of God's love on a one-to-one basis. |
| 28 | John 6:60-69 | Jesus alone has the words that give eternal life. |
| 29 | II Corinthians 5:17-6:2 | Through Christians everywhere Jesus continues to preach the good news of peace with God . . . the peace He brought about by His living, dying, and rising. |
| 30 | Mark 16:14-20 | The Lord still works today with those who preach His Gospel. |
| 31 | John 20:19-23 | As the Father sent Jesus to teach God's Word, so Jesus sends us to forgive sins in His name through the Gospel. |

—W. V. Schaller