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LET US MEDITATE ON THE
HOLY PASSION OF CHRIST

CHURCH OF THE LUTHERAN CONFESSION

REDEEMED WITH THE PRECIOUS BLOOD OF CHRIST

“You were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God” (First Peter 1:18-21—NKJV).

Redeemed

Jesus' apostle Peter says we have been redeemed with the precious blood of Christ. What is meant by this word “redeemed”?

When the children of Israel were slaves in Egypt, God's angel passed over the homes whose doors were smeared with the blood of the Pass-over Lamb. The same angel killed the firstborn sons of man and beast in all those Egyptian homes that had no blood on their doors. Because God had passed over the Israelite homes and had saved their firstborn sons, these firstborn males of man

and beast really belonged to the Lord and were to be given over to Him for either sacrifice or full-time service.

But God provided a way by which the Israelite families could “redeem” their sons. That is, they could buy them back from God. It is written in the book of Exodus: “You shall set apart to the Lord all that open the womb, that is, every firstling that comes from an animal which you have; the males shall be the Lord's. But every firstling of a donkey you shall redeem with a lamb; . . . And all the firstborn of man among your sons you shall redeem” (Ex. 13:12-13).

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THE PASSION FLOWER

Early missionaries saw the passion of Christ depicted in the structure of the passion flower shown on the cover of this issue. The petals symbolize the ten apostles, minus Judas, the betrayer, and Peter, the denier. The rays of the corona symbolize the crown of thorns. The five anthers picture the wounds that Christ received. The three stigmas are for the nails. The coiling tendrils symbolize the cords and whips. The five-lobed leaves depict the cruel hands of Christ's persecutors. Each flower lasts only a day.

Redeem means to buy back. The Israelites could buy back from God their firstborn donkeys by sacrificing a lamb in place of the donkey. They could buy back or redeem their firstborn sons by giving God a designated money offering, five shekels of ransom money to the Lord for each firstborn son. Thus the basic meaning of the word "redeem" is to buy back through the payment of a certain amount of ransom money or goods.

Redeemed from Our Aimless Conduct

We have been redeemed from our aimless conduct received by tradition from our fathers. Perhaps we do not like to hear our ancestors spoken of in this way. Is it true that we have inherited nothing but aimless conduct from our fathers? Have we not inherited some of the good qualities of our fathers like their faith, their convictions, their pioneer courage? Surely we may inherit certain external characteristics of our fathers, but faith cannot be inherited. Faith is something that must be given by God to each generation

anew. No one can become a child of God by physical birth from his earthly parents. Every person must be born again by the Holy Spirit before he or she can become a part of the kingdom of God.

What we inherit from our ancestors is their sin, which they in turn inherited from their ancestors, all the way back to Adam and Eve. When our first parents fell into sin, they plunged the whole human race into the futile, helpless, vain way of life that Peter mentions in this text. We call it original sin or inherited sin. It is passed down from father and mother to their children without exception. Jesus told Nicodemus: "That which is born of the flesh is flesh" (Jn.3:6). That is why we all need redemption.

Bought with a Price

What price must be paid to redeem us from this sinful state? How can we be bought back? The Israelite parents bought back their firstborn sons from God by the payment of silver and gold. That was a sufficient price to redeem them from full-time service to the Lord,

according to God's Old Testament Law. But if God wants to buy us back from the inherited sinful life of fleshly children born of fleshly parents, He must pay more than silver and gold.

For here we are dealing with the holiness and justice of God. God hates human sinfulness, and therefore He must punish it severely. The only punishment that can satisfy the holy righteousness of God is eternal separation from Himself. And no one on earth is equipped to do this kind of redeeming or make this kind of payment.

God is the One to whom the ransom price must be paid, and God is the One, the only One, who can pay this price. He must pay a certain ransom payment to Himself in order to set sinful man free. The price cannot be silver or gold. That would be easy for Him, for all the silver and the gold in the world is His. But it won't work. "Those who trust in their wealth and boast in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him—for the redemption of their souls is costly" (Ps. 49:6-8). "What will a man give in exchange for his soul?" (Mt. 16:26)

There is only one price that is sufficient. We were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot. He indeed was foreordained before the foundation of the world, but was manifest in these last times.

The lost human race was doomed to eternal punishment because of

their inherited sins. God must punish these sins. But God had a redemption plan already before He made the world, and before the world was sinful. God knew the price was high, but in love for the human race He was willing to pay it. "He did not spare His own Son, but delivered Him up for us all" (Rom. 8:32). He sent His own spotless and blemishless Son to be our Redeemer, to be our ransom payment, to put Himself under the avenging justice of God and to be separated from God as One filled with all the inherited and actual sins of the human race, and to pour out His blood in death.

The spotless one-year-old passover lambs and their blood was God's means of redeeming His people from their slavery in Egypt. A few shekels of silver was sufficient for God's people to redeem their firstborn sons from full-time service to the Lord. But to redeem us lost and condemned creatures from sin and its consequences the only sufficient ransom God could pay to Himself was the precious blood of Christ, the true Lamb of God bearing the sin of the world, the true Passover Lamb whose blood leads God to pass over us in His judgment. So it is written: "Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma" (Eph. 5:2).

God was perfectly satisfied with the ransom Christ paid. He showed His satisfaction by raising Him from the dead and giving Him glory, as Peter says. Now God wants us

sinner to claim Jesus as our Redeemer and Ransom in faith. He was manifest in these last times for us, so that we might believe in God, God's plan of redemption, the ransom payment of Christ, the

promises of eternal life in Christ, and everything else He tells us. May the Holy Spirit through this Word lead us to put our faith and hope in Christ, our Redeemer.

—D. Lau

THIS IS NOT THE WAY

There is a group that is coming more and more into the public eye. It is called The Way International (TWI). At first glance it seems to be a Christian group, with many of the teachings and aims of a conservative church body. For example, in its Statement of Beliefs we read:

"(1) We believe the scriptures of the Old and New Testaments were Theopneustos—God-breathed and perfect as originally given; that the Scriptures, or the Word of God, is of supreme, absolute and final authority for believing, for all life and godliness.

"(2) We believe in one God, the Creator of the heavens and earth; in Jesus Christ, God's only begotten Son our lord and savior, whom God raised from the dead; and we believe in the workings of the Holy Spirit."

Only Sheep's Clothing

And so the Statement of Beliefs goes on, giving with but one exception (in connection with manifestations of the Spirit) a seemingly concise and truthful statement that Christians could accept. Note, however, that I mention that this is *seemingly* a concise and truthful statement. Many of the beliefs of The Way are not as they would appear. It is my fear that many devout people, disenchanted by the

liberalism of today and looking for the Truth, can be misled by The Way's Statement of Beliefs.

The first statement, on the inspiration of the Scriptures, sounds good. But the *Evening Leader* of St. Mary's, Ohio (Dec. 31, 1981), quotes The Way's founder, Victor Paul Wierville, as saying: "The Way International is a research and a teaching ministry endeavoring to promote how the Bible interprets itself. . . . As a research and teaching ministry, we are always open to learn more about the Bible. The Way Ministry has the freedom to change and to grow when something new is discovered in the Bible. No dogmas are imposed on an individual."

After some discussion with The Way leaders in Fargo, North Dakota, I found that it is true: The Way people can believe just about anything they want. This makes statement #1 meaningless.

What then is the principal aim of this group? Wierville states: "The primary outreach of The Way International is the Biblical research class on Power for Abundant Living. . . . John 10:10b is the foundational scripture for the class, Power for

Abundant Living: "I am come that they might have life, and that they might have it more abundantly.' . . . Power for Abundant Living sets forth the Biblical keys which open the doors to a powerful and victorious life."

This class on abundant living shows that the basis of The Way is to prepare people to speak in tongues, heal, and such things. The ninth statement of beliefs says: "We believe in the receiving of the fullness of the holy spirit, for all born-again believers." By becoming a member of The Way you are "assured" that you will have a more abundant life by being able to speak in tongues, heal, etc. But The Way's interpretation of John 10:10 is not correct. Our Lord is not promising us an abundant life of miracle-working, but rather an abundant life free from the dread of death and hell hanging over us. Because Christ has come, we know that we will have a more abundant life, an eternal life in heaven.

The False Way and the True Way

The second statement of belief speaks of the three persons of the Godhead, God, Jesus, and the Holy Spirit. By looking closely we note that The Way does not say that Jesus is God or that the Holy Spirit is God. The Way's belief is that they are separate from God, although this is not readily apparent from this statement. Their view is that Jesus is a man whom God used, and that the Holy Spirit is only another name for God's power.

The Way International has pub-

lished a book called "Jesus Christ Is NOT God." On page 11 this book says: "Long before the founding of Christianity the idea of a triune god or a god-in-three persons was a common belief in ancient religions." The book goes on to show why The Way believes Jesus is not God.

In this same book Wierville says concerning the Holy Spirit (p. 127): "One of the most misunderstood fields among Christians today is that of the Holy Spirit. Since it is germane to this work on a study of God and the Son of God, let's very briefly get an over-view of the Holy Spirit. God is Holy and God is Spirit. The gift that He gives is holy spirit." In the following pages Wierville explains that this gift of God—the holy spirit—was given at Pentecost. "In the new birth, man receives spirit from God who is the Spirit." He quotes Jn. 4:24 to try to prove his point: "God is a Spirit, and they that worship Him must worship Him in spirit and in truth."

Victor Wierville states that he was praying once when God spoke to him audibly: "He said he would teach me the Word as it had not been known since the first century if I would teach it to others" (Elena Whiteside, *The Way*). However, The Way's teachings are not something different from today's churches, as Wierville states, but something that has been taught by many false teachers and condemned by orthodox churches over the years. The Way is a mixture of Wierville's former affiliation, Congregationalism, with Calvinism, with a little bit

of Arianism thrown in here and there.

The Way International is dangerous to all Christians, since it continually attempts to undermine the Christian's greatest hope, the hope of life eternal through God's saving grace. The Way denies that Christ as true God died for our sins and rose again. If Christ were not true God, then His dying would not have been able to atone for the sins of one man, much less the sins of the entire world. Our Lord has warned us (Mt. 24:24): "For there shall come false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

As I mentioned earlier, it is my fear that many devout people who are disenchanted by the liberalism of today and looking for the Truth may be misled by The Way's Statement of Belief. The apostle Paul had such teachers in mind when he said: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ, and no marvel; for Satan himself is transformed into an angel of light" (2 Cor. 11:13-14).

—Glenn A. Oster

Note: The author says that The Way presents many other teachings besides the above that are contrary to God's Word.

THEY SOW THE SEED

What do farmers and teachers have in common? They both sow seed. In order to successfully sow seed in both professions, the key ingredients of *planning*, *planting*, and *providing* must be present. Both must plan—a farmer for his new year's crop; a teacher, for a new group of students. Each then plants—a farmer, certain types and amounts of seeds; a teacher, differing qualities and quantities of information. Both need to provide—a farmer, fertilizer and weed control; a teacher, motivation and guidance. Finally at the end of a year's work, a farmer's crop produces fruit, and a teacher's students produce the skills necessary to continue to the next

level of education. A Christian farmer and teacher know that without the Master at their side all their planning, planting, and providing would be in vain.

Sower Candice Ohlmann

1983-1984 brings three new "sowers" into the work of Christian education. Candice Ohlmann is now in her first year of teaching at Immanuel Lutheran School in Winter Haven, Florida. She is the daughter of Don and Joyce Ohlmann from Valentine, Nebraska. Candice teaches fifteen students from grades K-4. Of those fifteen, thirteen are non-members.

This creates a very challenging, yet



Candice Ohlmann

rewarding situation in her religion classes. It is a joy for her to see the children experience the wonder of God's love for them. Along with religion class, she enjoys teaching reading, because taking part in her lower graders' first experiences in this area is a thrilling experience. Excitement about reading is something Candice wants them to keep as they continue through school. Furthermore, in her classroom Candice finds ample opportunity to show off God's creation through the study of science and the social sciences, and to see how our sinful nature has affected this creation.

Throughout her school day one important advantage she feels a Christian school affords is God-centered discipline. The children understand "why" when God's Word shows them "why."

Candice is singing in the church choir and has joined in the many newly organized groups at Immanuel

congregation.

Sower Renee Sieg

Renee Sieg, daughter of Alvin and Lavonne Sieg of Coloma, Michigan, is experiencing her first year in Christian education at Faith School of Coloma. Renee is instructing eighteen students in grades 3-5.

She has found that the children especially appreciate all applications that can be made between God's wonderful works and the daily subject areas such as science, social studies, music, and art. Beyond the special joy of the morning religion classes, she feels that a teacher well-prepared in the material to be presented each day can greatly enhance what a child learns about the Lord's works and desires for us on this earth.

When problems arise with students in her classroom, as they do in all classrooms, she has used the approach of remedying the situation



Renee Sieg

right away. Problems left alone continue to build. In her disciplinary approach, Law and Gospel are a must!

One of the greatest blessings during this year, according to Renee, is the "fatherly" aspect of her call. She has had the opportunity to work with her earthly father and receive his helpful advice and the benefit of his experience, while being guided by the all-knowing hand of her heavenly Father.

Outside her teaching duties she is involved in the church choir, Ladies' Aid, and Vacation Bible School. Renee is also busy with her continuing education in computer classes, speeches, workshops, and seminars. She feels that whatever she gains here can be used to bring new ideas into the classroom and keep her and her students' learning "alive." Renee has accepted a call to teach the middle grades of Messiah

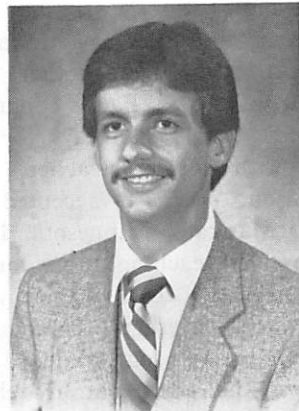
Lutheran School of Eau Claire, Wisconsin, beginning with the 1984-85 school year.

Sower Quinn Sprengeler

A native of Cheyenne, Wyoming, Quinn Sprengeler, son of Mr. and Mrs. Vernon Sprengeler, is now in his first year of teaching at St. Paul's School of Austin, Minnesota. Quinn is the only staff member at this school where grades 1-3, and 6 and 8 are represented by ten students.

Quinn enjoys getting his students actively involved in the Scriptures: searching and studying in religion class and making applications to their daily lives when studying social concepts and human theories.

He appreciates teaching religion classes because he sees the children take an active interest in the Bible and their faith-lives. Other areas of interest are reading and history. The former affords the special feeling involved when a teacher and student experience continuing progress; the



Quinn Sprengeler

latter, mature discussion of God's dealings with man and man's dealings with his peers.

Aside from his classroom, Quinn is acting principal of St. Paul's School, teacher for sixth to eighth grade Sunday School classes, and has taken on some outside custodial duties at the church.

Sower Irene Eichstadt

It is only fitting that we also speak of another blessing God has given St. Paul's in the teaching department. Quinn has the resources and experience of St. Paul's former teacher to go to when he needs advice and counsel. She is Mrs. Melvin (Irene) Eichstadt, a member of St. Paul's congregation.

She received her training at Doctor Martin Luther College in New Ulm, Minnesota. Following this she taught for three years at Zion School in Sanborn, Minnesota. At this time she met and married Melvin Eichstadt. They now make their home with their sons in Austin, Minnesota.

Recently the Lord saw fit to use her experience as mother and teacher to help St. Paul's congregation. She taught half-days for two years with former teacher, Leif Olmanson. When he accepted the call to Mankato, Minnesota, Irene took over all teaching duties for the next three years. During those years there was an average enrollment of seven students in four grades.

When the congregation felt it could again call a fully salaried teacher, and when Irene's family's



Irene Eichstadt

needs began to demand equal time, the Lord caused Quinn Sprengeler to accept the congregation's call and Irene was able to return to her calling as wife and mother on a full-time basis.

All these "sowers" spend or have spent many hours, weeks, months, and even years planning, planting, and providing for the children the Lord entrusted to their care. Through their efforts the Lord has produced God-pleasing skills, abilities, and attitudes in these children, and is continuing to nurture them for the life He has planned for His children on earth, and the LIFE He has assured for them in heaven. Let Him continue to provide such faithful "sowers" for His children!

—Ted Thurow

THE IDEAL!?

The ideal congregation/pastor relationship sought in our country is to have a congregation large enough to provide a healthy salary for the pastor and, if possible, for other church workers such as a parochial school teacher or a church secretary. It is argued very sensibly that if the pastor is free to work full-time in the ministry the church will grow internally and externally. But in our 1984 visitation this full-salaried pastor ideal was not found in the Nigerian Church of the Lutheran Confession (NCLC) and the Church of the Lutheran Confession in India (CLCI).

Instead we found preachers working with their hands as well as fulfilling the tasks of the ministry. Yet mission work is going on and the net of the Gospel is still being cast and bringing in a catch. That a preacher has secular work to augment his income is not new. The apostle Paul worked with his hands in at least three congregations (Corinth, Ephesus, Thessalonica) on his second and third mission journeys. (See 2 Thess. 3:7-9; 1 Thess. 2:9; Acts 20:33-35; Acts 18:1-4).

Working with Their Own Hands

One common factor in both the NCLC and the CLCI is that their pastors work in secular jobs and derive a healthy portion of income for their families from other than the offering plate. And this is from the top on down, whether it is head pastor

or evangelists. Pastor Benjamin of the CLCI is a headmaster and also derives some income from paddy land; he has no church salary. Pastor Essien of the NCLC does farming and receives from his people no set amount, but completely free-will offerings. His children, who have been blessed by the Lord with good-paying jobs, assist their father in faithful obedience to the Fourth Commandment. One recently gave his father a car.

In India the pastors' occupations range from pharmacist, tailor, and teacher to farm laborer. In Nigeria those who preach might derive income from teaching, painting, or farming.

What can be the benefit of this? In Acts 18:1-4 we learn how Paul worked with Aquila and Priscilla in tentmaking and in the Lord's vineyard. If that couple did not know before the time of this partnership that Jesus was the Christ, they knew it afterwards. Perhaps the common trade allowed Paul an opening to explain that Jesus was the long-awaited Savior. Paul did go to see them in the beginning because he was of the same trade. You can just imagine that as they worked shoulder to shoulder Paul discussed the faith with them. Then they in turn taught Apollos in their own home. Acts 18:26.

There was an example of this in Nigeria. One pastor training under Pastor Essien is a painter. The painter partner he works with is a

member and even an elder in the Qua Iboe church (oldest Protestant Church in Nigeria). When we held our seminar at Efa Anyam for our NCLC people, this pastor-trainee invited his Qua Iboe painting partner. He came, was attentive, and even commented at the end that it was very interesting. Now even as you read this, our NCLC man will be talking with his painting partner and be expounding to him the way of God more accurately.

Not Greedy for Filthy Lucre

In India, whether visiting the CLCI in Andhra Pradesh state or Pastor Bas and his people in Tamil Nadu state, the men who preach are the stronger in their dedication to the Lord than many an example we either

saw or heard of in the older Lutheran churches. Indeed both Benjamin and Bas were repelled by the avid seeking of material advantage and leadership position in their respective former churches, the Andhra Evangelical Lutheran Church and the India Evangelical Lutheran Church. This aversion to greediness of gain better qualifies them and their preachers for the office of pastor than those who have had lengthier formal training, but still have that disqualifying love of money. See 1 Tim. 3:3, 8.

We met a fine young man who is a Roman Catholic convert to Lutheranism who had to face the choice recently between worldly advantages or spiritual strength in God's Word alone. This 16-year-old is studying under Pastor Bas for the ministry. He



Pastor's Seminar at the Mission House, Nidubrolu, India

was blatantly offered money and free training at a "real seminary" if he would only go over to the false-teaching Lutheran church body. This young man continues his training with Pastor Bas. With no promise of financial gain and worldly advancement he continues learning God's Word in true Lutheran teaching.

Spreading the Gospel

There are several factors that account for the CLCI and NCLC pastors laboring at secular jobs. One factor is not greediness of gain. Certainly the poverty of the congregational members accounts in part for the situation. But an even more important factor is that these churches are striving with a burning zeal to reach out with the water of life to thirsty souls.

Paul did not want anything to get in the way of the Word coming to people. If that meant he must have calloused hands, so be it. May our God be praised that He has put into the hearts of the NCLC and CLCI preachers this same burning desire and self-sacrificing attitude. This, of course, is the way of Christ. He left His throne on high and entered the ranks of men and spent His life in working out man's salvation. He did not count the cost to His body as too great. How exhilarating to see Christ's way reflected not only in apostolic times, but also in our own day!

—David Koenig

Editor's note: This article was written by Pastor Koenig while he and Pastor Norbert Reim were on their visitation to Nigeria, India, and Sri Lanka in January and February of 1984.

MATTHEW DEAN WEGENKE (1957-1984)

On January 11, 1984, the Lord of life and death ended the earthly sojourn of His servant, Matthew Dean Wegenke, Eau Claire. Matthew passed away in Fargo, North Dakota, where he was being hospitalized after becoming seriously ill over the Christmas holidays at his parents' home in Jamestown, North Dakota.

Matthew was born on September 7, 1957, to Kenneth Wegenke and his wife, Marlyn (nee) Johnson. He was baptized and confirmed as a child in Our Savior's Lutheran Church, Jamestown. From 1975-



Matthew Wegenke

1979 he served in the US Navy. Upon his release from service to his country, he decided on the goal of serving his Lord and Savior Jesus Christ in the holy ministry. To that end he enrolled at Immanuel Lutheran College, Eau Claire, in 1980 and subsequently completed three years of pre-ministerial training.

But his heavenly Father had other, and greater, plans for His servant. At the age of 26 years the child was welcomed home by his Father in heaven.

Two "victory celebrations" were conducted, both of which were used to remind the survivors of the blessings which come from heaven-sent affliction. On January 14 at the home church in Jamestown, Pastor Paul Fleischer addressed the worshippers on Romans 8:28, a Word of God which had brought much personal comfort to the deceased through the variety of afflictions he had been asked to endure. On Tuesday, January 17, Prof. Clifford Kuehne led the faculty and student body of Immanuel Lutheran College

in a memorial service using as text, Romans 5:1-5. Pastor John Reim, Winter Haven, Florida, was organist at both services.

Also at both services former school mates composed the words and led the singing of songs of praise to the Lord for the certain victory over sin and all its consequences, including death, that is assured Christ's believers. For example:

Blessed are they who sleep in Jesus,
From now on their labors cease.
He has promised to release us;
We shall live in heavenly peace.

In the realms of endless glory
With the Lord we shall abide;
We shall sing the gladsome story
As His children by His side.

May our gracious Savior-God comfort the hearts of those who feel great loss at the death of a dear son, brother, school mate, and friend. Let us pray that the same Lord be pleased to bless His Church with many other faithful, dedicated young people, who in sickness or health, in life or death, give eloquent testimony to their holy Christian faith.

—Paul Fleischer

Daily Devotions For April 1984

HE WAS DELIVERED FOR OUR OFFENSES. . .

Day Scripture

- 1 John 11:45-57
- 2 Luke 18:31-43
- 3 John 12:1-11
- 4 Luke 19:28-48
- 5 John 12:20-36
- 6 Matthew 26:1-5, 14-16
- 7 Luke 22:7-30

Thought

God turns ignorance and evil to grace and blessing.
One day the blind disciples (v34) would also see.
Anointed for burial a week in advance.
The King comes. Cries. And will be killed.
Out of death . . . life and light and glory.
How many others have sold Jesus out for temporary gain?
Remember.

- 8 Matthew 26:30-46 "Watch and pray." "Your will be done."
 9 Matthew 26:47-56 But the Scripture must be fulfilled.
 10 Isaiah 53 See for yourself what must be fulfilled.
 11 Matthew 26:57-68 So much for the lie that Jesus never said He was God.
 12 Matthew 26:69-75 Foul language still says, "I don't know the man!"
 13 Matthew 27:1-10 Remorse without repentant faith destroys.
 14 John 18:29-38 How do you think Pilate asked that question? (v38)
 15 John 18:39-19:16 To this day Christ's claims cannot be lightly dismissed.
 16 Luke 23:26-33 Jesus didn't suffer to secure our sympathy!
 17 Luke 23:34-45 Love for sinners overcame Jesus' personal pain.
 18 John 19:25-37 No mistake about it. It was THE CHRIST, the promised Lamb
 of God, who was crucified that day.
 19 IJohn 4:7-15 Behold the heart of God!
 20 Matthew 27:57-66 "And they made his grave . . . with a rich man in his death."
 Isaiah 53:9
 21 John 10:11-18 The Shepherd died for sheep who love to wander.

... AND RAISED AGAIN FOR OUR JUSTIFICATION

- 22 Matthew 28:1-10 "The LIVING ONE is not here!"
 23 Romans 5:1-11 All this certified to us by His Resurrection!
 24 Luke 24:13-32 He still warms our hearts by opening His Word to us.
 25 Luke 24:33-48 Too good to be true, but true none the less.
 26 John 20:24-31 Jesus has been proved to be, by His resurrection from the dead,
 "Lord and God."
 27 I Peter 1:3-8 He lives! Hope lives! We live!
 28 I Corinthians 15:1-23 Christ has indeed been raised from the dead.
 29 I Corinthians 15:50-58 We too will be raised from the dead.
 30 Revelation 5:1-14 Sing to the Lamb who lives forever!

—W. V. Schaller

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 Spring, TX 77388

Pastor Glenn A. Oster
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 (507) 257-3203

Installations

As authorized by President Fleischer, I installed Glenn Oster as pastor of Salem Lutheran Church at Eagle Lake, Minnesota, on January 22, 1984.

—Keith Olmanson

On February 5, 1984, I installed Pastor Arthur Schulz as Pastor of St. Peter's Evangelical Lutheran Church of Stambaugh, Michigan, as authorized by President D. Fleischer.

—Walter Schaller

As authorized by the president of the Church of the Lutheran Confession, the Rev. Daniel Fleischer, I installed the Rev. Michael Thom as pastor of Bethel Lutheran Church, Spring, Texas, on Sunday, January 22, 1984. The Rev. Gene Rutz assisted.

—Paul F. Larsen

Available from CLC Book House

Available from the CLC Book House, 501 Grover Road, Eau Claire, WI 54701, are the following items. The prices listed do not include shipping.

Commentary on Galatians, by C. M. Zorn, translated by H. C. Duehlmeier \$2.50

Commentary on James, by C. M. Zorn, translated by H. C. Duehlmeier \$2.50

Our Father's Business, chapel addresses by Egbert Schaller 50¢

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How Can I Be Certain of Being Saved? by C. M. Zorn, translated by H. C. Duehlmeier \$1.25

Ancient History, by W. Schaller, Sr. \$10.00
This unique four-volume set of booklets is a CLC Book House reprint of Prof. W. Schaller's Christian view of the world's history from creation to the Middle Ages. It was originally written for use in Lutheran high schools, but homes and church libraries would benefit from this text.

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Coordinating Council

The Coordinating Council of the Church of the Lutheran Confession will meet on the campus of Immanuel Lutheran College, Eau Claire, Wisconsin, on April 25-26, 1984. The first session begins at 8:30 a.m.

Memorials to be submitted to the 1984 CLC Convention in July should be in writing and in the hands of the CLC President by April 21, 1984. This will ensure inclusion of the memorials in the prospectus for delegate conference consideration prior to the convention.

The Call Committee on Graduates will meet during the Coordinating Council. It will convene on Wednesday evening, April 25, 1984. Congregations intending to submit a call for a teacher or pastoral candidate should have the call and the accompanying information regarding the needs of the calling congregation in the hands of the CLC President by April 21.

—Daniel Fleischer, President