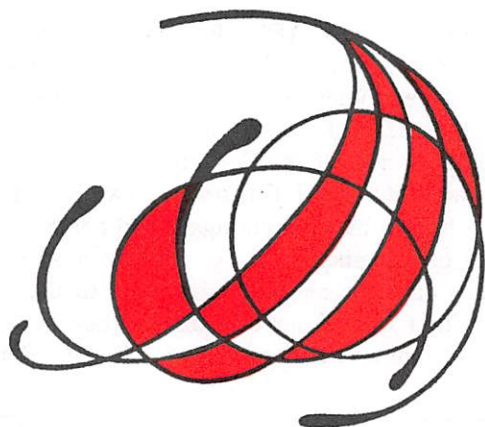


lutheran spokesman

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Pentecost



CHURCH OF THE LUTHERAN CONFESSION

—In the Spokesman 25 Years Ago—

February 1960 (Vol. 2, No. 5): “. . . DECENTLY AND IN ORDER.” The group represented by the *Lutheran Spokesman* has been meeting and working for about two years. There has been no hurry to organize. It is not wisdom for rejected suitors quickly to band together and seek refuge in the security of a new “party.” We have been betrothed, but not married, unorganized, but not disorganized.

Now it is becoming important to organize ourselves as a church body. There are several reasons. Some have chosen to interpret our lack of organization as a lack of unity. Though organization does not prove unity, it will be wise to remove this cause for offence. More vital is the fact that our joint mission and educational work is growing. A greater degree of organization is required to provide efficient operation. Finally, our numerical growth is a factor. (W. Schaller, Jr.)

THE REMNANT OF ISRAEL. (From the Chairman’s Report, Mankato Conference, Jan. 19, 1960) We shall in these next days begin to consider the problems of organization. That organization of some kind is needed, we know. That organization can become a stifling thing, destructive of the God-given rights and freedom of congregations and individual Christians, that is something that experience and history have taught again and again. To use wisely the advantages of organization, to guard well against the abuses thereof, to keep our ears and hearts attuned to the Word which shows the way, that will be our task during these next days. May God grant us wisdom and understanding. (Prof. E. Reim)

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OUR 25TH ANNIVERSARY THEME:

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Matthew 5:14-16.

Anniversary Series, No. 3—

PRIVILEGED!

"You are a chosen people . . . that you may declare the praises of Him who called you out of darkness into His wonderful light." (1 Peter 2:9)

"Martin Luther, do you think you are the only one who knows the truth?"

That sneer was a debater's answer to a bold gospel witness at Leipzig. Such was the response of darkness to light, the reaction of a prophet of error to a teacher of truth. It is the common experience of children of light when they confront the darkened minds of the world with their testimony of Christ.

When Jesus sent His disciples to teach the nations, He sent them to bring His light to very dark places. By their faithful witness many have indeed come to walk in the light. His purposes are being accomplished. Nevertheless, intense opposition would be inevitable. The prince of darkness and his cohorts will strive

constantly to overcome the light and the light-bearers. They will fail (Jn. 1:5), but the fight will be fierce.

"Orthodox" Christians may rightfully be confident that they are bearers of light, having been enlightened by the Spirit. Has God revealed something of His truth to you, giving you insight into matters which "eye has not seen, nor ear heard, neither has entered into the heart of man"? Then carry it with confidence. You are light in the Lord. Walk as children of light!

Easily said.

It is so hard to be right without being "righteous," or at least seeming smug and maddeningly self-confident. The mere suspicion of that can turn off a listener, even provoke a hostile reaction. "I can't

stand it when you're right," said the man to his quick-witted spouse. He was threatened by her rightness.

The Burden

That burden must have been heavy on the Apostles, sent first as they were to speak for the Lord Who had called them out of the darkness into His marvelous light. The Apostle Paul was given the wisdom to know how to play his part without seeming to "think of himself more highly than one ought to think." He assured the Galatians, and all the world: "I want you to know, brothers, that the gospel I preached is not something that man made up. I did not receive it from any man, nor was I taught it; rather, I received it *by revelation from Jesus Christ.*" (1:12)

To Paul it had been revealed directly. To us by that same Lord through the agency of the Apostles and Prophets of our Bible. It is still 100% *by revelation*, so we can hardly claim any credit for having it. Or be boastful about our enlightenment.

Isn't this the great relief of those who offer a truly biblical witness to the world? "Chapter and verse" testimony allows for no arrogance on the part of a spokesman. He has no light except that which was *given* to him.

This, in effect, was the answer given to Johann Eck at Leipzig, when Luther was challenged for the light he bore. "I think that a humble servant girl with the Bible is mightier than the pope without it." To the sectarian and the cultist as well as the world itself, this is heresy. To the

servant witness it is divine assurance. So long as children of light can rest their case for truth on the Word, they can be sure of themselves, safely and honestly. For it is not *of* themselves.

The High Privilege

Without question it is a privilege to be "children of light."

How privileged to *know* that you "walk in the light as He is in the light." (I Jn. 1:7) To *know* where we are going in an otherwise very dark world. To *know* the Way. To *have* the Truth.

How privileged to have such Light to bear and share, to have what news reporters call an *exclusive*. For the children of light are the "chosen generation," elected by God to do the showing forth.

Truly the most privileged people in the world.

They have every reason to act the part.

—Rollin A. Reim



RISE
SHINE



YOUR
LIGHT
HAS
COME

The Christian Husband

EPHESIANS 5:22-33. Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior. Now as the church submits to Christ, so also wives should submit to their husbands in everything.

Husbands, love your wives, just as Christ loved the church and gave himself up for her to make her holy, cleansing her by the washing with water through the word, and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church—for we are members of his body. “For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh.” This is a profound mystery—but I am talking about Christ and the church. However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

This little section from Paul's letter to the Christians at Ephesus is a real blessing to the Christian spouse who is anxious to realize and practice a sanctified attitude toward his mate. At the same time, it is a thorn in the flesh of the worldly.

The larger section of this letter contains special admonitions for four special classes: the relationship between husband and wife; between parents and children; between employers and employees; and finally, for all believers to stand vigilant against the great enemies of our faith. Within this broad spectrum of Christian virtues, we want to zero in on “the God-pleasing Attitude Between Christian Spouses.”

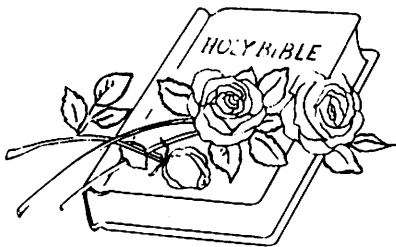
A key word of God we ought to keep in mind is the first verse of chapter five: “Be imitators of God, therefore, as dearly beloved children . . .” There we have the motive for putting into practice these divine

instructions for the Christian life. Obedience is the fruit of love—love for God and fellowman. This alone can produce a spiritually healthy relationship between Christian spouses.

This Scripture text has something to say to both wives and husbands. Let me first list what this section says to wives: 1) Submit to your husbands; 2) Be subject to your husbands in everything; 3) Respect your husbands. Here is what the text says to the husband: 1) Love your wife as Christ loved the Church; 2) The husband is the head of the wife; 3) Husbands, love your wife as yourself.

These instructions are concise, precise, specific, and simple. But few there are who really understand the Spirit's message. These instructions are often misunderstood and twisted to say things they do not say. In many cases they are ignored altogether. This is not surprising

because the natural man finds these words offensive and unjust. The hard-core women's lib movement despises these words, soundly denouncing the Apostle Paul as a chauvinist. But to Christian spouses these are words of wisdom coming from a gracious Father in heaven Whose only purpose in giving them is for the welfare of His children.



No Room For Selfishness

We shall consider first of all the husband's responsibility toward the wife. The husband is to be the head of the family (wife). He is to love the wife as Christ loved the Church. He is to love her as he loves himself. Talk about a large order, this is it! There is no room here for the slightest trace of selfishness.

We need to understand the love of Christ for His Church. If we do not, these instructions to husbands will go over our heads. Christ's love for His Church was such that He gave Himself in humiliation even unto the death on the cross. His first priority was not Himself, but His Church. If His greatest and first love had been for Himself, the world of mankind would do nothing but wait for the inevitable judgment and condemnation of God. But the mystery of all mysteries is that Christ considered us

“THE MYSTERY OF ALL MYSTERIES IS THAT CHRIST CONSIDERED US SINNERS FIRST, BEFORE HIMSELF.”

poor, miserable, undeserving sinners first, before Himself. Mark this well or you will miss the thrust of God's instructions to the husband!

Look at the footsteps of Jesus as they lead from the upper room to Gethsemane and Golgotha. Every step demonstrates His unbelievable love for poor sinners. Nowhere do we find Him considering Himself first. What greater love could Jesus actually have shown than that He gave His life for us? Do you see, husbands, how great and heavy a responsibility the Lord lays on you? What husband is willing to stand up and be counted for having loved his wife with such a great love? Here it is important that every wife remember that her husband has the old adam. No husband will ever attain that peak of selflessness such as the Savior showed for His Church.

Need For A “Head”

The sad truth is that some husbands have abused, misused, and misapplied this text. We see this in particular in connection with the phrase “head of the wife.” For some the word “head” becomes a synonym for “boss.” But there is a vast difference between those two words. The word “head” calls to mind good leadership, a certain governing quality. We have to have a head in any kind of government or anarchy

“A MARRIAGE WITHOUT A HEAD CANNOT FUNCTION PROPERLY.”

would result. Also, our head governs our physical body. Where would we be without it?

So then, the idea of there being someone who is the head of the family is not in itself an evil thing. We do not hesitate to acknowledge Christ as “Head” of all the Church. In fact, that thought is filled with comfort, encouragement, safety, and solid hope. How fortunate we Christians are to have such a “Head.” We wouldn’t want it any other way.

Likewise in the estate of marriage. A marriage without a head cannot function properly. Nor can a marriage function properly with the wrong head. For example, as long as both husband and wife agree on one thing, there is no problem. But when a disagreement arises, there is a tie vote. Who is going to cast the deciding vote? God has spoken. The husband has the chief responsibility for the family welfare and he has the deciding authority. He has this authority, not because he is smarter, not because the wife is in any way inferior, but simply because our Father in heaven has established this order in marriage.

The following might be used as an example here. The husband is out of a job. He has opportunity for work 1,000 miles from the established home. He believes that he can best serve his family by moving away. On the other hand, the wife may be of the opinion that they should not

move, but stay where they are, closer to the rest of the family. There is a stalemate. In such a case as this the husband’s vote decides the issue. His wife will concede to his will. No doubt you can think of other examples such as this.

To summarize: The Lord bids the husband to love his wife (family) as Christ loved the Church. The husband is to assume his responsibility of being the head of the family.

—Leland Grams

(The above, the first of two parts, is from an essay of Pastor Grams delivered at the West-Central Delegate Conference, Lemmon, SD in June, 1984.)

Luther said:

“Therefore, by means of this very example Peter exhorts spouses to learn to love each other and to treat each other with respect and not as people are now in the habit of doing. Husbands generally are lions in their homes and are harsh toward their wives and domestics. Similarly, the wives generally domineer everywhere and regard their husbands as servants. But it is foolish for a husband to want to display his manly courage and heroic valor by ruling his wife. On the other hand, it is also unbearable if wives want to dominate. Such marriages—where both are capricious—are common, as the proverb has it: ‘These three things are rare, but they are pleasing to God: harmony among brothers, love among neighbors, and accord between spouses.’ The reason is that people generally enter into this kind of life without prayer and, like swine, regard only what is carnal.” (Lectures On Genesis, 1539)

Immoral Influences— SEXUAL IMMORALITY

We have previously noted Jesus' teaching concerning "evil thoughts, adulteries, fornications" (Mk. 7:21-23) and the immoral influences in His time that encouraged these sins. Now we want to turn to the New Testament letters of Paul to see how he dealt with these same immoral influences.

Heathen Sexual Immorality

The apostle Paul was God's chosen missionary to the Gentiles. There was a great difference in New Testament times between Jewish sexual morals and heathen sexual morals. The church historian, Philip Schaff, summarizes the difference in this way: "Judaism, in sharp contrast with the idolatrous nations of antiquity, was like an oasis in the desert, clearly defined and isolated; separated and enclosed by a rigid moral and ceremonial law. . . . Their morals were outwardly far better than those of the heathen The gods (of the heathen) are involved by their marriages in perpetual jealousies and quarrels. They are full of envy and wrath, hatred and lust, prompt men to crime, and provoke each other to lying and cruelty, perjury and adultery." Since even the man-made gods of the Gentiles were lustful and adulterous, we can well understand why the common people did not have high moral standards.

Thus the prevailing influence in New Testament times was an immoral influence. When the heathen were brought to faith in Christ, they did not always immedi-

ately conquer all of their sinful habits. The apostle had to continually warn them against the sins of which they had previously been guilty as heathen. The letters of Paul contain many references to sexual immorality.

GALATIANS

Very likely the first of Paul's letters to be written was his letter to the Galatians. The chief problem of the Galatians was their acceptance of the false teaching of the Judaizers, namely, that people are saved by faith in Christ *plus* various good works such as circumcision and obedience to the law of Moses. Therefore Paul had to stress in this letter the blessed teaching that "the just shall live by faith." (Gal. 3:11)

Yet even in this letter Paul felt it necessary to warn the Galatians against "The works of the flesh" (Gal. 5:19) which include such sexual sins as "adultery, fornication, uncleanness, licentiousness," the first four on Paul's list.

Very plainly these sins were serious matters that had to be confessed and overcome, for, as Paul says: "Those who practice such things will not inherit the kingdom of

PEOPLE OF TODAY WANT TO BE LIBERATED FROM ALL THIS PURITANICAL NONSENSE OF SEXUAL SIN . . . BUT GOD'S MORAL STANDARDS DO NOT CHANGE.

God." (Gal. 5:21) Keep this statement in mind the next time you hear some public figure openly admit his continuing fornication or adultery or homosexual behavior. People of today want to be liberated from all this puritanical nonsense of sexual sin. They want to believe that any and every kind of sexual behavior is an acceptable lifestyle. But God's moral standards do not change. Those who live in the above-mentioned sexual sins and refuse to repent are most certainly headed for eternal damnation. What other interpretation can be given to Paul's plain words? "He who sows to his flesh will of the flesh reap corruption." (Gal. 6:8)

THESSALONIANS

Paul wrote his two letters to the Thessalonians on his second mission journey. Both of the letters commend these new Christians on their faith and love and zeal for spreading the Gospel. At the same time Paul considered it necessary to warn them against the sexual sins so common in that society. "This is the will of God, your sanctification: that you should abstain from sexual immorality. . . . God did not call us to uncleanness, but in holiness. Therefore he who rejects this does not reject men, but God, who has also given us His Holy

Spirit." (I Thess. 4:3-8)

The People's Bible explains: "Sexual immorality was rampant at the time the New Testament was written. The Thessalonians lived in a society where premarital sex and marital unfaithfulness were commonplace and considered normal God wants His people to 'avoid sexual immorality.' More literally these words could be translated 'hold yourself completely apart from sinful sexual intercourse.'"

One of the causes of tension in the early church between Jewish Christians and Gentile Christians was the tendency of Gentile Christians to fall back into the fornication that was so customary in the heathen world. That is why the letter from the Jerusalem council to the mission churches included a specific reference to fornication: "that you abstain from . . . sexual immorality." (Acts 15:29)

We today need to keep hearing these warnings, lest we be deceived by the immoral thinking of the world around us. In matters of sexual morality our world is speedily reverting to the paganism that prevailed in ancient Greece and Rome. As Christians we are instructed to be different and not "like the Gentiles who do not know God." (I Thess. 4:5)

IN MATTERS OF SEXUAL MORALITY OUR WORLD IS SPEEDILY REVERTING TO THE PAGANISM THAT PREVAILED IN ANCIENT GREECE AND ROME. AS CHRISTIANS WE ARE INSTRUCTED TO BE DIFFERENT . . .

MANY WHO CONSIDER THEMSELVES STRONG ENOUGH TO RESIST TEMPTATION FOOLISHLY FALL INTO SEXUAL SIN BECAUSE THEY DO NOT FOLLOW THE APOSTOLIC WORD TO FLEE FROM IT. THE BEGINNINGS MUST BE RESISTED!

CORINTHIANS

Of all the cities of ancient times Corinth had the worst reputation of all in matters of sexual immorality. "Its name became proverbial for sexual laxity" (F. F. Bruce, *Paul*, p. 249) The word "to corinthianize" meant to practice fornication. It is no wonder then that the apostle Paul treated the matter of sexual morality more thoroughly in his letters to the Corinthians than in any other correspondence.

The fifth chapter of I Corinthians deals with an incest case that was shocking even in Corinth: "a man has his father's wife." (I Cor. 5:1) What were they to do with this immoral influence in their congregation? They were to "purge out the old leaven" because "a little leaven leavens the whole lump." (I Cor. 5:6-7) They were "not to keep company with anyone named a brother, who is a fornicator . . . —not even to eat with such a person." (I Cor. 5:11) In other words, they were to expel the impenitent fornicator from the congregation "that his spirit may be saved in the day of the Lord Jesus." (I Cor. 5:5) This loving action had its effect. Second Corinthians indicates that the sinner repented and was restored to full fellowship in the congregation of Christians, where there is perpetual forgiveness of sins. But all too often in our day the impenitent are not

removed but are even given a platform for their views. Did you know that organized "gay" Lutherans are permitted to pass out their literature at some Lutheran church conventions?

In the sixth chapter of I Corinthians we have a repetition of the strong language used in Galatians. "Neither fornicators, . . . nor adulterers, nor homosexuals, nor sodomites, . . . will inherit the kingdom of God." (I Cor. 6:9-10) But that is not to say that those guilty of these sins cannot be saved. For Paul continues: "And such were some of you. But you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus and by the Spirit of our God." (I Cor. 6:11) Sexual sin is not unforgivable.



But let no Christian ever say that he or she can do what he or she pleases with his or her own body. "Do you not know that your body is the temple of the Holy Spirit who is

in you, . . . and you are not your own? For you were bought with a price." (I Cor. 6:19-20) There is absolutely no way that God can be glorified by sexual sins such as prostitution or fornication. "Now the body is not for sexual immorality but for the Lord." (I Cor. 6:13) "Do you now know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? Certainly not!" (I Cor. 6:15) "Flee sexual immorality." (I Cor. 6:18) The only proper Christian reaction to sexual sin is to run away from it, even as Joseph ran away from Potophar's wife. Many who consider themselves strong enough to resist temptation foolishly fall into sexual sin because they do not follow the apostolic word to flee from it. The beginnings must be resisted.

God is the Creator of male and female. Thus He is the Creator of sex. He is also the Author of marriage, and He freely allows the fulfillment of sexual desires within marriage. "Because of sexual immorality," says the apostle, "let each man have his own wife, and let each woman have her own husband." (I Cor. 7:2) The man gives his body to his wife, and the woman gives her body to her husband. "Do not deprive one another except with consent for a time," says the apostle. For Satan is eager to tempt marriage partners to find sexual satisfaction outside of the marriage if they do not find it within the marriage.

Thus the answer to sexual im-



morality is not abstinence (except in the case of the unmarried), nor is it some form of monasticism or asceticism. The apostle says: "It is better to marry than to burn with passion." (I Cor. 7:9) There is no special virtue in remaining unmarried if there is a strong desire for marriage and sexual union. The Roman Catholic law forbidding marriage to its clergy has not contributed to morality, but it also has been an immoral influence, as the historical record indicates. In his first letter to Timothy the apostle calls the law forbidding marriage a departure from the faith, yes, even a doctrine of "demons." (I Tim. 4:1-3)

The entire seventh chapter of I Corinthians is devoted to the subject of marriage. In this day of easy divorce this chapter is especially worthy of repeated reading. In summary the apostle says: "A wife is not to depart from her husband" and "a husband is not to divorce his wife." (I Cor. 7:10-11) Even if the marriage partner is an unbeliever, the Christian partner does not have the right of divorce. "But if the unbeliever departs, let him depart; a brother or sister is not under bondage in such cases." (I Cor. 7:15)

—David Lau

Luther Memorial Church Fond du Lac, Wisconsin



The opening paragraph in its anniversary booklet says this regarding Luther Memorial Church: "It came into being rather suddenly and spontaneously. Yet it came into being by the work of God's Holy Spirit. For by the Spirit faithful Christians were led to contend for the truth of God's Word at a time when it was being compromised and challenged."

Indeed, the same Spirit of God Who was instrumental in the establishment of Christian congregations in the early church (cf. the book of Acts) must receive all honor and glory for each congregation "born with the CLC." It is obedience to the Word of God which lies behind the origin of these congregations, and

such obedience must ever have but one Motivator—the Holy Spirit, the Comforter, Him Who teaches all things spiritual and Who alone guides into all truth. (Jn. 16:13)

This also is worthy of note in the church's pictorial: "The pastors conducted many meetings to instruct the congregation on what the Word of God directed them to do" in the midst of the controversy at the time. A blessing resulting from controversy is that searching the Word is taken out of the realm of a commonplace expectation and becomes compelling for one's spiritual well-being. Truly, a salutary effect which benefited each congregation "born with the CLC"!

Luther Memorial's first service

was held on February 14, 1960 in the rented quarters of Roosevelt Junior High Auditorium. 469 worshippers attended including two pastors, Gerhard Pieper and Waldemar Schuetze, and two teachers, Gerhardt Mueller and Dorothy Schmolensky. Four days later 89 voters acted to incorporate a new confessional Lutheran congregation: "There was a general awareness of the common joy of true Christian fellowship uniting us all, together with the purposeful determination to go ahead under God's guidance and with His help, and do what was necessary for the orderly and successful establishment of a congregation dedicated to the full truth of God's Word." (From minutes of a February 18, 1960 meeting)

Plans were made, more meetings were held, and on September 4, 1960, groundbreaking was held for a five-classroom auditorium church which was also to have a basement assembly with kitchen. The property chosen as the church site was one of two offers from members.

Christian education, always being held in high priority among the Fond du Lac group, was served in rented



Pastor & Mrs. John Johannes

quarters in 1960-61. School enrollment, which was 64 the first year, increased to 80 the next year and reached a high of 101 in 1967-68 when four teachers served. Enrollment is now 27. Gerhardt Mueller remains the school's principal, assisted since 1980 by Miss Teri Karnitz. There have been a total of 15 teachers serving over the years.

Currently the congregation (426 members, 84 voters) is being served by Pastor John Johannes, who accepted the Call in 1978. Pastor Pieper served from 1960-66 and Pastor Schuetze from 1960-78. Besides a parsonage, the congregation owns the principal's house and a mobile home for the lady teacher.

Luther Memorial observed its 25th anniversary on April 21, 1985. A past member of the congregation, CLC President Daniel Fleischer, served as speaker. "Luther Memorial congregation has been privileged to complete 25 years under the Lord's bountiful blessing. As we review the events of the past 25 years we are moved to sincere and humble thanks for the many evidences of His goodness." (Ann. booklet)

—Paul Fleischer



Miss Teri Karnitz, Teacher; Mr. Gerhardt Mueller, Principal.

On Eagles' Wings

Deuteronomy 32:7, 11-12: "Remember the days of old, consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you . . . As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings, so the Lord alone led him (Jacob) and there was no foreign god with him."

The theme of our series on congregations founded with the CLC is "Born With The CLC—Borne By God." In this connection we have been quoting such a scripture verse as "Ye have seen . . . how I bare you on eagles' wings, and brought you to myself." (Ex. 19:4) What picture, by divine inspiration, does Moses wish to convey to us?

In Deuteronomy 32 we have Moses speaking his farewell words to the children of Israel. After 40 years of wilderness wandering, Moses had brought the 12 tribes to the plains of Moab on the border of the Promised Land. Beyond the mountains lay the River Jordan and the land of Canaan, the land "flowing with milk and honey." Moses himself would not be permitted to enter the land because of an act of disobedience. Submitting to the will of God, the faithful leader begins to set his house in order before his approaching death. He assembles the people for a farewell message, speaking the above words.

While in some ways it may not be well for us to dwell on the past, it is healthy for Christians to regularly call to mind blessings received. Noting these past blessings will undergird our assurance of what the same Lord is now doing and can do for us also in the future. So it is that we want to "remember the days of old" for ourselves and our children. While 25 years may not be a long time, a new generation has arisen among us since those days of struggle and controversy in the late '50's and early '60's. The younger

"THE YOUNGER GENERATION NEEDS TO BE ENCOURAGED TO ASK THEIR FATHERS AND ELDERS ABOUT CLC ORIGINS. AS OPPORTUNITY IS AFFORDED TO RECOUNT THOSE DAYS OF ORIGIN, LET THE EMPHASIS BE ON THE BLESSINGS THAT HAVE EMERGED."

generation needs to be encouraged to ask their fathers and elders about CLC origins. As opportunity is afforded to recount those days of origin, let the emphasis be on the blessings that have emerged.

"As An Eagle . . ."

Moses, during his shepherd days in the land of Midian, had doubtless

observed first hand the habits of large birds such as the eagle, including their loving care for their young. As Moses referred to the eagle in his farewell message, he likely recalled the time when the Lord God had used a similar illustration in referring to His care for His people as He led them safely out of Egyptian bondage (See Exodus 19:4 above).

According to Davis' *Dictionary Of The Bible* there have been first-hand observations of the eagle's tender care for its young. When she believes the young are strong enough to fly, the mother eagle disturbs the nest, breaks it up, making it so disagreeable for them that they must leave it. The mother bird flutters over them, showing them how to fly, encouraging them to try their own wings. If this doesn't accomplish the purpose, she will take her young on her own wings, start gliding, suddenly withdrawing her wings so the young have to care for themselves. If then the young are unable to bear themselves up, she will dart beneath them to prevent their fall and bring them back to safety. Thus, suggests the scripture, the Lord God deals with His children.

How was it, for example, in Israel's history? For some 400 years the Israelites lived rather securely in the fertile land of the Nile delta in Goshen, Egypt. They had a "goodly nest." Some of the people perhaps had little desire to leave the land. Yet, if the Lord's purposes were to be accomplished—bringing them to the promised land—He would have to stir up their nest. This He did by allowing the pharaoh to make life miserable for them, reducing them to slavery. The Israelites cried out to the Lord for deliverance, which was then achieved through Moses' leadership.

Our Nest Is Stirred

As we "remember the days of old" this anniversary year, are there not some parallels? Life was proceeding quite smoothly for us and our fathers in the years of the old Synodical Conference. From certain vantage points we had a "goodly nest" in our former synodical fellowships. Most of us were members of considerably larger churches in which, if we were so inclined, we would take many blessings for granted. In such a secure "nest" we could pretty much take the Lord's Word and work for granted, not having to become quite so personally involved in its proclamation or performance. There was, comparatively speaking, little urgency to sacrifice for our Lord's kingdom work.

But the Lord knew this was not good for us. He "stirred up the nest" as it

"FROM CERTAIN VANTAGE POINTS WE HAD A 'GOODLY NEST' IN OUR FORMER SYNODICAL FELLOWSHIPS. MOST OF US WERE MEMBERS OF CONSIDERABLY LARGER CHURCHES IN WHICH, IF WE WERE SO INCLINED, WE COULD TAKE MANY BLESSINGS FOR GRANTED."

were so that we had to learn to fly by ourselves. He alerted our consciences and those of our fathers to the dangers of false teachings infiltrating the Missouri, Wisconsin, and Evangelical Lutheran Synods. Through consciences bound to the Word we were forced to launch out on our own, not knowing just how we would fare, where we would worship, where our children would be able to receive a higher Christian education. In many respects it was a frightening time, with days and months of anxious moments wondering about the future course.

But we discovered that "the eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). Even as the mother eagle, so the Lord God spread His arms, taking us into His care, holding us up and leading us every step of the way. As a result, the members of our church body—individually and collectively—are able to recount many blessings that have come to us within a fellowship of like-minded Christian brothers and sisters.

We will not attempt to recount these many blessings here. Each of our readers know the history of their home congregation and can recount the details of God's gracious dealings and guidance as He has borne them along in these 25 years.

But surely the most precious of all these blessings is that we can humbly and confidently say that God has preserved His pure Word and Gospel among us. Year by year He has provided us with churches and schools where we and our children and young people can go to feed our souls regularly upon the Word of Jesus; with pastors and teachers who faithfully proclaim the Word of Jesus' Life and Light to us.

But it has not been easy, this being forced to "fly on our own" in a new church body. It has not been without considerable cost, whether financially or time-wise or energy-wise. But through it all the Lord has truly borne us along as on eagles' wings so that He has brought us to Himself and kept us as His own.

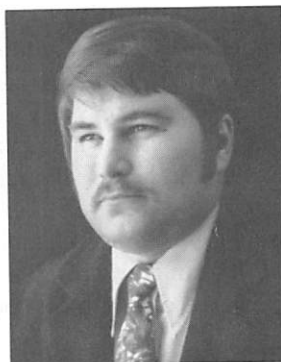
Yes, as we review the past we find that the Father in heaven has on occasion found it necessary to stir up the nest of our synodical fellowship. As we think about it, I believe we would not want it any other way. Foolish pride, selfishness, self-sufficiency, false security, spiritual sluggishness, yes, dead orthodoxy, are ever-present dangers to which our Father would alert us and against which He would protect us. There are blessings which accrue to God's children when He permits struggle and controversy to stir them up.

Let us give thanks that the Lord continues to bear us as "on eagles' wings." Let us give thanks that He loves us so much that, when we are in danger of forgetting Him, taking Him for granted, neglecting His service, compromising His witness, or losing sight of our glorious hope found only in Him and His Son, He stirs us up and forces us once again to fall back on His everlasting arms which alone can support and sustain us as we travel to the Promised Land.

"Shepherd The Flock Of God!"

It was with these words of encouragement from I Peter 1:1-4 that Pastor John Klatt installed David Fuerstenau as pastor of Zion Ev. Lutheran Church, Ipswich, SD and of First Ev. Lutheran Church, Faulkton, SD. Pastor Leland Grams, who recently retired as pastor of both congregations, took part in the service at Ipswich with Pastors Terrel and Greg Kesterson. Pastors Paul Gurgel and David Koenig joined Pastor Grams for the installation service in Faulkton. Both services were held on February 24, 1985. They were followed by fellowship hours in which members and friends joined to rejoice in the Lord Who had graciously provided these congregations with another faithful shepherd.

David Fuerstenau was born in Watertown, SD in 1948, the first son of Mr. and Mrs. Vernon Fuerstenau.



Pastor David Fuerstenau

He grew up on the family farm in nearby Hazel, SD. David attended Immanuel Lutheran High School during its final year in Mankato, MN before transferring with the High School to the Eau Claire, WI location. He was graduated from Immanuel Lutheran Seminary in Eau Claire in 1973, but decided not to enter the public ministry at that time.

Until he accepted the call from Zion and First congregations, David worked in a mental hospital in Eau Claire while at the same time pursuing his education at the Uni-



The Installation of Pastor D. Fuerstenau: Pastor John Klatt officiating; Pastors D. Koenig and L. Grams confer the blessing, witnessed by Peter Ochsner and John Stolz of First Lutheran, Faulkton.

versity of Wisconsin - Eau Claire. In the spring of 1983 he was graduated from UW-EC with degrees in biology and history. Over the years David has been an active member of Messiah Ev. Lutheran Church in Eau Claire.

While Pastor Fuerstenau did spend one summer vicaring in the Rapid City area of South Dakota in

1972, the Ipswich and Faulkton parishes will be the first he has served as full-time pastor. We wish both Pastor Fuerstenau and his two congregations God's richest blessings, so that when the Chief Shepherd appears, they will together receive the crown of glory that does not fade away! (I Pet. 1:4)

—P. D. Nolting



Daily Devotions for June 1985



As we read in the Book of Acts how the Holy Spirit empowered the early Christians to spread the Good News of Jesus Christ, may we also be energized by the Spirit to glorify Jesus' name and spread His Word by everything we say and do.

Date	Scripture	Theme	Hymn
1	Acts 4:1-12	The Holy Spirit glorifies Jesus as the Christ.	116
2	Acts 4:13-31	The Triune God: the Creator, the Anointed Redeemer, the Holy Spirit who makes Jesus' disciples bold to speak His Word.	241
3	Acts 4: 32-5:11	Barnabas' action is genuine; Ananias is a hypocrite.	416
4	Acts 5:12-26	The Word of God is not bound.	524 (1-4)
5	Acts 5:27-42	The Lord uses Gamaliel's advice to promote the teaching of His Word.	524 (5-7)
6	Acts 6:1-7	Nothing is more important than the ministry of the Word.	482
7	Acts 6:8-15	The Holy Spirit makes Stephen wise and brave.	485 (4-5)
8	Acts 7:1-8	God guided the fathers: Abraham, Isaac, Jacob.	468
9	Acts 7:9-16	God led Joseph and his brothers to Egypt.	471 (1-2)
10	Acts 7:17-29	Moses had to learn how to do things God's way.	532
11	Acts 7:30-43	God made Himself known to Moses and through Moses.	27
12	Acts 7:44-54	God's Law curses those who do not keep it.	289
13	Acts 7:55-60	Stephen sees Jesus at God's right hand.	452 (1-2)
14	Acts 8:1-8	Saul persecutes Christians, but Philip still preaches Christ.	487
15	Acts 8:9-24	Philip, Peter, and John labor faithfully for their Lord.	493 (1-2)
16	Acts 8:25-31	The Lord wants His light to shine in Ethiopia.	512 (1-3)
17	Acts 8:32-40	Jesus shines in the Ethiopian's heart.	511 (1-4)
18	Acts 9:1-9	The risen Jesus appears to Saul.	201 (2-3)
19	Acts 9:10-19	Saul is chosen to bring the Gospel to the Gentiles.	129

20	Acts 9:20-31	Saul immediately preaches Jesus as the Christ.	451
21	Acts 9:32-43	The risen Jesus has power over death.	206 (8-9)
22	Acts 10:1-18	The wall of partition between Jew and Gentile has been torn down.	132
23	Acts 10:19-29	We go wherever God guides to speak His Word of truth.	488
24	Acts 10:30-38	God wants all nations to hear about Jesus.	498 (4, 6)
25	Acts 10:39-48	This is the heart of the Gospel: forgiveness of sins in Jesus' name.	507
26	Acts 11:1-12	Jewish believers and Gentile believers make one Church.	466 (1, 4)
27	Acts 11:12-18	The Holy Spirit is not ashamed to fall on Gentile believers.	231 (2-3)
28	Acts 11:19-24	Antioch becomes the site of the first integrated congregation: Jews and Gentiles.	473 (1-3)
29	Acts 11:25-30	Christians love one another in word and in deed.	464
30	Acts 12:1-11	God uses angels to protect His children.	254 (1-3, 7-8)
			—D. Lau

Pacific Coast Pastoral Conference*

The Spring PCPC meeting is slated for April 16-18 at Redemption Lutheran Church, Alderwood Manor, WA. Pastor Bertram J. Naumann is the host.

Agenda:

New Testament Exegesis of Colossians 2:1ff.—Arvid Gullerud

Old Testament Exegesis of Haggai 1:12ff.—Kurt Luebke

Sermon Study—Douglas Libby

Conference Chaplain—Norbert Reim

Conference Communion Speaker—Mark Weis, Arvid Gullerud, alt.

Review of Burial Customs—Ralph Schaller
The Epistle of Jude with reference to Fellowship—Rollin Reim

Inductive Bible Study—Paul Schaller

Youth Confirmation Methods—Bertram Naumann

—Kurt E. Luebke, Secretary

(*Editor's note: printed belatedly, as information)

Installations

As authorized by President Daniel Fleischer, I installed Mrs. Barbara Hulke as a teacher in Messiah Lutheran School of Eau Claire, WI on March 10, 1985.

—David Lau

As authorized by President Daniel Fleischer, on March 24, 1985, the Rev. Paul Fleischer was installed as pastor of Messiah Lutheran Church of Hales Corners, WI.

—Theo. W. Barthels

Resignation/Appointment

Upon his retirement from the ministry, Pastor Robert Reim has tendered his resignation from the office of Vice-President of the CLC. Pastor Rollin Reim has been appointed to fill out the unexpired term as Vice-President.

Robert Reim does continue as a member of the Board of Doctrine.

—Daniel Fleischer, Pres.

CLC General Pastoral Conference

Time: June 18-20, 1985, beginning at 10:00 a.m.

Place: Immanuel Lutheran College, Eau Claire, Wisconsin

Agenda:

The Role of the Church Body in Helping People Make God-pleasing Ethical Decisions—G. Radtke

Equipping the Saints for Their Ministry—N. Reim

Exegesis of James 2:1ff—W. Mielke

The Antinomistic Controversy and its Relevance for Our Day—A. Schulz

The Unique Needs of the Diaspora and the Opportunity Presented by Their Existence—N. Greve

A Review of Schwan's "Propositions of Unevangelical Practice"—B. Naumann

Communing Together (Touches on Open-Close Communion)—P. Schaller

Communion Service Preacher: D. Koenig

Conference Chaplain: P. D. Nolting

Board Reports

—P. F. Nolting, Secretary

West-Central Delegate Conference

Time: June 4-6, 1985, beginning at 1 PM
central time June 4th

Place: Our Savior's Ev. Lutheran Church,
Jamestown, ND

Agenda:

Survey of the Book of Genesis—Pastor R.
Gurgel

Devotional Study of 2 Tim. 1:7-14—Pastor
P. Gurgel

Devotional Study of Ps. 121—Pastor G.
Kesterson

Examination and Evaluation of Pro-Life/
Anti-Abortion Groups—Pastor John
Klatt

Can Smoking Be Considered Adiaphora?—
Conference Discussion

Would a Written Exam be Better for our
Catechism Classes Rather Than an Oral
Test Before the Congregation?—Pastor
L. Grams

Devotional Study of Habakkuk—Pastor T.
Kesterson

Brief Review or Comparative Study of
Doctrinal Differences Between the CLC
and other Lutheran Church Bodies—
Pastor R. Grams

How Should We Apply Matthew 6:24-34 to
our Lives as Trusting Christians in the
Midst of Economic Depression and Fi-
nancial Problems?—Tim Fuerstenau

Conference Chaplain—Pastor D. Koenig
Conference Speaker—Pastor R. Grams

—P. D. Nolting, Secretary

Vacation Bible School Materials

A reprint of the 1981 5-day VBS series en-
titled "Old Testament Pictures of Jesus" is
once more available for use. The series covers
the Passover, the Scapegoat, the Brass Snake,
Jonah and the Fish, and the 23rd Psalm
(Good Shepherd). The series includes story
sheets, work sheets, picture and coloring
sheets for the following fall grade levels: Level
1 (pre-school and Grade 1), Level 2 (Grades 2
& 3), Level 3 (Grades 4 & 5), Level 4 (Grades
6-8). Also included are teachers' notes, craft
suggestions, and correlated memory work and
songs, and publicity material. The cost is 50¢
per student.

Also available: a limited number of the
1980 series: Psalms—Hymbook of the Holy
Spirit.

For further information, contact Pastor
Mark Bernthal, 3460 Crestmont Drive,
Saginaw, MI 48603.

Mr & Mrs Chas Unkle
Rt#3 Box 164 A
Gainsville, MO 65655

Wisconsin Delegate Conference

When: June 9-10, 1985. We begin at 7:00 PM
on Sunday and plan to close at 3:00 on
Monday.

Where: Faith Lutheran Church, Markesan,
WI

Agenda: Confirmation Examination: Past and
Present—D. Lau

Study of the Coordinating Council
Minutes

Announce: to the host pastor, M. Sydow.
They do need to hear from you in order to
make preparations. Please indicate if you
need sleeping arrangements. A Sunday
supper will be served from 5:30-7:00.

—John Ude, Secretary

Notice

Any member of the CLC who currently lives
in the Albuquerque, New Mexico, area is
invited to contact in writing or by phone the
name given below. It is hoped that those in
New Mexico who are currently not served by a
CLC church may be brought together and
profit by their mutual support. Anyone who
knows of such a person living in New Mexico
is also asked to write and provide me with a
name and address, since some may not read
this message themselves.

Mr. Robin Vogslund
2106 Forest Trail Rd.
Rio Rancho, NM 87124
Ph. (505) 892-6934