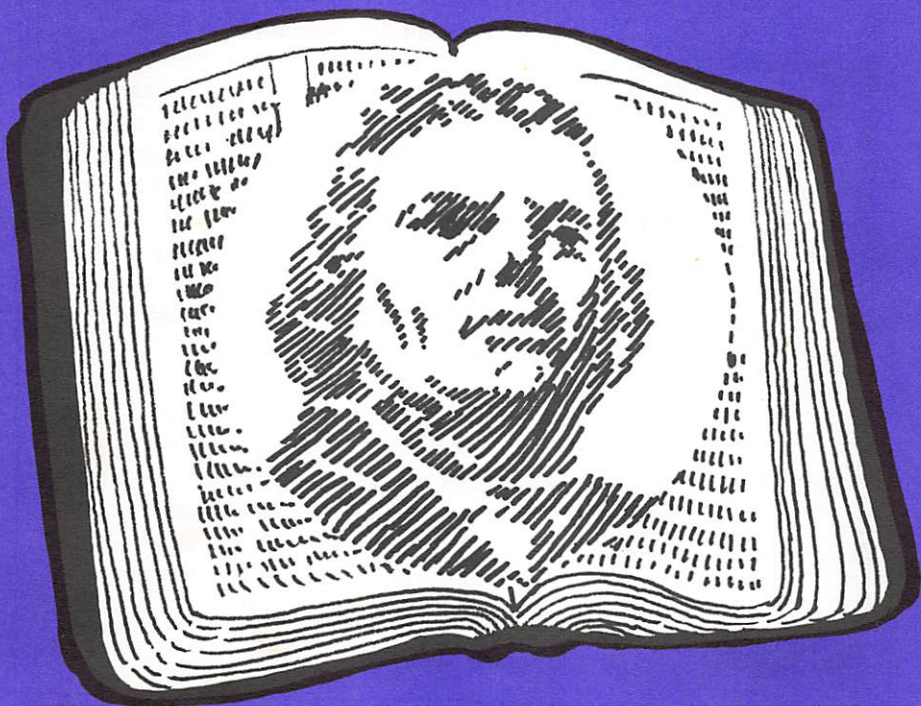


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lutheran spokesman



**THE JUST SHALL
LIVE BY FAITH**



CHURCH OF THE LUTHERAN CONFESSION

—In the Spokesman 25 Years Ago—

February 1961 (Vol. 3, No. 9): ORGANIZED FOR WHAT? The Church of the Lutheran Confession has completed details of organization and elected its officers and boards. The CLC is ready for action. This is the hour of *crisis* for this young group. Will this church be a vessel of gold and silver consecrated and useful to the Master, ready for any good work?

We were dissenters and now we are organized. But woe is us if we are organized dissenters. For then we have already lost our usefulness to the Gospel for which we fought and sometimes suffered. The particular disease to which we are now very much exposed is the party-spirit. Dissenters like to huddle together. Dissenters must feed their ego and right to existence by constantly panning everyone outside their organization. Yes, we have the unhappy role of pointing out the sad state of modern-day Christianity, but that dare not be the reason or purpose of our existence. We are to preach the Gospel, the universal Gospel, which embraces all men in the forgiveness of sins in Jesus Christ. Each time we attack error, each time we point out false teachers and trends, this is a negative function and has no value in itself. It is providing necessary information, but it saves no one.

The Gospel is not a party item, a platform of an organization. The CLC does not hold private title to the Gospel. Though we cannot give the hand of fellowship to those who support and hold error, may we still be able to discern the existence of His children wherever they may be . . . We are not left on this old earth to make a name for the CLC. We are here to make known the love and mercy and forgiveness of God, which we miserable sinners have experienced in undeserved measure . . .

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Christ—All In All

Almost since the very day Martin Luther was taken to his heavenly home, theologians and historians have tried to figure out what made this man of God “tick.” Some claim he was simply a product of his time—the Renaissance—and that he was one of many independent thinkers who helped usher in the Age of Enlightenment. Others go so far as to conclude that Luther was the father of liberalism as we know it today in some Lutheran circles. In East Germany, where most of the Luther cities are situated, the communists even claim Luther as their hero—the man who started the revolt of the proletariat.

But as we view Luther’s writings, from his German translation of the Bible to his sermons and treatises, one thing—or should we say, one Person—takes the preeminence: CHRIST. Martin Luther was filled with the same spirit as Paul, the same spirit which we pray our own pastors and teachers have, the spirit of life (2 Cor. 3:6) which can boldly confess: “We preach Christ crucified” (I Cor. 1:23).

A Three-Cornered Foundation

We see this is true when we consider Luther’s three-cornered foundation of the Reformation, which we are celebrating this month of October: by scripture alone, by grace alone, by faith alone.

BY SCRIPTURE ALONE. Martin Luther did not view the Bible as a

rule book, nor even as a compilation of disjointed writings. It was and is a living Book with a living Message: that of man’s sin and God’s grace in Christ who came to lift that sin from off us. For Luther, Christ was the Golden Thread which stretched from Genesis 1 to Revelation 22. The Reformer took seriously the Savior’s words in John 8:31-32: “If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.”

BY GRACE ALONE. For many years, until the Holy Spirit revealed the truth of the Gospel to the Reformer through the Word, Luther was burdened with a terribly guilty conscience. He had been taught in the religious system of his day that Christ was only a condemning Judge Who could be appeased by good works. But Luther recognized his best works weren’t enough, and the guilt took even a physical toll on his body. It wasn’t until he recognized that Christ’s righteousness is imparted to us apart from our good works that he could truly rejoice in his salvation. “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets . . .” (Romans 3:21).

BY FAITH ALONE. Like the established church of Luther’s day and age, popular religion today would make faith a good work on man’s part. Luther correctly pointed

out, however, that even faith is a gift of God's undeserved love, and its sole object is Christ and His redemptive work. The apostle Paul points out in Romans the contrast between living by faith and living by works: "Therefore we conclude that a man is justified by faith without the deeds of the law" (3:28). As a result, Luther could confess and teach in divine confidence: "The just shall live by faith" (Romans 1:17).

The Chief Cornerstone

As we consider Luther's theology, it is evident that it is indeed a theology of the cross. The three-

cornered foundation of the Reformation can then be summed up in one phrase: **BY CHRIST ALONE**. When we stand on this Firm Foundation, then by the grace of God we can consider ourselves the heirs of the Reformation.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Ephesians 2:19f).

—*Stephen Kurtzahn*

What Luther Says

CHRIST IS ALL IN ALL. "I have found and noted in all histories of the whole Christian Church that all those who have had and have maintained the central article of Jesus Christ in its integrity have remained safe and sound in the true Christian faith. Although they erred and sinned in other respects, yet they were finally saved. For to him who stands on the orthodox and sound position that Jesus Christ is true God and true man, who died and rose again for us, will come by all the other articles of the Christian faith and will staunchly support them. So very true is St. Paul's saying in Eph. 1:22 that Christ is the chief Treasure, the Basis, the Foundation, and the Sum Total of all things, in whom and under whom all are gathered together, and that in Him all the treasures of wisdom and knowledge are hidden (Col. 2:3). . . . On the other hand, I have also noted that all errors, heresies, idolatries, offenses, abuses, and ungodliness in the church have originally arisen because this article or part of the Christian faith concerning Jesus Christ has been despised or lost. Clearly and rightly considered, all heresies militate against the precious article of Jesus Christ." (*What Luther Says*. Vol. I, p. 145f)

“Lord, wilt Thou not revive us again, that Thy people may rejoice in Thee?” (Psalm 85:6)

“*Lord, Wilt Thou Not Revive Us . . .*”

One of Satan’s greatest Reformation victories would be to lead us to believe that the battles once waged for the faith need never be fought again, that truth once restored to us can never again be taken from us, that the “first love” once felt can never wane or die.

The history of God’s people from the beginning has been one of ongoing reformation and revival. Sin, repentance, forgiveness, restoration, and then relapse have been the unbroken cycle. Each and every time God’s people have been led by the Spirit to achieve some spiritual objective—be it confessional faithfulness, God-pleasing Christian living, or zealous love for the Lord and His work—Satan has somehow succeeded in making that Victory very short-lived. Very soon there is again the need for reform and revival.

The prayer of the Psalmist in Psalm 85:6 has been repeated many times by the faithful of every generation: “*Lord, wilt Thou not revive us again, that Thy people may rejoice in Thee?*” This prayer was first spoken by the Psalmist after seeing the spiritual letdown of His people following the return from captivity in Babylon. But it could just as easily have been spoken during many other periods of Israelite backsliding—times when God sent His prophets to revive them—again and again and again.

What a marvelous tribute to His mercy and forgiving love!

The Spiritual Climate Today

Surely today when we look at the spiritual and moral climate of this so-called Christian land we love, the need for a reformation is obvious. We are surrounded by a society in which God’s grace and Word are being trampled underfoot by a materialistic, pleasure-seeking, humanistic philosophy of life which lives only for self and now.

And when we think further of the religious scene which surrounds us, we may become even more dismayed. The growth of Christ-denying cults, the erosion of Scripture doctrine among mainline Protestant denominations, the melting-pot of ecumenism that has subverted the authority of Scripture and made of Christian doctrine one huge gray area—all of this threatens to engulf us. Lord, have mercy!

Even the majority of those churches which have taken Luther’s name have now rejected a number of his teachings. This very day joint Reformation services are being held between denominations of varying confessional persuasion—Lutherans with Lutherans, Lutherans with other Protestants, yes, even Lutherans with Roman Catholics—all as if the Reformation never happened, or

at least should not have.

A guest speaker at a Reformation service at St. Olaf College in Northfield, MN summed up the prevailing Reformation winds among most Lutherans when he said: "The greatest tragedy is not so much the multiplicity of the 250 denominations within U.S. Protestantism, but rather that some of them have the audacity to claim a corner on divine truth."

"Lord, wilt Thou not revive us again?"

Our Need For Reformation

But the need for reformation and revival extends even further—to us, as well. There is the temptation to feel that as long as Luther's Scriptural theology has been preserved unto us, all is well. Yet it may not be so. We who gather today to commemorate our Reformation heritage, we who one generation back were part of another Reformation of sorts—we may desperately need the Spirit's intervention again.

Is the real spirit of the Lutheran Reformation alive in our hearts today? Are the values and concerns that were uppermost in Luther's mind vital to us? Is the spirit of our early days as churches and members of the CLC what it once was? Are our hearts aglow with the fire of the Gospel?

Brethern, we are in need of a reformation:

- *a restored appreciation of God's grace;
- *a renewed commitment to our Lord and His Word;
- *a revitalized zeal for His work;
- *a reawakening of that first love

"AS WITH THE GREAT LUTHERAN REFORMATION YEARS AGO, SO TODAY—IT BEGINS WITH YOU AND WITH ME . . . PUMP NEW LIFE INTO OUR HEARTS, LORD."

that brought us together.

And, as with the great Lutheran Reformation years ago, so today: it begins with you and with me. As far reaching as the impact of the Reformation was, it all began in the heart of a man troubled about his relationship with his God. Once that had been resolved by the Spirit through Scripture, its impact would be felt by many—in his home, his church, and by generations yet unborn.

Our text is a very personal prayer: Pump new life into our hearts, Lord. And this can begin in no other way than with a renewed appreciation of that grace which first revived us from the dead, and continues to revive, refresh, and restore us each morning.

Create in me a clean heart, O God, and renew a right spirit within me. Imprint the glory of Thy cross upon every fiber of my being. Lord, forgive me and strengthen me. "LORD, WILT THOU NOT REVIVE US AGAIN, THAT THY PEOPLE MAY REJOICE IN THEE?"

—David Schierenbeck

Editor's Note: This timely message was preached as part of the Joint Reformation Service of area CLC congregations on Oct. 28, 1983 at Immanuel, Mankato, MN.

A REMINDER

"Wherefore, my dearly beloved, flee from idolatry" (I Cor. 10:14).

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeak: for he that biddeth him Godspeak is partaker of his evil deeds" (2 Jn. 10-11).

"Scripture clearly teaches by precept and many examples that Christians are to separate from all false religion, from all false teachers, lest the honor of God be violated, His name profaned, and the possession of the Gospel endangered for them and their children . . . Where unity of the confessed faith, unity in the Word, is absent, we are forbidden to practice any fellowship" (*Concerning Church Fellowship*, pp. 21-22).

Flee From Idolatry

As God's dearly beloved children who trust in Jesus Christ, His Son, for our salvation, we want to follow every admonition that our Lord gives us in His Word. If *He* tells us to flee from idolatry and separate ourselves from all false religion for our own good, surely that is what we want to do. Our sinful flesh may object and argue against that which is God-pleasing, but as children of God we want to follow our triumphant Savior-Lord, not our defeated and doomed sinful flesh.

Since our Savior tells us to flee from idolatry, we take a stand against membership in all organizations that require pledges or promises made to any god that is not defined as the Triune God of our salvation. We do not object to member-

ship in cultural, economic, or civic organizations, but to membership in those organizations that make necessary our participation in some form of idolatry.

We also warn our members to refrain from membership in any organization in which they by their membership become responsible for the support of false teaching of any kind. Our Lord does not want us to join in religious work with any groups or individuals that are not agreed with Him in doctrine and practice.

The Lodges

The religion fostered by the Masonic Order is pagan idolatry. In the ritual of Freemasonry this question-and-answer statement occurs:

"Why were you presented a lamb-skin, and why is that the badge of a Mason?"

"The lamb has in all ages been deemed an emblem of innocence. He, therefore, who wears the lamb-skin as the badge of a Mason is thereby constantly reminded of that purity of life and conduct, so essentially necessary to his gaining admission into the celestial lodge above, where the Supreme Architect of the Universe presides" (*King Solomon and His followers*, 1952, p. 57).

The god of Masonry is not the Tri-

une God of the Bible, but a vague Supreme Being, the Architect of the Universe, etc. The way to heaven in Masonry is not Jesus Christ, our Savior, the unblemished Lamb of God sent by a loving God to take away our sins, but the Mason's own "purity of life and conduct," which is symbolized by the lambskin he wears. Because the god of Masonry is not the Triune God of our salvation, every Christian should flee from participation in such idolatry.

In general, the pagan idolatry fostered by the Masons is fostered by other lodges as well, such as the Moose, Elks, Owls, Eagles, Odd Fellows, Eastern Star, Job's Daughters, Rainbow Girls, DeMolay, and Shriners.

The Scouts

The Boy Scout organization requires prospective members to show and repeat the Scout Oath or Promise: "On my honor I will do my best to do my duty to God and my country and to obey the Scout Law: to help other people at all times, to keep myself physically strong, mentally awake, and morally straight."

This god to which the Scout pledges to do his duty is not the Triune God of the Bible, but whatever god a person wishes to choose for himself. The idea is the same as in lodgery: all religions are equally valid, and Christianity is regarded as just another religion. The implication is that anyone can do his duty to God by being faithful to the religion of his own choice.

Girl Scouts likewise must promise: "On my honor, I will try to serve

God, my country and mankind, and to live by the Girl Scout Law." Which god is meant? Not the Triune God of the Bible, for Girl Scouts include girls of all religions. Girl Scouts can choose whatever god they want. But how can Christian girls promise to try to serve a god who is not defined as the Triune God?

Our true God does not want to be one of many possible gods, so that we may take our pick as to which god we want. He, the Triune God, says: "Thou shalt have no other gods." He alone is God. No one on his honor or in any other way can do his duty to such a God, but must repent and trust in Christ Jesus for salvation.

Be On Guard

Since we are to flee from the idolatry of the lodges and scouting, let every Christian be on guard against the support of such groups.

"SINCE WE ARE TO FLEE FROM THE IDOLATRY OF THE LODGES AND SCOUTING, LET EVERY CHRISTIAN BE ON GUARD AGAINST THE SUPPORT OF SUCH GROUPS."

Sometimes our support is solicited through community fund-raising campaigns such as United Way. Without doubt some of the groups supported by such community efforts are worthy of our support, but usually a percentage of the money collected goes to religious organizations such as the Salvation Army or to semi-religious groups such as the Boy Scouts and Girl Scouts. Chris-

tians should look for ways of supporting groups like the Red Cross, Care, the various organizations fighting diseases, etc. without at the same time supporting the groups that foster false religion and even idolatry.

We now also have an avenue of supporting needy orphans through Project Kinship. Let no one be deterred from helping the poor and needy by arguing that he cannot support false religion. Let us seek ways of supporting organizations and causes that we can support with a good conscience.

Besides fleeing from organizations that involve their members in idolatry, Christians should also stay away from organizations that involve their

members in a participation with and support of false teaching. Our Lord does not want His children to be partakers of the evil deeds of false teachers, but rather to avoid them. See 2 John 10-11 and Rom. 16:17-18.

We do not worship with or support such Trinitarian or "Christian" denominations as the Presbyterians, Baptists, or false-teaching Lutherans because of their support of false teaching. So also we should not worship with or support by our membership any Trinitarian or "Christian" group that is involved in any kind of religious work if that group and we are not united in complete doctrinal agreement on the basis of the Word of God.

—D. Lau

Remembering Bach

Jesus bleibet meine Freude
Chorale from Cantata No. 147

Flowing gracefully

J. S. Bach
Arranged by Cyril Bousoff



Johann Sebastian Bach—even the name sounds old-fashioned. He was born three hundred years ago this year.

1685—that was over one hundred years before the constitution of the United States was signed. Yet people all over the world are celebrating this year because of this man. Special articles have appeared in such publications as *Time*, *Newsweek*, and *National Geographic*. Concerts and recitals of his music are being held. Television specials are reporting the life and honoring the memory of J. S. Bach, a man whom his employers could hardly wait to replace during his lifetime.

Why all the special attention?

Musicians say that he was one of the greatest that ever lived: "musician supreme" they call him. We, too, might honor Bach's memory because of the musical gifts which God gave him, especially since our choirs, our organists, and our hymnals have all benefited from his work.

But there is even more to praise God for in this man . . . and more to learn from him. Sebastian was the youngest son of J. Ambrosius Bach, the town piper of Eisenach, Germany. Eisenach was the town where Frau Cotta had befriended a young singer named Martin Luther less than two hundred years before.

Rooted In The Past

Sebastian's education began early in his life. Not only did he learn music and Latin, but he also learned what it was like to lose his mother when he was nine years old, and to attend his father's funeral before his tenth birthday. He learned early of the frailty of man and what it means to pray *Jesu juva*. "Jesus help me" (inscription found on the top of Bach's manuscripts).

For the next five years Sebastian lived with his oldest brother, an organist in Ohrdruf. There Sebastian began to study the organ. When he was accepted at the academy in Lüneburg, Bach had a chance to learn from the great organist, Georg Böhm. He also studied under Jan Adams Reinken, of the Netherlands school of organ playing. He attended the opera at Hamburg and from the dancing-master at the academy Sebastian learned of the French

culture. As choir prefect he learned of all the church-music styles that had been developed. Later, with his friend, J. Walther, he studied the Italian masters.

One does not learn to create poetry until one has learned the language. So also young Sebastian built on the past and did not simply rely on some "spark of originality" within himself. Today we also build on the past and on Bach in many of our worship anthems. (For a sample of his tunes, see TLH #435. He harmonized #319 and #517.)

Planted In The Present

At the age of seventeen Bach was graduated from high school and became an organist at Arnstadt, and then at Muehlhausen. After nine years as organist and violinist at Weimar, he went on to lead the court orchestra at Cöthen. These were happy days. Even though the prince of Cothen was a Calvinist, his mother had established a small Lutheran church which Sebastian and his family attended. The prince himself was an ardent supporter of music and probably even played in the court orchestra. Bach had well-trained professional musicians with which to work, and many of his orchestral works were composed during these years.

Through Cloud And Sunshine

Yet, even during these happy times, Sebastian was never insulated from the trials and cares of this earthly life. Of his seven children, only three survived childhood. The oldest, Wilhelm Friedeman, was just

ten years old when his mother died suddenly. As Sebastian entered his house after a business trip, the children met him with the news: The beloved Maria Barbara, who had been healthy and strong when he left, was dead and already buried! Perhaps this event was a factor in Sebastian's beginning to look around for another position, this time in a church again.

Several years later, when Sabastian was finally offered the position of Cantor of St. Thomas and Music Director of Leipzig, he took a cut in pay to move to Leipzig "particularly since my sons seemed inclined toward (university) studies." (From a letter.) The University of Leipzig had been famous already in the days of Luther.

So it was, among other things, for



the sake of his family that Bach moved to Leipzig, where he would spend the last twenty-seven years of his life. He thought a great deal of his family and loved to get them all together to make music.

(To be continued)

—Paul Schaller

The West-Central Conference Bids Farewell To Two Faithful Shepherds

"My prayer for you this day is that the great Shepherd of the sheep may make you complete through Jesus Christ!" It was with this thought, based on the words of Hebrews 13: 20-21, that Pastor Leland Grams closed his ministry at Zion Ev. Lutheran Church of Ipswich, SD and First Ev. Lutheran Church of Faulkton, SD on February 17, 1985.

Leland Grams, who will be sixty-six years old in November, dedicated forty-one years of his life to the pastoral ministry of his Lord. He began his ministry in 1944 after

being graduated from the Wisconsin Ev. Lutheran Seminary in Thiensville, WI. His first parish was Trinity



Pastor and Mrs. Leland Grams

Ev. Lutheran Church in Omak, WA. Just one year later, in 1945, Pastor Grams was led to accept the call to Faith Ev. Lutheran Church in Tacoma, WA. From 1948 to 1954 he served St. James Ev. Lutheran Church in Spokane, WA. And in 1954 he was called to the dual parish of Zion of Ipswich, SD and First of Faulkton, SD, where he spent thirty-one years of faithful service.

Leland and his wife, Myrtle, have retired in Faulkton. He served both Zion and First congregations as vacancy pastor for one week before Pastor David Fuerstenau arrived. In recent years, Leland has suffered ill-health, and he presently is recovering from a heart attack. He remains involved in an antique business and looks forward with enthusiasm to the upcoming Dakota hunting seasons.

* * * * *

On April 29, 1985 Prince of Peace congregation of Loveland, CO bid farewell to retiring Pastor Robert Reim. In his final sermon to this mission congregation which he had helped to establish, Pastor Reim spoke of "Our Work Together," based on the comforting words of the apostle John in 1 John 3:1-2. He pointed the eyes of his congregation back to their founding as a Christian congregation, and then ahead to their ultimate destination of heaven, when their work together would be completed. Then they would be privileged to experience their Savior in all of His glory as their Prince of Peace!

Pastor Reim, son of Professor



Pastor and Mrs. Robert Reim

Edmund and Selma Reim, began his ministry assisting at Salem Lutheran parish in Milwaukee, WI. While in the Wisconsin Ev. Lutheran Synod, he served parishes in Reeder and Hettinger, ND, Sturgis, SD, and Fond du Lac, WI. Shortly after the CLC was formed, he was called to Gethsemane congregation in Spokane, WA. He was then led by the Spirit to accept the call to Immanuel congregation in Mankato, MN, during which time he also served as President of our CLC. In 1979 Pastor Reim accepted the call to Trinity parish of Broomfield, CO. Later the center of the work was moved to its present location in Loveland, CO.

Pastor and Mrs. Reim are currently living in the Spokane, WA area and are no doubt beautifying their lawn with roses. The work of both Pastors Grams and Reim will long be remembered. May the Lord bless their years of retirement through the richness of His grace!

—Paul D. Nolting

Born With The CLC—Borne By God. . . .

Grace Ev. Lutheran Church Valentine, Nebraska



Grace Ev. Lutheran Church of Valentine was born of God, forged and refined in the fires of controversy. "She was born out of love for, and in obedience to, the clear Word of God; born out of the conviction that God's Word is clear and that it speaks with authority; born in the prayerful hope that her testimony would be used by the Lord to show forth the preciousness of His Word; born that our God and Savior alone might be glorified." (20th Ann. Booklet)

The formation of Grace congregation began on January 8, 1961. A group of people, recognizing the bond of faith and faithfulness by which the Lord had tied them together, met to find a way to continue "the assembling of themselves together" for the sake of hearing and worshipping God. God had graciously provided them with an able shepherd, Pastor Herbert Witt. A Seventh Day Adventist church building was found as a temporary place

of worship. Also in January of 1961, Grace was represented at the constituting convention at Sleepy Eye, MN, and became a charter member of the CLC.

On February 16 of 1961, 21 ladies of Grace organized to form a Ladies' Aid society. On April 9 of that same year, 24 voters signed the newly drafted church constitution. In the meantime, a building committee had been busy preparing plans for the construction of a church and parsonage. Work began in early July. Knowing the joy of being able to have their own house of worship, the members worked many evening hours and Sunday afternoons on the project. By November 15 the Witt family moved into the new parsonage, and by early December the church was ready for dedication. Pastor Witt faithfully served Grace until 1969, when he accepted the call to serve Redeemer Lutheran of Cheyenne, WY.

Since then, three others have

taken up the shepherd's staff at Grace: John Pfeiffer (1969-1974), David P. Baker (1974-1981), and Wayne Mielke (1981-present).

In October, 1975 Grace congregation resolved to open a Christian Day School. The school was built, and it opened in August of 1976 with 11 students. Six teachers have taught at Grace: Robert J. Rehm (1976-1978), Daniel Gurgel (1978-1981), Louise Mayhew/Dennis Ahrens (1981-1982), Susan Carstensen (1982-1984), and Mark Kranz (1984-present). Mrs. Mayhew has assisted part-time for at least the last five

years. Presently there are 11 students enrolled.

In 1981, as an expression of thanks to the Lord for having enjoyed 20 years of grace at Grace, a narthex and adjoining portico were built onto the southeast corner of the church. A brick veneer was also placed across the entire front of the church. Grace's total membership currently stands at 137 souls: 93 communicants and 44 pre-communicants.

In 1986 Grace will observe its 25th anniversary as a congregation and the 10th anniversary of its school.

—*Wayne Mielke*

Daily Devotions For November 1985

As the last month in the church year, November is the month when we consider God's judgments on human sin, culminating in the destruction of this world on the Last Day. At the same time November is the month of Thanksgiving, when we remember God's mercies to us sinners: His preservation of His people in the midst of His judgments and, above all, His promise of salvation through the Messiah.

October's readings gave evidence that Jehoshaphat of Judah was a godly king—like his ancestor David. But Jehoshaphat's ungodly policy of cooperation with idolatrous King Ahab of Israel and his descendants led Judah in the days of Jehoshaphat's descendants into the Baal worship practiced in Israel and the total ruin of the nation. Jehoshaphat's son Jehoram married Ahab's daughter Athaliah and accepted her ways of worship and lifestyle. Their son Ahaziah was no improvement.

In the kingdom of Israel Ahab's sons, also named Ahaziah and Jehoram, walked in the wicked ways of their parents. God's prophets Elijah and Elisha remained faithful to the Lord, and they trained their disciples well. But by this time both Israel and Judah were ripe for the righteous judgment of God, and that judgment fell on them in full force. God used King Hazael of Syria to bring an end to Israel's prosperity. God used King Jehu of Israel to wipe out all Baal worship and Baal worshipers in Israel and Judah.

Yet in the midst of God's judgments He remembered His promise to David: the Savior-King must be born from David's family and His kingdom must last forever. How did God keep this promise? When all the other descendants of David were murdered, the life of one little boy named Joash was preserved. When he became king at the age of seven, a new day bright with hope dawned for God's people. The Messiah will come. Hosanna to the Son of David, our Lord Jesus Christ!

Date	Scripture	Theme	Hymn
		<i>Ahaziah, king of Israel</i> —2 years	
1	1 Kings 22:51-53	Ahab and Jezebel raise an ungodly son.	630
2	2 Kings 1:1-8	After a serious injury Ahaziah seeks Baal, not the Lord.	534
3	2 Kings 1:9-18	God through Elijah pronounces judgment on His enemies.	608

4	2 Kings 2:1-13	<i>Jehoram (Joram), king of Israel—12 years</i> The Lord takes His faithful prophet Elijah to Himself in a chariot of fire.	619
5	2 Kings 2:14-25	Elisha's miracles of healing and judgment prove him to be Elijah's true heir.	483
6	2 Kings 3:1-27	Jehoram gives up the Baal worship of his parents.	19
7	2 Kings 4:1-7	The Lord miraculously provides for the widow of one of His servants.	570
8	2 Kings 4:8-17	The Lord gives a son to a Shunammite woman who helped His prophet.	33
9	2 Kings 4:18-37	The Lord kills, and the Lord makes alive again!	453
10	2 Kings 4:38-44	God through Elisha gives good food to His people.	569
11	2 Kings 5:1-14	God through Elisha cures the leper Naaman from Syria.	511
12	2 Kings 5:15-27	Elisha's servant Gehazi is overcome by a desire for riches.	430
13	2 Kings 6:1-7	God through Elisha makes iron float.	428
14	2 Kings 6:8-17	The Lord protects His children through mighty angels.	254
15	2 Kings 6:18-23	The Lord delivers His people from enemy armies.	581
16	2 Kings 6:24-7:2	Elisha prophesies sudden prosperity in a time of dire calamity.	583
17	2 Kings 7:3-20	Elisha's prophecy of prosperity is fulfilled.	567
18	2 Kings 8:1-6	The Lord again blesses the Shunammite woman.	36
19	2 Kings 8:7-15	The Lord appoints the cruel Hazael as king of Syria—as a judgment against unfaithful Israel.	582
20	2 Kings 8:28-9:10	The Lord anoints Jehu as king of Israel—as an exterminator of all Baal worship and Baal worshippers.	611
21	2 Kings 9:11-26	Jehu kills Jehoram of Israel and takes over the kingdom.	580
22	2 Chronicles 21:1-11	<i>Jehoram, king of Judah—8 years</i> Jehoshaphat's unionism with Ahab bears evil fruit: Baal worship in Judah.	429
23	2 Chronicles 21:12-20	The Lord prophesies and fulfills; what a horrible death!	604
24	2 Chronicles 22:1-9	<i>Ahaziah (Jehoahaz), king of Judah—1 year</i> King Jehu ends Ahaziah's wicked life.	598
25	2 Kings 9:30-37	<i>Jehu, king of Israel—28 years</i> A painted face cannot save wicked Jezebel from a horrible death.	607
26	2 Kings 10:1-17	God's judgment falls on all of Ahab's descendants.	610
27	2 Kings 10:18-28	God's judgment finally falls on all the worshipers of Baal.	612
28	2 Kings 10:29-36	Jehu fails to appreciate God's blessings to him and dies as an idolater.	568
29	2 Chronicles 22:10-23:11	<i>Athaliah, usurping queen of Judah—6 years</i> In the midst of judgment God remembers mercy: one son of David remains alive. The Messiah will come.	590
30	2 Chronicles 23:12-21	Athaliah is dead; Joash is king. Praise the Lord!	59

—D. Lau

Coordinating Council

The Coordinating Council of the Church of the Lutheran Confession will meet at Immanuel Lutheran College in Eau Claire on October 16-17, 1985. The first session will be at 8:30 a.m.

—Daniel Fleischer, President

Visiting The Rio Grande Valley?

Pastor Paul Larsen of our CLC church in Corpus Christi, TX conducts a monthly communion service at Mission, TX for our members. Please contact Pearl Klint at Mission. The phone number is 581-1503.

Pacific Coast Pastoral Conference

Place: St. John's Lutheran Church, Clarks-
ton, WA

Dates: October 8-10, 1985 beginning at 10
a.m. Tuesday

Agenda:

New Testament Exegesis, Colossians 2:14ff
—Norbert Reim

Old Testament Exegesis, Haggai 2:10ff—
Rollin Reim

Conference Chaplain—Ralph Schaller

Study on Liberation Theology—Paul
Schaller

Anointing With Oil—Kurt Luebke

Visible-Invisible Church: Can This Be a
Trap?—P. Mark Weis

The Pastor As Time Steward—Doug Libby

Antichrist, antichrists—Bertram Naumann

A Review of M. Sydow's Catechism—M. J.
Witt

Confessional Burn-Out—Arvid Gullerud

—Kurt Luebke, Secretary

Installations

As authorized by President Daniel Fleischer
—Lisa McNeely, Susan Thiem, and Judith
Greening were installed as teachers of
Immanuel Lutheran Schools, Mankato, MN
on August 4, 1985.

—Pastor L. D. Redlin

As authorized by Pres. Daniel Fleischer, I
installed Miss Pamela Schulz as teacher of
Grades K-2 in Faith Lutheran School of
Coloma, MI on August 4, 1985.

—James E. Sandeen

Mrs. Beth Sydow was installed as teacher in
Grace Lutheran School of Fridley, MN on
August 18, 1985.

—Daniel Fleischer, Pastor

As authorized by President Daniel Fles-
cher, the undersigned installed David Bern-
thal as teacher at Berea Lutheran School,
Inver Grove Heights, MN on Sunday, August
4.

—David Schierenbeck

Reformation Service

A joint Reformation service will be held at
Immanuel Lutheran Church, Mankato, MN
on October 27 at 4:00 p.m. A potluck supper
will follow. All area CLC congregations are
invited.

Pastor P. W. Schaller
1119 14th Street
Clarkston, WA 99403

Time Of Services

Good Shepherd Lutheran Church, Rapid
City, SD meets for worship in the Hilton Hotel
at 9:45 a.m. on Sundays.

—James Albrecht, Pastor

Correction

The essay by Pastor Rick R. Grams, printed
in the September issue, was delivered at the
West Central Delegate Conference in James-
town, ND in June, 1985.

Change Of Address

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Pastor John Ude
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Middleton, WI 53562
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Pastor James Albrecht
4319 West Chicago St.
Rapid City, SD 57702
Phone (605) 341-8748

Phone Number Change: The telephone
number at Holy Trinity Lutheran Church and
School, West Columbia, SC is now 803-796-
0770.