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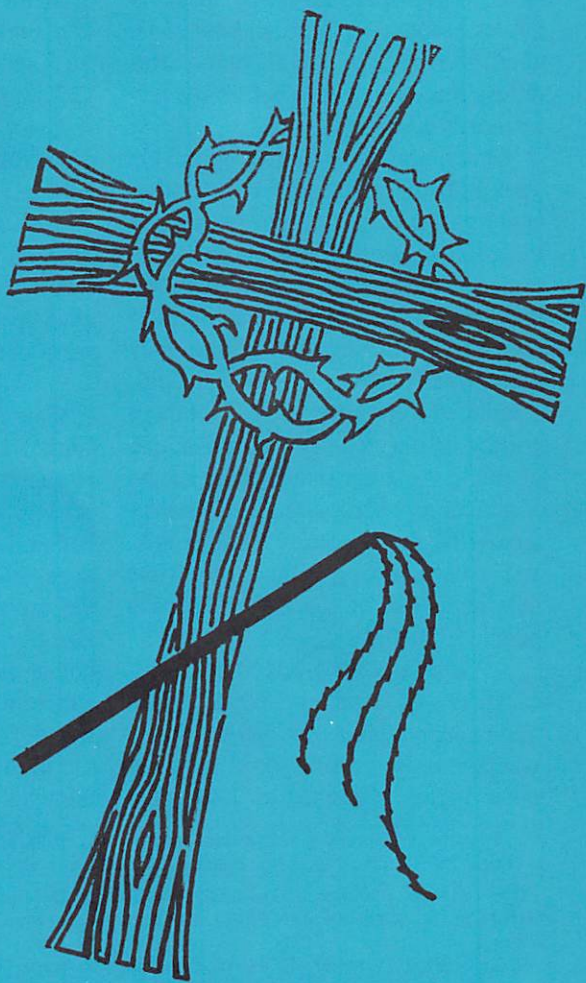
MOCKED . . .

SCOURGED . . .

CRUCIFIED . . .

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CHURCH OF THE LUTHERAN CONFESSION

"What Are You Giving Up For Lent?"

"What are you giving up for Lent?" This is a commonly asked question during the Lenten season. It has become customary, and in many circles obligatory, to do without some cherished pleasure, food, or comfort during these forty days before the festival of Easter.

Children may try to give up bubble gum and candy bars while their adult counterparts may struggle to give up vices like cigarettes or alcohol.

Just before Lent commences we may observe people indulging in their last dose of "pleasure" before they must give it all up. The Mardi Gras, celebrated primarily in the southern portion of our country, is an example of this sort of behavior. Many of the Mardi Gras celebrations are characterized by the obscenity, foolish talk, and coarse joking which the Bible tells us is out of place for Christian people (Eph. 5:4).

Our Bodies A Sacrifice

There is nothing wrong with giving something up during Lent, whether it be certain foods or some other bodily pleasure, as long as it

aids our worship and devotion, and is not regarded by us as a meritorious act. But why restrict such wholesome behavior to just a portion of the year? The Bible says our whole life should be a sacrifice for our Lord. Romans 12:1 says: "Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God."

The way to receive the fullest spiritual benefit from the Lenten season is by focusing on what *God* gave up rather than on our own cheap sacrifices.

What Lent Is All About

Galatians 1:4 states: "(Jesus Christ) gave himself for our sins to rescue us from the present evil age according to the will of our God and Father." Jesus' whole life was one huge sacrifice which culminated at the cross. Jesus stepped down from His glorious throne on high, took our human nature, kept the Law perfectly although tempted by Satan and the world. Finally, He shed His blood as a sacrifice of atonement for the sins of the whole world. This is what Lent is

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all about. Lent reminds us that our Lord gave up everything for us.

When we discover anew the Gospel of Jesus Christ this Lenten season in church services and personal devotions, we will be reminded that our Savior has freed us from the bondage of the Law. He has freed us from the idea that we must give something up in order to merit God's favor.

Instead of agonizing over what you must give up during Lent, may you see the grace which led Christ to give

Himself for your sins!

**Christ, the Life of all the living,
Christ, the Death of death, our foe,
Who, Thyself for me once giving
To the darkest depths of woe, -
Thro' Thy sufferings, death, and
merit**

I eternal life inherit:

**Thousand, thousand thanks shall
be,**

Dearest Jesus, unto Thee. (TLH 151)

—K. Luebke



Words With Big Meanings—

RANSOM

It's a good thing God isn't chintzy with words. It's that gem being described again—the same jewel of salvation viewed from first this facet and then from that one. Grace . . . Redemption . . . Justification . . . Reconciliation . . . Love . . . Wow! The list is hardly started. For now we'll jump at RANSOM. Ransom—the price paid for freedom!

During World War II an imprisoned theologian accused the Lutherans of fostering a "cheap grace." Why, one could sin all week, knowing that there would be forgiveness of sins announced on Sunday morning. There it is—another skeptic blow leveled at the Word of our God.

How could anyone call grace "cheap"? It cost! It cost dearly! Someone dying is not a casual concern that passes by without notice. And when it is the very Son of God who dies, it is blasphemy to call His death cheap.

What Price Freedom?

Why pay anything at all? One of the biblical descriptions of human sin tells of the accumulation of an im-

mense debt. Who can pay it? It's too large. The only expectation is the punishment of death for non-payment. This is not a casual concern which can be passed off with a spiritual shrug of the shoulder.

"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. 49:7-8) It cost a bunch to pay for the sins of mankind. The cost is so high that there's no one to pay.

No one, except . . .

The Ransomer/Ransom

"For there is one God and one Mediator between God and men, the Man Christ Jesus, who gave Himself

a ransom for all . . ." (I Tim. 2:6)

Jesus describes the preeminence of service in this way: ". . . just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mt. 20:28).

No cheap grace here! The price for our freedom was not such perishables as silver and gold, but "the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:19). The Sinless demonstrated divine love as its best by laying down His life for others. (Cf. Jn. 15:13)

Our living God wants us to remember what it cost Him to set us free from sin and eternal death. That way we won't think of His salvation as cheap and of little or no value.

He also prevents us from thinking that, since grace abounds where there

is sin, it's okay to sin as much as we like. The ransom causes the death of sin, eradicates its curse, and is the power to conquer sin everywhere. "How shall we who died to sin live any longer in it? . . . Therefore do not let sin reign in your mortal body, that you should obey its lusts" (Rom. 6:2, 12)

The Ransomed

Christ's priceless work gives us a new status. Such a privilege. The ransomed have valuable resources for their own comfort, insight, and witness. "And the ransomed of the LORD shall return, and come to Zion with singing, with everlasting joy and gladness, and sorrow and sighing shall flee away" (Is. 35:10).

—M. Sydow

More On "The Old Lutheran Way"—

LOVELESS INTOLERANCE?

In July, 1985 the *Spokesman* ran a reprint of Dr. Franz Pieper's 1890 article from *Lehre und Wehre* called "The Old Lutheran Way." Pieper was truly a giant among theologians as well as a president of the Missouri Synod (1899-1911). His three-volume *Christian Dogmatics* has been used for years in seminaries of conservative Lutheran church bodies, including our own. In the aforementioned article, Pieper said, in part: "We Missourians only then consider a church body, as a body, as orthodox, when the pure doctrine is proclaimed from all pulpits and professors' chairs, and in all writings that become public within the communion, and when on the other hand every erroneous teaching is stopped in the matter directed by God as soon as it makes its appearance . . . If it were shown us that even only one periodical were in the service of false doctrine, and we would not put a stop to this false doctrine, then we would thereby have ceased being an orthodox synod, and we would have become a unionistic fellowship."

Reaction In New York

It was recently brought to our attention by a reader that these remarks by Pieper in our publication drew comment from Rev. Richard Neuhaus (cf. *Christian News*, Dec. 8, 1986). By way of introduction, Neuhaus is an Association of

Evangelical Lutheran Churches (AELC) pastor in New York City. He left the Missouri Synod back in "Seminex" days (mid-70's). He has long been a spokesman for a wide range of liberal causes. For example, in 1980 Neuhaus is believed to be the first Lutheran to preach from the pulpit of St. John's (Roman Catholic) Cathedral in New York. His message was that there are no longer any reasons to keep Lutherans and Roman Catholics from reuniting into one church. As far as we know, Neuhaus is instrumental these days in helping to lay the foundations for the New Lutheran Church (cf. Pastor Lau's article in this issue).

In the August, 1986 edition of a publication called the "Forum Letter" Neuhaus had this to say: "Such sentiments (as expressed in the Pieper article—ed.) . . . represent an approach that can be embraced by splinter groups such as the tiny Church of the Lutheran Confession, but is utterly implausible in bodies that have transcended sectarianism, including today's Missouri. But what is the alternative to such an untenable doctrinal rigor? Many fear it is the theological indifference that prevails in much of Lutheranism at present . . . In pastoral conferences (when they still happen) and church gatherings today, doctrine is not discussed because it would likely reinforce, rather than remove, doubts and differences. And so, with respect to what we believe as a church, the choice would seem to be between intolerance and indifference. Given that choice, most people who aren't looking for fights choose indifference. . ."

What Can Be Said?

We who belong to the "tiny splinter group" known as the CLC are not unaccustomed to disparaging remarks about our church body and its "rigorous" doctrinal stance. Rather than "looking for a fight" (as Neuhaus terms it), oft times we dismiss such comments with a shrug and go on about our Kingdom work. But perhaps a few comments are in place here, if for no other reason than to reaffirm, without apology, that by the grace and with the help of God we continue to endorse "the old Lutheran way."

As far as we are concerned, that way—described so well by Dr. Pieper—is only as "old" as the Scripture which says: "Stand in the ways and see, and ask for the old paths, where the good way is, and walk in it" (Jer. 6:16). In His mercy (and we mean that!) God has spared our church body the plague of doctrinal indifference which, Neuhaus admits, prevails in much of Lutheranism today. We give thanks to the Lord that our pastoral conferences, which still happen regularly among us, and our church conventions as well, still feature abundant essays and discussion on Bible doctrine.

Following his remarks above, Neuhaus added this: "To be sure there is a third way (besides the two he terms intolerance of, and indifference to, doctrine—ed.). It is the way," he says, "of holding one another accountable through sustained theological engagement within the bond of love. This is a way little in evidence among our existing bodies (LCA, ALC, AELC—ed.) and not high among the priorities for the 'new church.'" Neuhaus concludes: "The Pieper quote reminds us of where much of American Lutheranism has been.

And it invites careful thinking about where we might be going."

The Way of LOVE

As we read what he says, Neuhaus is implying that concern for doctrinal purity results in loveless intolerance. It is a discordant tune often sung in the direction of those who strive to follow the "old Lutheran way" described by Pieper.

As a response we would quote a voice from our past. In a paper entitled "Things to Guard Against in Our Approach Toward Re-alignment," Prof. E Reim had many worthy thoughts to lay on the conscience of the newly-formed CLC. He began by warning of dangers facing us "in the direction of developing a superorthodoxy, an arrogant attitude of pride and self-esteem . . ." We heard Reim well then. And we hear him yet today, even if the reminder comes to us from reading what a liberal such as Neuhaus has to say. We of the CLC must continue to pray that God save us from "the pitfalls of orthodoxy: legalism, rigorism, formalism, exclusivism and arrogance" (*CLC Directory*).

But if there are temptations in one direction, there are at least as many in the opposite direction—especially in these days marked by such a flabby doctrinal posture in mainstream Lutheranism. And in this, Reim and Neuhaus are totally out of concert. Our sainted professor also laid these words on the conscience of the fledgling CLC: "(Charity—I Cor. 13) is Love bound by the Word of God. It is Love *together with* the Truth. The two go hand in hand. If Charity would forsake this Truth, it would cease to be Love, a love that is a reflection of the Love of God. If, therefore, that Word of God prescribes stern measures, Charity does not hesitate to apply them, for it knows that they have their origin in God's desire that all men be saved. It may shrink from the thought of separation, and yet will accept it nevertheless, if *God* directs it. It has but one thing to go by, and that is the Word, to which it resorts ever again . . ." (*Journal of Theology*, Feb. 1962).

Neuhaus is to be applauded for encouraging "careful thinking" about where the LCA, ALC, and AELC are going with their new church. But the direction he points the constituent synods to is not encouraging, either to him or to us. He admits that "sustained theological engagement"—his "third way"—has not been very successful. Indeed, the wide latitude of theological opinion prevailing in the doctrinal make-up of the New Church (cf. Lau's article) is a sad, but predictable commentary as to where Neuhaus's way leads. When the Bible is no longer approached as God's inerrant Word, it will inevitably be the case that men will be "ever learning and never able to come to the knowledge of the truth" (2 Tim 3:5ff).

As Pastor Lau details it for us, the warning from above is: "from such turn away" (2 Tim. 3:5). That is not only the "old Lutheran way." It is the old biblical way and it is the way of *LOVE*!

—Paul Fleischer



A WARNING FROM ABOVE: DO NOT JOIN ELCA

Do you have some friends or neighbors who are wondering whether their congregations should become part of the new Lutheran Church? Perhaps you could put into their hands a page from the Abiding Word Ministries entitled: *Ten Reasons for Not Joining the New Lutheran Church*.

The new church, scheduled to begin operations in January of 1988, will be called the Evangelical Lutheran Church in America (ELCA). It will combine in one large organization the present congregations of the Lutheran Church in America (LCA), the American Lutheran Church (ALC), and the Association of Evangelical Lutheran Churches (AELC). Some congregations in the ALC have already resolved not to join the merger, and others will no doubt follow their example. There is even talk of the formation of a new church body, to be known as the Association of American Lutheran Churches (AALC), made up of those who do not want to become part of the new merger. Yet the majority of ALC congregations will no doubt approve the merger, along with the congregations of the LCA and AELC.

Why should Lutherans not join this new church body?

Reason 1: The constitution of the new church body does not describe the Bible as being without error.

Reason 2: Many of the leaders of the new church are seeking fellowship and agreement with the Roman Catholic Church.

Reason 3: Pro-homosexual or-

ganizations are given the opportunity for self-promotion in the merging churches.

Reason 4: Believe it or not, some agencies of the merging churches are using hardcore pornography in treatment programs.

Reason 5: The false teachings of universalism and liberation theology are tolerated by the merging churches.

Reason 6: At least one of the merging churches has taken a pro-choice stand on abortion.

Reason 7: The merging churches are members of the World Council of Churches, which for a long time has permitted or promoted all kinds of false teachings.

Reason 8: All property of congregations in the ELCA will be locked into the new structure of the ELCA, so that congregational withdrawal from the organization will become almost impossible.

Reason 9: The quota policy for minorities in the structure of the ELCA is but a stepping stone to a quota policy for homosexual and lesbian minorities.

Reason 10: Christians are forbidden from entering any alliance that compromises the Word of God.

The Evidence

Does your friend need the proof or evidence to support these ten reasons? Abiding Word Ministries has published *The Church's Desperate Need for Revival*, by Pastor David Barnhart (price: \$8.95), containing all the supporting evidence that is needed.

The first eight chapters tell the

story of Pastor Barnhart's separation from the LCA and his joining the Association of Free Lutheran Congregations (AFLC). The unusual aspect of this separation is that Pastor Barnhart was faced with the seemingly incredible fact that the LCA was guilty not only of supporting false teaching but of promoting immoral activities.

The remaining six chapters provide the Biblical basis for separation from false teaching and ungodliness, with special emphasis on the inerrancy of the Holy Scriptures and the sins of homosexual behavior and abortion that are so clearly condemned in the Bible.

Perhaps the most refreshing section of the book is the chapter entitled "Knowing When to Go and When to Stay." Pastor Barnhart claims that God gives directions on this question, for, as he says, "separation is a major theme of both the Old and New Testaments" (p. 124). "In denominations where the authority of God's Word is denied, immoral acts are affirmed, abortions justified, homosexual sins tolerated, and false teachings and teachers are lauded, . . . Christians should separate themselves in accordance with Scripture" (p. 136). Are the merging Lutheran churches guilty of these offenses? Indeed they are!

But the problem is that the believers who become aware of the false teachings and practices of their churches take little or no action. They act as though they are helpless. They don't want to disturb the fellowship, they say. The real reason in most cases is that they are not willing to be persecuted for Jesus' sake. "The tragedy is that Christians know that various teachings and practices in the church are wrong and still refuse to

separate from them" (p. 154). "It is hard to break ties and leave familiar surroundings which have given a great sense of security" (p. 140).

Still Not Far Enough

The only major flaw we find in Pastor Barnhart's presentation is that, even though he correctly calls for separation from false teaching, he himself seems to consider such false teachers of the past as Wesley and Spurgeon and Finney and Moody to be consecrated Christian leaders (cf. p. 139). Therefore we need to remind ourselves that those who condemn infant baptism like Spurgeon or reject the real presence of Jesus' body and blood in the Lord's Supper like Wesley are also false teachers to be avoided, even though otherwise they teach and confess that Jesus is the only Savior of the world and that the Bible is God's inspired Word. The true Christian and Lutheran position is that "a little leaven leaveneth the whole lump" (Gal. 5:9), and that even false teachings in non-fundamental doctrines are dangerous.

For example, the AFLC, Pastor Barnhart's new church body, tolerates millennialistic teachings that are contrary to Scripture. Confer the *Lutheran Ambassador* of Oct. 21, 1986, or of July 29, 1986. For this reason among others we ourselves, following the Scriptural principles outlined by Pastor Barnhart, cannot practice fellowship with the AFLC or with Pastor Barnhart. Yet we rejoice in the Scriptural testimony presented so well in his book and pray that the Holy Scripture will use it to convince many to leave their unfaithful church bodies out of gratitude for God's grace in Jesus Christ and out of obedience to God's Word.

—D. Lau

"LET US HOLD FAST THE CONFESSION OF OUR HOPE WITHOUT WAVERING"



*Report of the Efa District Convention
of the NCLC, held Dec. 19-21, 1986*

Friday Night

With a rented generator for electricity and a rented amplification system, the convention began in the dark of night with the light of the Gospel and the joyful sound of hearts making melody to the Lord.

It wasn't until after the convening of the meeting and even the next morning that the two last van loads of conventioners arrived from outlying congregations. The recently CLC-purchased van was used to bring members from more distant congregations where the distance and cost of travel would have been a hindrance to attendance. As the van rolled along through the verdant Nigerian countryside, hymns of praise to God filled the warm air as the conven-

tioners proceeded to the Christian conclave at Efa. In appreciation for the transportation assistance many personal expressions of gratitude were made. The convention itself furthermore launched a "Van Fund," the offering for this fund being 47 Naira.

By 8:30 p.m. the convention was in full swing with over 300 worshipful souls from the nine congregations of the Efa District filling the court of the Lord. To say that the convention was in "full swing" is literally true. In African fashion the worshipers dance through the church at selected times reminding us of jubilant David dancing for joy before the Ark of the Lord.

The evening's worship closed with prayer to God and benediction upon His people 45 minutes beyond adjournment time; such was the overflowing joy of His people in Him.

Saturday

The clear, crisp, morning heard the clear, crisp tones of the choirs of Efa, Nya II, Akamkpa, and Mbukpo each in their turn praising God with their well-practiced melodies. In Pastor Essien's devotion the people were encouraged to reach beyond Jerusalem to Samaria and beyond. In his devotion based on Acts 1:8 he stressed how more pastors are needed. He concluded by reminding everyone how each are to be witnesses to preach repentance and forgiveness of sins beginning from Jerusalem.

"Convention" as it is called is held maybe four times a year. It is a general meeting of the church, as can be seen by the convention activities and the attendance of men, women, and children. Activities on the agenda were: reports from the men's group and the women's group, business meeting of the men, choir choruses, essays, devotions, and congregational singing.

Three essays were delivered during the day from the upbuilding of His church. In "Test of the Spirits" our missionary, David Koenig, emphasized that we have *the* power of the Word, through which the Holy Spirit works. Following the injunction of the apostle of love, modern pentecostalism was compared with Scrip-

ture and seen to have gone beyond the Word in their supposed miracles. Real power is in the Word which is God-breathed, of no one's private interpretation, and able to make us wise unto salvation.

In an essay on "The Millennium" Pastor E. E. Essien exposed the misinterpretation of the thousand years of Revelation 20. Rejecting a literal thousand years as not fitting in with the rest of the figurative language of that chapter, he showed from the Lutheran confessions how we have always rejected this "Jewish opinion." Pastor Essien explained such terms as "the first resurrection" and the "little season." He concluded by asking God to preserve us in the true faith.

In the third essay Patrick Udo led a consideration of "The Sacraments." We were reminded of the origin, power, and purpose of baptism and communion. What great comfort to contemplate the effect of the sacraments upon us in the new life in Christ. There were questions and discussions on all three essays which demonstrated a lively interest in God's truth.

Sunday

The Sunday worship service which concluded the convention lasted from 10:00 to 2:30. It began with the four choirs marching in procession to the tune of an Efik hymn. Then the four choirs, each in turn, led in their selections and march/dance through the church. This was followed by congregational singing.

After the normal Lutheran liturgy Missionary Koenig gave the sermon on encouraging the listeners to not



Bible Institute



EFA District Officers: Evangelist Benson, Elder Antai, Evangelist Obot

refuse the great banquet invitation of the Lord, and then, in turn, to be His servants to carry the invitation to the highways and hedges of the world. On this occasion five children and one adult were baptized into the family of God. The solemn ceremony of the confirmation found six children and one adult confirmed in the true faith. To conclude the service, communion was celebrated with 95 partaking of the Lord's body and blood for the remission of their sins and to the strengthening of their faith. 307 were



Essayists: Patrick Udo, Pastor Essien, Missionary Koenig

present for the morning/afternoon worship service. The total offering at the convention was 232.85 Naira.

During the convention six men turned in applications for the Bible Institute which is to begin in the middle of January. The convention was concluded in joyful anticipation of the next convention in April 1987, unless of course our Lord should come to take us to the greatest conclave of all. That is even more joyfully anticipated.

—D. Koenig

Two "Home Missions" Efforts

Atlanta, Georgia Mission: Pastor Robert Mackensen writes: "CLC members and friends have been holding monthly worship services in Atlanta since October, 1985 under the encouragement of Living Word congregation in Hendersonville, NC. The group meets for their Sunday evening service in a motel room which Pastor & Mrs. Mackensen then use overnight before making the 160 mile return trip to North Carolina. During 1986 an average of seven people attended the services. The little group is self-supporting, disbursing over a thousand dollars in 1986 for expenses. During 1987 Pastor John Schierenbeck of

West Columbia, SC is traveling 225 miles one way every other month to help out in conducting these worship services. Pastors and members of the CLC are asked to remember this mission effort in their prayers and to send the names and addresses of any Atlanta area prospects to Pastor Mackensen (1518 Kanuga Rd., Hendersonville, NC 28739)."

Albuquerque, New Mexico Mission: Contact person, Robin Vogsland, writes: "Greetings in the Lord from the members of Holy Spirit Lutheran Church. As a new and small congregation we are interested in ensuring that as many moving or travel-



Atlanta Group

ing CLC members as possible join us for worship when they are in the Albuquerque area. Therefore we would

like to place a notice in the *Lutheran Spokesman* . . . Any CLC member who is moving to or traveling through the Albuquerque, NM area is invited to worship with the members of the Holy Spirit Lutheran Church. For information about the times of services contact Robin Vogsland at 2106 Forest Trail Rd., Rio Rancho, NM 87124, phone (505) 892-6934; or Jere Helgeson, phone (505) 865-4258."

Pastor Norbert Reim serves the Albuquerque mission.

Bible Stories on TV—

FUZZY LITTLE ANIMALS?

As parents our greatest concern should be that our children learn to know their Savior-God and His Word. That is why, from earliest childhood, we read to them the stories of the Bible, showing them God's power, grace, and mercy, helping them grow in knowledge, heavenly wisdom, and trust in the Lord Jesus.

Satan wants the exact opposite. He wants to keep God's Word away from our children. And when he sees he can't do that, he tries by whatever means he can to corrupt and confuse their understanding of it. In our day he finds television to be quite a useful tool. He can come into the living rooms of Christian children and fill their minds with his kind of thoughts. He can fill their hearts with his kind of spirit.

Watch Carefully!

Parents who love their children and are concerned about their

children's faith will keep a careful watch over what their children are watching. They will not want their children to watch anything unless they themselves know what kind of program it is and are convinced that it meets with the standards set up in God's Word. "Whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue, and if there is anything praiseworthy—meditate on these things" (Phil. 4:8).

Christian parents will beware of TV programs about the Bible. Remember when Satan tempted Jesus in the wilderness (Mt. 4:1-11)? How did he try to lead Jesus into sin? By quoting Bible passages! Satan knows the Bible, and he often misuses it to lead God's children away from the truth.

One Example

Examples of this are not hard to find. The day after Thanksgiving there was a show on ABC-TV called *Kingdom Chums: Little David's Adventure*. It was a prime(-time) example of how Satan operates. He used the story of David and Goliath—a wonderful story which all of us want our children to learn and remember. But he did not tell the story just as God has had it recorded in the Bible. Instead, he represents David as an animated raccoon and the other biblical characters as other animals. Then he takes as much of the story as he likes and tells you what it all means—at least what he wants you to think it means.

We need to remember that God's word is holy. It is sacred. It is far above the other books we or our children read. When we read the Bible for ourselves or when we read Bible stories to our children, we do so in awe and reverence.

Satan's Lie

What happens when biblical characters are portrayed as fuzzy little animals? What happens when they are put on the same level as the Care Bears and Smurfs? When that is done, the Bible has been placed in the same category as the fictional cartoon characters the children see on Saturday morning. Satan may well have lowered our children's opinion of the Bible. God forbid that that should happen! Heaven help us to protect them!

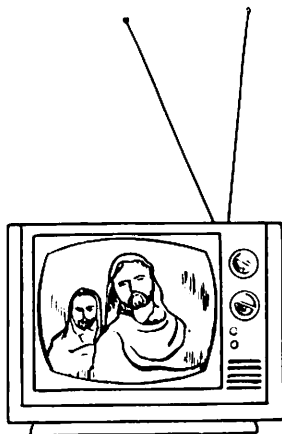
The story of David and Goliath is taught at least every other year in our Sunday School—more often in our Christian Day School and at home. In these classes the children learn that

David is an Old Testament picture of Christ. Just as David represented all of his people and won the battle for them, so Jesus acted as the representative of all mankind when He fought and defeated Satan. Our children also learn that, like David, they themselves have no ability to defeat their powerful enemy, Satan. They learn to trust in their Savior, Who has fought the battle against Satan for us and won.

In contrast, what lesson was intended to be taught on that TV show? According to the writer of the show, Squire Bushnell, the story means that "if you believe in the innate power within you, then you can overcome fear and you can go up against more formidable foes." That is Satan's lie—so widespread in our day—that each man has the power within himself to solve his own problems without God. That is humanism.

Beware of TV programs about the Bible! Learn about the Bible from the Bible!

—Michael Thom



Daily Devotions for April 1987

First Peter

Our Lord Jesus went through a "fiery trial" for us when He suffered for our sins on the cross. In the last section of his first letter the apostle Peter reminds us that if we are followers of Jesus, we also must expect a fiery trial of unjust sufferings. But in due time we shall also share in our Savior's glory.

Second Peter

Peter knew in advance that he would die a martyr's death. Because he knew his time was short, he wrote his second letter as a last reminder to his readers to cling to God's sure Word and to be on guard against the false teachers and scoffers who were sure to make their appearance in the last days. Peter's hope and our hope still lies in the future—"the day of the Lord" when Jesus will return to create the new heavens and the new earth.

Jude

The false teachers that Peter predicted were already on the scene when Jude, brother of James and brother of Jesus, wrote his brief letter of warning. How tragic it is that false teachers misuse God's grace for their immoral purposes! But yet there is eternal life for the faithful in Christ Jesus!

Psalm 22

This eternal life was won for us undeserving sinners by our Lord Jesus through His God-forsaken suffering on the cross, as foretold by David in Psalm 22 about 1000 years in advance.

Mark 16

Jesus was not a failure, although He was forsaken by God. His suffering in our stead was accepted by God; God raised Him from the dead, as Mark's Gospel proclaims in its final chapter. Now the Good News of forgiveness and salvation through Jesus Christ can go out into all the world.

Isaiah 49-57

This extension of the Gospel into the heathen world was foretold already in Old Testament times by the prophet Isaiah. The second part of Isaiah's prophecy (Chapters 40-66) is divided into three sections, all concluding with words of judgment. The first section—Chapters 40-48, concluding with the words, "There is no peace for the wicked." The second section—Chapters 49-57, concluding with the words, "There is no peace for the wicked." The third section—Chapters 58-66, concluding with the words, "Their worm does not die, and their fire is not quenched. They shall be an abhorrence to all flesh."

As we rejoice in our Lord's victorious resurrection in this Easter season, we contemplate anew Isaiah's description of God's Suffering Servant in Chapters 49-57. Professor August Pieper (1857-1946) has given this section of Isaiah's prophecy the title: "The Redemption from the Guilt of Sin." Indeed "the ransomed of the Lord shall return, and come to Zion with singing, with everlasting joy on their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 51:11).

Date	Text	Theme	Hymn
1	1 Peter 4:12-19	There is shame in suffering as a criminal, but glory in suffering as a Christian.	445
2	1 Peter 5:1-4	Pastors should be examples, even as the Chief Shepherd is our Example.	490
3	1 Peter 5:5-14	The devil uses suffering to lead Christians to deny their Lord. Resist him!	268
4	2 Peter 1:1-9	May we never forget that we have been purged from our old sins.	342
5	2 Peter 1:10-15	We need to keep on reminding ourselves to be Christians as long as we live.	420
6	2 Peter 1:16-21	Peter was a witness of Jesus' majesty as well as His suffering.	135
7	2 Peter 2:1-11	Those who deny the Lord Who bought them will perish.	415 (1-4)

8	2 Peter 2:12-17	There is no hope for those who insist on forsaking the right way.	610
9	2 Peter 2:18-22	There is nothing worse than knowing the right way and rejecting it.	604
10	2 Peter 3:1-9	Still the Lord in His love calls the wicked to repentance.	278
11	2 Peter 3:10-13	This old earth will be destroyed; we look forward to a better one.	612
12	2 Peter 3:14-18	Jesus is our Lord and Savior; in Him we are safe.	611
13	Jude 1-4	How horrible it is to turn God's grace into licentiousness!	413
14	Jude 5-11	Cain, Balaam, and Korah knew the truth but rejected it.	417
15	Jude 12-19	The devil lies, cheats, and flatters to snare his victims.	446
16	Jude 20-25	Trust in the Lord's mercy to keep you from stumbling.	163
17	Psalms 22:1-18	David sees the Son of David hanging on the cross.	174
18	Psalms 22:19-31	He has done it! It is finished! Praise the Lord!	170
19	Mark 16:1-8	"He is risen! He is not here!"	190
20	Mark 16:9-14	Three times it says: "They did not believe."	203
21	Mark 16:15-20	Now is the time to go and preach the Gospel.	498
22	Isaiah 49:1-7	Jesus is God's Salvation to the ends of the earth.	508
23	Isaiah 49:8-13	Now is the day of salvation, for the Lord has revealed His mercy.	509
24	Isaiah 49:14-21	The risen Lord Jesus gathers together His Church.	462
25	Isaiah 49:22-26	The risen Lord delivers His Church from all its enemies.	264
26	Isaiah 50:1-6	The Lord was willing to endure "shame and spitting" for us.	210
27	Isaiah 50:7-11	"If God is for us, who can be against us?"	528 (11-15)
28	Isaiah 51:1-6	The Lord's salvation has gone forth into all the earth.	198
29	Isaiah 51:7-16	The ransomed of the Lord rejoice forever.	205
30	Isaiah 51:17-23	God has removed the cup of wrath from His people.	204

—D. Lau

CLC Youth and Family Camp

Date: June 28-July 4 (Sunday noon through Saturday noon). Campers may be picked up early if there are conflicts with the July 4th weekend.

Site: Campus of Immanuel Lutheran College, Eau Claire, Wisconsin

What: Activities will include Bible study and devotions for all who attend, hiking and nature study, swimming, softball, tennis, canoeing, handicrafts, instruction in basketball and volleyball fundamentals, movies, and a lot of fun.

Cost: \$35 per youth camper ages 9-14 (Grades 4-8); reduced rate for additional youth

campers of the same family. Rates include lodging and meals for 7 days and regular camp activities. Registration will be limited to 120 youth campers housed in the dormitories. Families will be able to camp on the campus grounds. Cost to families will vary depending on meals and needs provided. Registration must be made by June 21, 1987.

For a brochure with complete details, contact your pastor or write:

Prof. Michael Buck
Immanuel Lutheran College
501 Grover Road
Eau Claire, WI 54701

Hymnal Review Committee

The Hymnal Review Committee established by the CLC last summer was also given the assignment of reviewing "other hymns and liturgical forms" (not in our present hymnal). At this time we do not know where this evaluation will lead, but the committee is ready to receive any "other hymns or liturgical forms" at the address below:

Pastor Paul Schaller
1119 14th Street
Clarkston, WA 99403

Mrs. Florence Lamb
1123 Burrell #113
Lewiston, ID 83501

Notice

The Spring Coordinating Council meeting will be held on the campus of Immanuel Lutheran College on April 22-23, 1987. The first session will be at 8:30 a.m.

The Call Committee on Graduates will meet on the evening of April 22. Any congregation issuing a call for a teacher or a pastor through the Call Committee on Graduates should have the call and all pertinent information in the hands of the president of the CLC prior to that meeting.

—D. Fleischer, President

of Address

Please note the following, particularly as it applies to any materials or communications pertaining to copy for the Spokesman. The editor's new address is E. 11315 Broadway, Spokane, WA 99206. Phone: (509) 922-3219 (parsonage) or (509) 926-3317 (church). Thank you.

The book referred to in Pastor Lau's article may be ordered through Abiding Word Ministries, 1483 Auburn Court, Eagan, MN 55122

CLC DIRECTORY, ADDITIONS

The following were inadvertently omitted from the 1987 CLC Directory.

In the ROSTER of Pastors:

- REIM, Norbert (PM, RC)(602) 974-8911
11060 Fargo Dr., Sun City, AZ 85351
- ROEHL, Michael J. (PM, RC)(904) 364-1851
Route 4, Box 201, Live Oak, FL 32060

In the CONGREGATIONS listing:

NEW MEXICO

ALBUQUERQUE Holy Spirit: N. Reim: 10:00 a.m.: Call (505) 892-6934 for
AREA place

NORTH CAROLINA

HENDERSON- Living Word: R. Mackensen: 1440 Whitmire Circle: 10:45
VILLE a.m.