

# lutheran spokesman

April 1987  
Vol. 29, No. 10  
(ISSN 0024-7537)



**HE IS RISEN**

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**CHURCH OF THE LUTHERAN CONFESSION**

# Easter Eyes

You gaze upon the heavens on a starlit night, knowing, yet hardly believing that there is no top to it all. You watch your garden grow in salute to the summer sun. You see little white cotton-ball clouds boil and build themselves into gigantic blustering bullies of the sky only to be reduced to tears and brought down to earth once again.

What sights these are! And how sensible the declaration of the inspired Psalmist: "What is man that You, O Lord, are mindful of him? . . . You made him a little lower than the angels; You crowned him with glory and honor, and You have made him to have dominion over the works of Your hands; You have put all things under his feet" (Ps. 8:4-6).

## Death Stalks

But look again. Are all things subject to man, the crown of God's creation? What do you see? Is man the mighty-mite God meant for him to be? Watch him run from one trouble to another. Sometimes he hides, often he boasts, but always he

is running because time is running out. Aging faces and worry lines are relentless reminders of human crimes. Death stalks the earth claiming all. It respects neither youth nor old age, rich man, poor man, fool nor sage. Who does not see that death is the reward of sin, the "wage"? (Rom. 6:23)

But is what we see, what we get? Please, read on.

Commenting on the words of Psalm 8, the New Testament writer to the Hebrew Christian says: "But now we do *not yet* see all things put under him (man)" (Heb. 2:8). His observation might seem greatly understated in view of death's power in this world.

But the little word "yet" encourages us to go on to the next verse: "*But we see Jesus*, who was made a little lower than the angels, *now* crowned with glory and honor because he suffered death, so that by the grace of God He might taste death for everyone" (Heb. 2:9). "*But we see Jesus!*"—This is the seeing of "Easter Eyes," the deeply set spiritual eyes of faith.

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

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Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$6.00 for one year; \$11.00 for two years; \$16.00 for three years. Subscriptions sent in bulk to congregations: \$5.00



### Jesus—Death's Plague

Like all mankind, Jesus was "made a little lower than the angels," not by being created, but by being clothed in mortal flesh and blood, "so that by the grace of God He might taste death for everyone." Jesus knew no sin—He was without sin. But He was pronounced guilty by association with us when His Father "laid on Him the iniquity of us all" (Is. 53).

Jesus "tasted" death—He drank the cup of death down to the dregs of hell for us all because divine grace had declared through the prophet Hosea: "I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your plagues! O Grave, I will be your destruction" (Hos. 13:14). The God Who delivered His Son to death on the cross for our offenses, has raised Him again to life, thereby declaring our righteousness—our sins are no longer counted against us! (Rom. 4:25, 2 Cor. 5:19)

### A Miraculous Implant

The Easter Eye is a miraculous implant performed by the Divine Doctor of Grace. It causes the

Christian to see death as the Destroyer of Death saw it in Hosea's day—as defeated! So the apostle rejoices: "O death, where is your sting? O grave, where is your victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God Who gives us the victory through our Lord Jesus Christ!" (I Cor. 15:55)

The Easter Eye sees through the worst that sin and death can bring in order to sing with Job: "I know that my Redeemer lives, and He shall stand at last on the earth; and after my skin is destroyed, this I know, that in my flesh I shall see God!" (Job 19: 25-26)

Whatever else our poor bodily eyes may see of man's disgrace, may we still see Jesus, our Brother, Who by God's grace tasted death for everyone, and now is "crowned with glory and honor" that He might be the Savior of all who believe. For what we see *is* what we get!

Dear Lord Jesus, keep our Easter Eyes peeled that we may both live and die without fear, and finally reign with You in that heavenly land where there shall be no more pain, nor death, nor tears. Amen.

**To mine His Spirit speaketh  
Sweet words of holy cheer,  
How God to Him that seeketh  
For rest is always near,  
And how He hath erected  
A city fair and new,  
Where all that faith  
expected**

***We evermore shall view!***  
(TLH, 528:9)

—Vance Fossum

## **"If Christ Is Not Risen . . ."**

*There was deep grief and despair among the disciples of Jesus early that first Easter morning. Jesus was dead. None of them remembered Jesus' promise to rise again the third day. When He had told them that He was going to die, the idea had been so contrary to their hopes that they had shut it, and all that went with it, out of their minds. They had no thought of a resurrection.*

### **The Empty Tomb**

The women went to carry out their last act of love for Jesus. We read from Mark 16:1 that they "bought spices that they might come and anoint Him." They fully expected to find Jesus' dead body in the tomb. Instead, they found the tomb open and empty. An angel announced to them that Jesus had risen.

When they returned to town and told the other disciples, they were met by unbelief. "And their words seemed to them like idle tales, and they did not believe them" (Lk. 24:11). Peter and John went to investigate. They found the tomb open and empty. This did not convince the disciples.

Two of them left for Emmaus. They had no further hope in Jesus. Along the way they met Jesus who hid His identity from them. They explained to Him what they thought about Jesus. "We were hoping that it was He who was going to redeem Israel" (Lk. 24:21). But that hope had died. Even the news of the empty tomb did not revive that hope. No, the resurrection was far from the disciples' minds on Easter morning.

Jesus' enemies had thought about a resurrection. They did not believe

it would happen. But, being plotters and schemers, they considered that the disciples might arrange to make it seem that Jesus had risen. They acted to prevent the disciples from stealing Jesus' body from the tomb and claiming that a resurrection had taken place. They went to Pilate and demanded a guard at the tomb. Pilate gave them guards and told them to make the tomb as secure as possible. They did. There was no way for the disciples to steal Jesus' body even if they had thought of it.

### **Wishful Thinking?**

Many who call themselves followers of Jesus today are just as unbelieving concerning Jesus' resurrection as those disciples were at first. There are many pastors who would be very uncomfortable if members of their congregations would press them for an answer to the question: "What was in Jesus' tomb Easter morning?" Many people have been led to believe that Jesus' resurrection was the product of wishful thinking on the part of the disciples. They think the disciples' reluctance to believe He was dead caused them to imagine that He had risen from the dead.

These unbelieving "Christians" cannot accept the truth that Jesus' resurrection is an historical fact.

Such people may praise Jesus as a marvelous teacher. They may honor Him as a martyr for His principles. They may give Him credit for being a great humanitarian. They may urge that His example of service to others be followed in order to make life in this world better. But a crucified and risen Savior? No!

### What Scripture Says

Scripture declares: "If Christ is not risen, your faith is futile, you are still in your sins. Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men most pitiable" (I Cor. 15:17-19).

If Jesus did not rise from the dead, there can be no hope for eternal life for us or for anyone else. Even if we could salvage in Jesus an example for this life, we would be totally miserable. Jesus would really have been a liar and a cruel hoax. We would be a pitiful group of people deserving to be despised by the world.

But Jesus did rise. His resurrection was no trick by the disciples. Jesus' enemies ruled that out with the guard and the seal on the tomb. Yet the tomb was empty on Easter

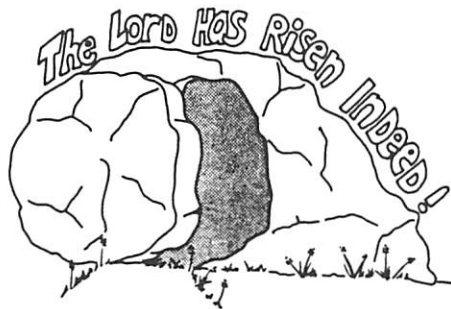
morning. If his body had still been there, the Jewish leaders would not have bribed the soldiers with a large sum of money to tell the ridiculous lie that the disciples had stolen the body while they were sleeping.

And there is no hint that the disciples had the slightest thought of stealing Jesus' body. His death had left them totally demoralized. They did not remember his promise to rise on the third day. They had lost all hope in Jesus. They wouldn't believe it when first told of his rising.

It was only after Jesus had appeared to them many times, spoken to them, eaten with them, and allowed them to touch him that they finally accepted the fact that he was alive again. But then they were totally convinced. They were willing to lay down their lives for the risen Savior. And most of them did so in the course of preaching the risen Christ to others.

Jesus' resurrection did not grow from the minds of the disciples. It is the truth. We have every reason to believe that Christ did rise. Therefore we can believe that our sins are forgiven. Eternal life is ours. Hallelujah!

—Keith Olmanson



## *President Fleischer's Easter Message—*

# KEEPING THE FOCUS

In the week immediately following Easter, the Coordinating Council will be meeting in Eau Claire. The Coordinating Council consists of two representatives of each of the boards whom the delegates elected at the convention. Included in these meetings are the officers of the CLC as well as the president of Immanuel Lutheran College. According to the Constitution: "The primary function of the coordinating council shall be to coordinate the work of the various boards of the Church of the Lutheran Confession, and to propose the biennial budget which shall be presented to the convention for action."

The work of the boards and the coordination of this work is important. If it were not, we would like to believe that we would have the good sense not to engage in it. It is also necessary from an administrative point of view.

### **A Danger**

But in its importance and necessity lies the danger. It is a danger not uncommon to our congregations. The danger lies in the temptation to lose balance. Our point of focus can so easily become obscured as we spend time discussing organization, budget, buildings, and even mission outreach. The important and necessary activities can make us so busy that we fail to appreciate what we have just celebrated.

Hopefully this season of Lent and

Easter will find us all actively and gladly keeping the focus of our attention and appreciation upon the cause of our being as well as the blessings attending it. The cause of our existence is clearly defined for us in the apostolic word: "Blessed be the God and Father of our Lord Jesus Christ, who according to this abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead" (I Pet. 1:3).

In Christ and by the power of his resurrection we are given a new life, a new life of hope. It is a living

**“CONTEMPLATION OF THE RESURRECTION BLESSINGS HELPS US TO KEEP OUR CHURCH WORK IN FOCUS . . . ”**

hope! Not a hope colored with an element of doubt. It is a hope anchored in divine mercy, determined before the world began and sealed by the resurrection of Jesus. It is a hope that shall indeed be translated into absolute reality for all of God's children in heaven.

### **Treasured Blessings**

The blessings of the Savior's resurrection are treasured by faithful Christians. Confidence in God's faithfulness, forgiveness of sins, and the hope of life touch the

lives of such as believe in the Lord Jesus Christ. These blessings affect how we think. They help us to overcome the “blues” that so easily beset us by reason of sin.

Contemplation of the resurrection blessings helps us to keep our church work in focus—so as not to meet in meetings and plan new programs to perpetuate ourselves, but rather to more effectively do that which our Lord has given us to do, namely, to spread Light and Life around.

We conclude that if we are too frustrated and bogged down in “house-keeping” chores in the church to appreciate the new life of hope in Christ, we are too busy! No matter what our good intent!

If we spend time contemplating and applying to ourselves the blessings of our Savior’s victory over sin, death, and devil, we will gladly set

our sights on things above. Doing that, we will find that things below, in our home and in our church, are well cared for and accomplished—rather, our God will see to it that they are cared for and accomplished.

This is not a formula for laziness. It is a call to look at our priorities. Only when we have quietly counted our blessings will there be the will and desire to work for the Lord in a meaningful way. He Who has called us to be zealous unto good works will bless the labors of our hands, and give us peace as we are so laboring.

Now may the joy and peace of the risen Lord fill the hearts of all who look for the reappearing of our Lord Jesus Christ Who shall give to all who trust in Him the eternal crown of glory.

—Daniel Fleischer



## Spotlight On Education

### “How Beautiful Are The Feet . . .”

*How can they believe in the one of whom they have not heard? How can they hear without someone preaching to them? How can they preach unless they are sent?*

*This simple set of questions is asked by Paul to wake us up to a very obvious and dreadful situation. What situation is this? The answers to these questions clearly point that out: They cannot believe! They cannot hear! They cannot preach!*

Can there be any worse situation than not having someone to send into this world to *preach* so that people can *hear* and thus *believe*? What a blessing it is then that the Lord has graciously supplied

workers to be sent. It is of those who are sent that we are here discussing. “How beautiful are the feet of those who bring good news” (Rom. 10:14-15).

Paul goes on to describe those

who are sent as well as their beautiful message. He is quoting from Isaiah 52:7 which tells us that this message contains good tidings of peace and salvation for this doomed world. The Lord has sent forth his workers to preach this good news, this Gospel of Jesus. The feet of these workers are beautiful in that they are the feet of those bringing the good news that saves.

This series of articles is intended to take a closer look at some of those "beautiful feet" working in the teaching ministry of our Lord. All of the people portrayed are in the same walk of life, but are at different steps along the path. Besides introducing some of the new teachers in our CLC schools, we will also be presenting profiles of some of the experienced teachers who have spent their lives in service to our Lord.



**Collette Elaine Sieg**

*"With the Lord's help, I hope to see my students grow in the knowledge of God. I pray that their lives of sanctification will increase as we study the Word together and*

*see how it applies to all areas of life."*

These thoughts were expressed by Collette when asked about her goals as a CLC teacher. As we look briefly at her life, it is beautiful to see how the Lord has led Collette to aspire to this goal.

She was born on December 28, 1962, in Red Wing, MN, to Alvin and Lavonne Sieg. Throughout her entire school life, the Lord gave Collette the chance to attend Christian Day Schools as she attended Trinity Lutheran School in Broomfield, CO, and Trinity Lutheran School in Watertown, SD. She continued to "grow in the knowledge of the Lord" as she attended Immanuel Lutheran High School and College. Of her years at ILC Collette commented that she "*appreciated the religion classes the most. With these classes as background all other subjects can be approached in the light of the Scriptures.*"

The groundwork laid by the Scriptures at ILC has continued to be the motivating force in Collette's life, as can be seen from her comments regarding her teaching. "*. . . I do have my favorite subjects. Bible History class is a chance for students as well as teacher to see how the Lord deals graciously with us. In secular history it's a joy to make 'history' into 'HIS-story' as we relate world occurrences with the guiding hand of God. It is also a joy and privilege to present science in the light of creation and God's gracious goodness.*"



Collette is a first year teacher at our school in Spring, TX. During her first year of teaching she has found, as do all teachers, that there just never seems to be enough time to do all you would like to do with each student. Collette has also found a positive surprise in her first year: *“What hit me the most was the warmth and constant support of the members of Bethel congregation. It’s a wonderful experience to be working with fellow Christians to the common goal of training children in the fear and love of God.”*



**LeRoy Albert Hulke**

*“I would encourage any young person to go into Christian Day School teaching if they have a desire to work with children. It has been a very fulfilling experience for me. I believe the teacher has as much, if not more, opportunity to shape a child’s life than many parents do. Working with children is fun and rewarding. To see the look on a child’s face when he learns something new is gratifying. The rewards a person gets from working with a child and seeing that child grow into an adult man or woman is worth any sacrifice you may have to make.”*

This statement comes from a teacher who has taught both in public and parochial schools and who has realized the benefits of the latter.

LeRoy Hulke was graduated from Dr. Martin Luther College, New Ulm, MN, with a four-year degree in education. He continued on to receive bachelor’s degrees in both elementary education and high school math, as well as doing extensive work toward a master’s degree in administration. This training was put to use in the five teaching positions in which he has served.

Beginning with parochial schools in Fairfax, MN, and Mission, SD (1952-1959), Mr. Hulke then taught in the public school system in South Dakota (from 1959-1962). In 1962 LeRoy began teaching at Madelia Elementary in Minnesota. He continued teaching there until 1974 when he accepted his current call to Messiah Lutheran School in Eau Claire, WI.

During his 35 years of teaching, Mr. Hulke has also held various offices—from President of the Madelia Teachers’ Association to membership on the CLC Board of Education and the CLC Retirement Committee.

It is from teachers such as LeRoy Hulke that the younger teachers can gain helpful insight and direction. Indeed, many ILC graduates have student-taught under his guidance. Teachers who have taught this long also make observations which are valuable to each of us in the CLC. When asked to share some of those

observations, Mr. Hulke offered the following concern:

*"I would like to learn, sometime before I am out of teaching, a way to get more children and young adults from families outside the ministry interested in the work of the church. I do think that we as pastors and teachers can spend more of our energy in encouraging more people to think of the blessings of church work and less time talking about the poor salaries and the hard work."*

The current teacher shortage in the CLC seems to bear out these comments. After having had ex-

perience in both public and parochial education, Mr. Hulke sees the tremendous advantage of our schools. At the same time he realizes that for our schools to continue our young people must be encouraged to say: "Here am I. Send me."

Let us all take to heart these thoughts and remember those who serve the Lord. "How beautiful are the feet of those who bring good news" whether they are new teachers, experienced teachers, or future teachers. The Lord bless their endeavors.

—Ross Roehl

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## What's Wrong With Today's Society?

*If you are wondering what is wrong with today's society, and why there is so much emphasis on evolution, sex, abortion, and a host of other evils, much of the blame can be laid upon the fact*

that "humanism" has permeated public education and infiltrated much of the church. The April, 1986, issue of *Reader's Digest* magazine defined "humanism" as "a philosophy maintaining that humans should depend entirely on themselves rather than on religion and the like." (p. 86) Notice that God is eliminated intentionally from man's life. And that is the kind of teaching that children are being fed in many of their classes today. Parents would do well to take a close look at the textbooks being used, and ask their children about their classes.

### "A New Faith"

The March, 1986 issue of our CLC publication, the *Journal of Theology*, 10

had an article entitled "The Lutheran Response to Humanism." It sums up the "Humanist Manifesto" of 1933, the chief source of humanistic philosophy, and says, for example: "Humanists insist upon an evolutionary beginning for the universe and man. Dualism in man is denied—no separate mind and body. They probably mean to deny the existence of the soul. Religion has evolved through man's interaction with his environment. The nature of the universe as seen through modern science makes the supernatural unacceptable. Belief in God is out of date . . ."

The article also quotes from *The Humanist*, the official magazine of the American Humanist Association. Here are several quotes: "Humanism

is a way of life that involves joyous service for the greater good of all humanity in this one and only life . . . We have no belief in an afterlife—no resurrection, no immortality, no reincarnation, no heaven, no hell, nor anything in between. . . . We believe that this life is all that we have. . . . Because we have no belief in an afterlife, our concern is for value-oriented living in the present.” (Gerald A. Larue, “The Way of Ethical Humanism,” *The Humanist*, Sept/Oct. 1984: pp. 20-23)

“The Bible is not merely another book, an outmoded and archaic book, or even an extremely influential book; it has been and remains an incredibly dangerous book. It and the various Christian churches which are parasitic upon it have been directly responsible for most of the wars, persecutions, and outrages which humankind has perpetrated upon itself over the past two thousand years.” (John J. Dunphy, “A Religion For A New Age,” *The Humanist*, Jan/Feb. 1983: p. 25)

This same writer goes on: “I am convinced that the battle for humankind’s future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith; a religion of humanity that recognizes and respects the spark of what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rapid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in

whatever subject they teach, regardless of the educational level—pre-school day care or large state university. The classroom must and will become an arena of conflict between the old and the new—the rotting corpse of Christianity, together with all its adjacent evils and misery, and the new faith of humanism, resplendent in its promise of a world in which the never-realized Christian ideal of ‘love thy neighbor’ will finally be achieved.” (p. 26)

### **Really Nothing New**

Way back in 1969 we read of a popular TV educator who wanted to formulate an attitude in the mind of sixth graders regarding abortion, telling them “babies are in the mind—cells are in the womb.” The so-called “Family Life Education” program was heralded as one to remedy delinquency, illegitimacy, mental illness, and broken homes. It would be a kindergarten-to-twelfth-grade program that would “develop attitudes and values, honesty, respect, faith, reverence.” When parents asked, “Respect for what? Faith in what? Reverence for what?” no satisfactory answer was given. Teachers were to eliminate God, the Creator, and teach second-graders that life originated in the sea. For their emotional well-being, fifth graders were directed to bypass parental authority. There was a big push for sex education. Since God and creation were eliminated, so was the morality of the sixth commandment. The highest purpose of sex education was to eliminate disease and unwanted pregnancies. Today this program has reached the point

of offering contraceptives to teenage students at school. It's no wonder that abortion is so prominent in our society. "We have a generation today that has bought the humanistic philosophy and says that we can commit adultery if we want to."

What should be our response to all

this? Surely, nothing less than a careful study of and adherence to God's Word, deep concern for the Christian training of our children, and frequent prayer that the Lord preserve us in our saving faith unto eternal life.

—*E. Albrecht*

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## Helping the Poor and the Needy

Immediately after the Holy Spirit created the first New Testament congregation of Christians in Jerusalem, "all who believed . . . had all things in common, and sold their possessions and goods, and divided them among all, as anyone had need" (Acts 2: 44-45). The Lord did not specifically command them to make these sales and give these donations. The account of Ananias and Sapphira in Acts 5: 1-11 proves that the giving among the Christians was intended to be entirely voluntary. Because they loved the Lord, they wanted to show their love for their fellow-Christians in this generous and unselfish way.

### The Example of the Early Christians

At that particular time in history the city of Jerusalem was inhabited by many poor and needy people. Those Christians who had been blessed with property and wealth were happy to share what they had with the poor. "Nor was there anyone among them who lacked; for all who were possessors of lands or houses sold them, and brought the proceeds of the things that were sold, and laid them at the apostles'

feet; and they distributed to each as anyone had need. And . . . Barnabas, . . . having land, sold it, and brought the money and laid it at the apostles' feet" (Acts 4: 34-37).

The administration of these donations to the needy soon required more time than the apostles were able to spare. Complaints were registered that some Greek-speaking widows were being neglected in the daily distribution of food. Therefore seven men were chosen as assistants to the apostles for the specific task of caring for the needy. The qualifications for this new position: they were to be "of good reputation, full of the Holy Spirit and wisdom" (Acts 6:3). Obviously, the distribution of supplies to the needy was considered to be an important part of the work of the congregation.

One Christian woman who became noted for her generosity to widows during this time period was Dorcas or Tabitha of Joppa. "This woman was full of good works and charitable deeds which she did" (Acts 9:36). After she died, the widows wept as they showed Peter "the tunics and garments which

Dorcas had made while she was with them” (Acts 9:39).

### The Offering for the Jerusalem Poor

When persecution arose and scattered Christians organized congregations in other cities, the poor Christians in Jerusalem were not forgotten. The apostle Paul wrote to the Galatian Christians: “They (the Jerusalem apostles) desired only that we should remember the poor, the very thing which I also was eager to do” (Gal. 2:10). The congregation in Antioch of Syria, made up chiefly of Gentile Christians, “determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul” (Acts 11: 29–30), the same one who we know as Paul.

On his third mission journey the apostle Paul enlisted the support of all the Gentile congregations he had founded in the gathering of a sizable offering for the poverty-stricken Christians in Jerusalem. There are references to this offering in his three great letters of the third journey: First Corinthians, Second Corinthians, Romans.

First Corinthians 16 deals with “the collection for the saints.” Representatives from the various congregations traveled with Paul as

he made his way to Jerusalem with this free-will offering.

Chapters 8 and 9 of Second Corinthians are devoted to the same topic. Paul mentions in particular the desire of the poor Macedonian Christians to help the poor in Jerusalem. Such offerings, Paul says, prove “the sincerity of your love.” Surely we should be willing to share what we have with the poor, because we “know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.”

The apostle explained to the Corinthians that his aim was not to make the Corinthian Christians poor and the Jerusalem Christians rich, but to encourage the sharing of abundance with the needy so that there would be more of an “equality” among the Christians. Yet such sharing was not to be forced on them by a quota system or form of church taxation. “Let each one give as he purposes in his heart, not grudgingly, or of necessity; for God loves a cheerful giver.”

In his letter to the Romans the apostle refers to the collection for the poor in these words: “It pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who were in Jerusalem. It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things” (Rom. 15: 26–27).

—D. Lau



# Daily Devotions For May 1987

## Isaiah 49-57

In the first part of the month we continue our reading of the middle section (Chapters 49-57) of the second part of Isaiah's prophecy (Chapters 40-66). This middle section describes how God has redeemed us from the guilt of sin. The central chapter of this section is the famous Chapter 53, where the prophet not only foretells the suffering of Christ but also explains its purpose and meaning. Not even in the New Testament is there a clearer presentation of our Savior's suffering and death as the Substitute for the human race.

The chapters that follow make repeated reference to God's "covenant of peace" (54:10), his "everlasting covenant" (55:3) of mercy and forgiveness that He wants the whole world to hear about and rely on. But many will nevertheless turn away from God and reject his kindness and continue in their wickedness. The Lord wants his proclamation of peace through Christ to penetrate the hard hearts of men, but "there is no peace for the wicked" (57:21) who prefer their wickedness to the healing compassion of a gracious God.

## Colossians

Next we turn to the apostle Paul's New Testament letter to the Colossians, that is, the Christians of Colosse, a city in Asia Minor. Most likely this congregation came into existence through the Gospel preaching of a man named Epaphras during the time that Paul was in Ephesus on his third mission journey. Paul's letter to the Colossians was prompted by the presence of a dangerous false teaching described by Paul as "philosophy and empty deceit" (2:8), involving "false humility and worship of angels" (2:18) as well as submission to "regulations" (2:20) concerning food and drink and religious festivals. The Colossians are encouraged to turn away from this nonsense and find all of their religious answers in Christ. Nothing and no one can be superior to Christ, in whom "dwells all the fulness of the Godhead bodily" (2:9).

## Psalms 68, 110, 116

As we celebrate Christ's ascension into heaven, we read three psalms that the New Testament writers have quoted: Ps. 68, with reference to Jesus' ascension, Ps. 110, with reference to his sitting at God's right hand, Ps. 116 with reference to speaking because we believe.

Date Text	Theme	Hymn
1 Isaiah 52:1-6	God promises to redeem his captive people.	268
2 Isaiah 52:7-12	The joyful message is proclaimed: God's people are redeemed!	487
3 Isaiah 52:13-15	The redemption is accomplished through God's Servant Jesus.	510
4 Isaiah 53:1-6	God's Servant had redeemed us by bearing our sins.	153
5 Isaiah 53:7-12	The innocent suffering of God's Servant is followed by everlasting victory.	142 (1-3)
6 Isaiah 54:1-5	The redeemed people of God bask in the sunshine of God's favor.	640
7 Isaiah 54:6-10	The Redeemer promises everlasting grace and compassion.	337
8 Isaiah 54:11-17	The Lord protects his people from all their enemies.	269
9 Isaiah 55:1-5	Our Savior invites us to enjoy the feast of salvation.	278
10 Isaiah 55:6-13	The Gospel Word goes out into the world to attract sinners to Jesus, our Savior.	279
11 Isaiah 56:1-8	Let even the foreigners and eunuchs and outcasts come to the Lord.	281
12 Isaiah 56:9-57:2	The present pastors of Israel are lazy and greedy.	451
13 Isaiah 57:3-8	Idolatry still prevails among the people.	19 (5-6)
14 Isaiah 57:9-13	There is no value in trusting in idols. Trust in the Lord!	19 (1-4)
15 Isaiah 57:14-21	God bestows peace to the repentant sinners, but there is no peace for the impenitent.	610
16 Colossians 1:1-8	The Gospel goes out into all the world and brings forth fruit.	505

17 Colossians 1:9-14	Our Christian life is like a ceaselessly flowing river of gratitude for our salvation in Jesus Christ.	142 (4-6)
18 Colossians 1:15-20	Jesus is Redeemer, Creator, Preserver, in all things preeminent!	352
19 Colossians 1:21-29	Paul reveals the mystery: Jesus is the Savior of Gentiles too.	129
20 Colossians 2:1-10	Human philosophy cannot save us; we have all we need in Christ.	477
21 Colossians 2:11-15	Jesus brings us from death to life by the Gospel of his death and resurrection.	192 (1-4)
22 Colossians 2:16-23	Christ has set us free. Do not revert to bondage under laws.	99
23 Colossians 3:1-11	Minds that are centered in Christ battle tirelessly against fleshly lusts.	398
24 Colossians 3:12-17	The Holy Spirit works in God's people a spirit of humility, love, and thankfulness.	228
25 Colossians 3:18-4:1	Christians should serve the Lord in all their relationships with others.	625
26 Colossians 4:2-18	We are partners in Gospel work; we need to make good use of our time.	506
27 Psalm 68:1-10	The Lord is triumphant over all his enemies.	214
28 Psalm 68:11-20	Our Lord ascended to heaven and received gifts for men.	218
29 Psalm 68:21-35	The Lord's people march on to eternal victory.	658
30 Psalm 110	Our Lord Jesus is ruling at God's right hand.	219
31 Psalm 116	If we truly believe in our Lord Jesus, we shall speak His praises.	221

—D. Lau

#### CLC PASTORAL CONFERENCE

Date: June 16 at 10:00 a.m.—June 18

Place: Immanuel Lutheran College

Agenda: MARRIAGE-DIVORCE-REMARRIAGE—M. Sydow

THE CHRISTIAN WOMAN—T. Barthels

A STUDY OF WHAT SCRIPTURE TEACHES CONCERN-

ING THE CONSCIENCE—P. Tiefel

DEVOTIONAL STUDY OF DANIEL 5—P. F. Nolting

A STUDY OF THE RESPONSIBILITIES OF THE VISITING

ELDER—E. Albrecht

THE PRESENT PAST: LESSONS FROM POST-REFORMA-

TION LUTHERANISM—C. H. A. Schmutzler

Ministers: Communion Service Preacher—K. Olmanson

Chaplain—M. Thom

Essay Committee—P. Naumann

J. Sandeen

P. Larsen

Excuse Committee—V. Greve

D. Fuerstenau

W. Schaller

Housing: Registration Fee— \$ 5.00

Room/night— 2.50

Breakfast / meal— 1.50

Dinner / meal— 3.00

Supper / meal— 2.00

PACKAGE PRICE—\$28.00

(Pre-registration unnecessary; prepayment accepted!)

—Paul F. Nolting, Secretary

## 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

## WISCONSIN DELEGATE CONFERENCE

When: Begins at 7:00 p.m. on Sunday, June 7 (Eastern Daylight time); closes at 3:00 p.m. on Monday, June 8.

Where: Faith Lutheran, Coloma, MI

Agenda:

Hinduism's invasion of our Christian Way of Life—Pastor David Sweet

Jesus' Conversation with Nicodemus—Pastor John Ude

Study of the Coordinating Council Reports  
Announce: Please announce to the host pastor, Jim Sandeen. For their supper preparations, please indicate your tentative time of arrival.

Wanted: Delegates

—John Ude, Secretary

## CLC DIRECTORY CORRECTION

In the listing of CLC Officers, page 3, we inadvertently omitted: Secretary . . . The Rev. Paul F. Nolting. With apologies, Rollin A. Reim, Editor.

Mrs. J. Dortch  
Box 1484  
Orofino, ID 83544

**CLARIFICATION:** Statements in the January 1987 *Spokesman* article, "Choose Life," suggesting that it is permissible to abort a fetus to save the life of a mother, were made in the context of a tubal (ectopic) pregnancy. This is a situation in which a fetus, which would not survive anyway, is aborted so the mother can live. —M. Sydow

## INSTALLATION

On Sunday February 22, 1987, I installed Pastor Paul G. Fleischer as pastor of Gethsemane Lutheran Church, Opportunity, WA, assisted by Pastors Robert Reim and M. J. Witt. This was as authorized by President D. Fleischer.

—Arvid G. W. Gullerud