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MAY GOD'S WORD
BE YOUR GUIDE



GRADUATES

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CHURCH OF THE LUTHERAN CONFESSION

"We were therefore buried with Jesus through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life" (Romans 6:4).

TRIUMPHANT EASTER LIVING

Spring is a time of new life. The earth itself literally comes alive with the miracle of life. The flowers begin to poke through the earth and the trees begin to bud. God's creation celebrates life. The ancient Romans celebrated the coming of Spring with their fertility rites. A remnant of these pagan rites is seen in the Easter eggs and rabbits. We too feel the stirring of new life in the Spring. But God's children have even a greater reason to celebrate life at this time of the year.

God's Gift Of Life

Easter is the celebration of God's gift of life to this world. We have again followed Jesus to the cross during the seven weeks of Lent. Jesus humbled Himself to the point of becoming obedient unto death even death on the cross. Jesus died offering Himself as a perfect sacrifice for the



The Happiest Morning

sins of the world. On Easter the tomb was empty. Jesus' body was no longer there. The angel announced "He is not here. He is risen!" So Jesus has become the first-fruits (the pattern) of those who sleep. For we too will rise triumphant on the Last Day.

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Easter is God's announcement of life and our victory over death and the grave. Jesus tells us that because He lives, we also will live.

But Easter means more than the hope of our resurrection to everlasting life. Because we have the hope of life, we have life now. "But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions—it is by grace you have been saved" (Eph. 2:4-5). The Holy Spirit creates new life in us through faith. You are alive to God and able to live life to the fullest because of Jesus' victory.

Joined To Jesus

We are partakers of this triumphant Easter living through faith. In Romans chapter 6 Paul answers the horrible suggestion of the flesh that because Jesus has died for our sins, it does not matter if we keep on sinning. Paul points us to the new living that Christ's resurrection produces in us.

We have been joined to Jesus by our baptism. We share in His death and victory over sin. We died to sin with Jesus. And just as Jesus was raised from physical death, so we too may live a new life.

Easter means that we live a new life. Old things have passed away for us. Sin is still a part of us because of the flesh. But sin no longer has mastery over us. We have been set free from the slavery of sin so that we can serve God. This victory is ours through Jesus and His resurrection. We now live in love.

Too often the cares and pleasures of this world tend to wear us down. We become so busy that we fail to really live. Easter is a time for the Holy Spirit to recharge our batteries. Jesus changes our attitudes, our very lives through His Gospel.

God would have you live in keeping with what He has made of you in connection with Jesus. Know the joy of living with Christ by the power of the Holy Spirit.

—John Schierenbeck

Words With Big Meanings—



REDEMPTION

In the New Testament the word redeem generally means to pay a price to set someone free. Redemption therefore refers to the price our Lord Jesus paid in order to set us free.

From what did we need redemption? The apostle Paul answers: "Christ has redeemed us from the curse of the law" (Gal. 3:13). "Our Savior Jesus Christ gave Himself for us, that He might redeem us from

every lawless deed" (Titus 2:14). The apostle Peter says we needed redemption "from our aimless conduct received by tradition from our fathers" (1 Pet. 1:18). The letter to the Hebrews speaks of "the redemption of

the transgressions under the first covenant" (Heb. 9:15). In a word, human beings needed redemption from sin brought into the world by Satan when Adam and Eve listened to him instead of trusting in God. God's Law, the "first covenant," curses us because of these sins of ours, and we needed to get out from under this curse.

The Only Sufficient Price

How could redemption be brought about? What was the only price sufficient to redeem lost mankind? "Christ Jesus gave Himself a ransom for all" (1 Tim. 2:6). "Our Savior Jesus Christ gave Himself for us" (Titus 2:14). Jesus Himself said: "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; Mk. 10:45).

His giving of His life as our Redeemer included this, that He was "born under the law" (Gal. 4:5) and kept the law perfectly during His entire lifetime. But the Bible stresses that the price of our redemption had to include also "the precious blood of Christ" (1 Pet. 1:19). "In Him we have redemption through His blood" (Eph. 1:7). "With His own blood He entered the Most Holy Place once for all, having obtained eternal redemption" (Heb. 9:12). In other words, Jesus had to pour out His blood in death in order to redeem us. In fact He had to die in the most complete sense of that term. He had to "become a curse for us" (Gal. 3:13) by hanging on the cross. He had to be forsaken by God (Mt. 27:46) as one who had committed all the sins of the world.

Professor John Schaller (1859-

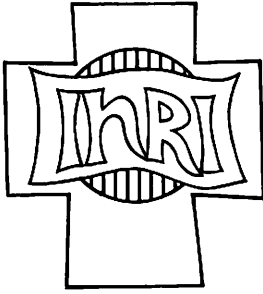
1920) summarizes: "Where ransom is paid to God, it must be adequate and entirely in kind; to save a life, a life must be given, not nearly, not partly, but wholly. The righteous God accepted the ransom paid by Christ as of full value; but this could not have been achieved, had not Christ put Himself altogether in the place of each individual sinner, to bring the offering of perfect obedience in the sinner's stead" (*Biblical Christology*, p. 157).

Jesus "redeemed me, a lost and condemned creature, purchased and won me from all sins, from death, and from the power of the devil, not with gold or silver, but with His holy, precious blood and with His innocent sufferings and death" (Luther's *Small Catechism*).

I can be sure that Jesus redeemed me because the Bible tells me that He "gave Himself a ransom for all" (1 Tim. 2:6). Because Jesus paid the price for all human beings and for

"Because Jesus paid the price for all human beings and for each human being, I can confidently say that my sins are forgiven. . ."

each human being, I can confidently say that my sins are forgiven. For it is written: "All have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:23-24). The same ones who sinned, namely, all people, are the ones who are now justified or declared righteous in God's sight



through Christ's redemption. "In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7).

The Purpose

For what purpose have we been redeemed? So that we might be free to sin without fear of punishment? So that we might live as we please without any concern for judgment? Not at all. There is no way that we can ever become unredeemed, for Jesus has redeemed all persons without exception. But it is possible, as Peter says, to deny the Lord who bought us, and bring on ourselves "swift destruction" (2 Pet. 2:1). All the human beings that will one day take up permanent residence in hell were redeemed by Christ's precious blood. They will be in hell not because they are unredeemed, but because they will have been unbelieving. "He who does not believe will be condemned" (Mk. 16:16).

God wants us to consider ourselves as redeemed persons, and to live accordingly. Paul writes: "You were bought at a price; do not become slaves of man" (1 Cor. 7:23). Paul writes: "You were bought at a price; therefore glorify God in your body

and in your spirit, which are God's" (1 Cor. 6:20). Now that Jesus has redeemed us, we should live "as His own special people, zealous for good works. . . . Denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ" (Titus 2:12-14).

There are a few passages in the New Testament that use the term *redemption* in a future sense. For example, the apostle Paul says that we have been "sealed for the day of redemption" (Eph. 4:30), the day when our Lord Jesus will take us to be with Him in glory forever. "We ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body" (Rom 8:23). On that day we shall be set free forever from the dead weight of this sinful flesh of ours. In the world to come we shall not even be tempted to sin. Then will be perfectly fulfilled those beautiful words from Luther's *Small Catechism*: "He has redeemed me . . . that I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness; even as He is risen from death, lives and reigns to all eternity. This is most certainly true."

Jesus' resurrection from the dead is my assurance that the ransom price He paid on the cross was sufficient to set me free. The redemption He obtained for me is an "eternal redemption" (Heb. 9:12). My Redeemer lives forever, and so shall I. God be praised!

—D. Lau

MOM

The university professor spent at least three of her semester lectures describing the progress and accomplishment of the Women's Movement. Talk about coming a long way. There was a time when women couldn't vote in this country. That's different now. It used to be that a woman's application to attend a medical school would be summarily rejected because she was female. There were career fields simply not open to women a few decades back.

Quite A Change

Everyone admits there's been quite a change. Our daughters have educational opportunities in any field they would like. The stigmas of careers only for men and careers only for women are disappearing fairly rapidly. Occasionally we hear the voices of those who are concerned about the continuing financial and social inequities still evident between men and women in the same career fields.

But it isn't my purpose to extol the progress or the problems of the Women's Movement. This same history professor and I had a difference of opinion about one aspect of the feminist movement. What about the role and career of MOTHER?

As it turned out I had just had a discussion with a mother-member of my congregation concerning some flack she was getting because she had chosen motherhood as her primary career. Other women in her room-mothers' group belittled her choice of

staying home to take care of her family. The impression going down was that her choice was inferior and she was depriving herself of fulfillment by not joining the ranks of those with careers outside the home.

There are many women who need to work. Economic reality is the driver. After the children have grown, a mother may choose to work to fill otherwise empty hours. The difference is one of priority and attitude. Those who chose motherhood as a career need to make it their primary career. And we're also going to admit that there are those stay-at-home, biological mothers who don't have the foggiest notion about the career they think they've chosen.

What I didn't (and don't) want happening is to have anyone—including this university professor—say that motherhood is a second-class career; or that choosing to stay home and be MOM is involuntary servitude.

Mother's Day

The idea of observing a day dedicated to mothers came from Anna Jarvis. Her mother died in 1906. A year later she mentioned her idea to some friends. Within a year she was able to interest some Philadelphia groups and organizations in backing an observance. So the first Mother's Day was May 10, 1908. She wrote later: "A man without mother-love is next in isolation to a man without a country."

The Scriptures describe the value of finding a virtuous wife as "far

above rubies." Her husband is honored because she is a faithful helper. Her example of godliness and love benefits the entire family. She willingly provides for her household. She's a wise teacher. "Her children rise up and call her blessed; her husband also,

and he praises her." (All in Proverbs 31)

In our country motherhood is grouped in there with those other very *American* things like hot dogs and apple pie. It's God's opinion that MOM is in a class all by herself.

—M. Sydow



COMMENT ON RECENT HEADLINES

Baal is back in, among other things, the forms of humanism and high-tech sex.

A March 5, 1987 Headline

Our local newspaper headlined: "Alabama Judge Bans 45 Books." An Alabama U.S. District Judge ruled that certain public school textbooks violated the U.S. Constitution's prohibition against the establishment of a religion by the state. The judge's decree, aimed at what we know as humanism, stipulated that "teaching that moral choices are purely personal and can only be based on some autonomous, as yet undiscovered and unfulfilled, inner self is a sweeping fundamental belief that must not be promoted by the public schools." A certain media evangelist was elated, stating that the judge's decision "exposes humanism for what it really is: a wolf in sheep's clothing, prowling through the corridors" of public schools. Another said: "Humanism and its hidden agenda of indoctrination has been exposed to the light."

We too say: "Good for the Alabama Judge." We have long contended that humanism is, in the final analysis, a religion, and one that has frightening implications for its pervasive inroads into our society. Last month we ran an article on these pages which quoted various exponents of the Humanist movement as saying, in so many words, that the Bible and biblical Christianity are public enemy number one to them.

Our elation over the Alabama judge's ruling is tempered, however, by recognition of the fact that no court of the land should be expected to take up the offensive for the cause of Christianity. After all, if a certain judge or court can rule out certain textbooks for advancing what is perceived as humanism, that same judge or court might in due time be expected to rule out others perceived as advancing Christianity.

In other words, we are back to this: give thanks for our Christian schools! Give thanks that we in our so-blessed land are yet within the law to establish and maintain our private Christian schools. Give thanks that we can advance their cause without fear, for the most part, of retribution. In our schools we can set the curriculum to a large degree. In them we can use what we perceive as distinctly Christian textbooks, including the Holy Bible. We are also free to use public

school textbooks with our Christian teachers explaining the subject matter from the Christian point of view.

This year our nation is observing the 200th anniversary of the Constitution of our country. We have reasons to join in the celebration. The Constitution guarantees us—and the nation's courts are to protect—the inalienable rights of life, liberty, and the pursuit of happiness. For those of us who believe that true happiness has its source and basis in a Christ-honoring faith-life, we have reason to rejoice in the freedoms of speech and assembly—the religious and educational freedoms—which the Constitution grants us who live in these United States.

A March 10, 1987 Headline

Five days later our local newspaper had the headline: "Vatican Raps High-Tech Sex." The subtitle read: "Surrogate motherhood and test-tube babies condemned by pope."

Rarely do we wish to go on record as sympathetic with papal decrees. But even as the apostle Paul rejoiced when Christ and His cause were advanced by false teachers (cf. Phil. 1:18), so do we. When it comes to the pope's giving expression to moral and ethical positions consistent with biblical truth—and these receive world-wide media attention—we have reason to rejoice and say: good for him.

But long before the pope spoke, one of our pastors did. In a conference paper three years ago Pastor David Koenig, now our missionary in Nigeria, addressed the subject of "high-tech sex," specifically the subject of test-tube babies or in vitro fertilization (IVF). In an essay entitled "Baal is Back" he began by saying: "I write to defend our biblical morality against the mechanistic, humanistic, evolutionary (man is in control and always improving) philosophy and procedures of IVF and all it involves and forebodes . . ."

Pastor Koenig quoted what a Lutheran teacher in theological ethics had to say in reaction to the first IVF baby in 1978: "As Lutherans we should not hesitate to face the moral implications of test-tube conceptions. Abortion, the destruction of human beings in the early and even later stages of their development, is an evil which cannot be justified. Genetic planning is currently being considered as a legitimate means of improving our quality of life. The 'life is not worth living' concept receives an increasing measure of support in our society. Euthanasia, death-selection, and other forms of voluntary and involuntary 'mercy-killing' are continually debated and promoted. The sexual revolution and its consequen-

SCIENCE IS THE NEW "FAITH" OF OUR SECULAR HUMANIST SOCIETY AND AS CHRISTIANS WE SHOULD NOT HESITATE TO RESPOND TO THESE ISSUES WHICH TOUCH OUR LIFE TOGETHER.

ces have almost destroyed our commitment to the biblical teachings on human sexuality, marriage, and family. Science is the new 'faith' of our secular humanist society and as Christians we should not hesitate to respond to these is-

sues which touch our life together. This is the ethical demand also for the church today."

"And now," continues Koenig, "into this unethical maelstrom of modern science and humanism is thrown IVF with all that it portends." He goes on to explore the ethical questions raised by test-tube conceptions. He gives the following definition of what IVF is: "An egg (or eggs) is surgically removed from the ovary by a procedure known as a laparoscopy. The ovum is washed through a culture medium and placed in a droplet containing sperm in a glass petri

BAAL IS BACK. HUMANISM HAS BEEN WEDDED TO BIOLOGICAL TECHNOLOGY AND THEY REIGN SUPREME AS DID BAAL AND ASHTORETH.

dish. If fertilization takes place, the developing life is transferred to a different culture medium where it continues to mature. As the 8 or 16 cell stage the embryo is introduced by means of a thin tube into the uterus where implantation takes place if the procedure succeeds."

We cannot go into more detail here. But the essayist concludes that "we hold from Scripture that when the egg and sperm unite at conception, that then that is a person"—a person for whom Christ died. Quoting such Scriptures as Psalm 51:5 and Jeremiah 1:5, he says, "Conception is still conception, whether in or out of the womb."

Not every IVF attempt is successful, or acceptable to those practicing it. In such cases "the unfavored ovum is discarded or 'washed down the sink.'" Koenig writes: "Here we come to the first objectionable feature of IVF. Whether it is one fertilized ovum or several at a time which are discarded, this is wrong if it is true that the fertilized ovum is a person, a human life. This reminds us of the abortion holocaust which continues in our country with all the unwanted babies discarded, whether the babies are deformed, or retarded, or even healthy . . ."

Though much more is said, here is the essayist's conclusion: "In Israel at the time of Ahab, the god Baal was worshipped as the lord heaven and earth. His wife was Ashtoreth, the goddess of love and fertility. These gods had no moral character whatsoever. Likewise their followers, Ahab and Jezebel, had no moral character. The worship of Baal and Ashtoreth involved sacred prostitution (adultery, homosexuality, and bestiality), snake worship, and offering of children as human sacrifices. Baal is back. Humanism has been wedded to biological technology and they reign supreme as did Baal and Ashtoreth. Man thinks that he can rule as lord of heaven and earth. He thinks that he can play god. And so it is that the embryonic children are offered as human sacrifices for the advancement of science, technology, and the human race."

Biblical Principles Stand!

To be sure, with so many new technological procedures in our high-tech age, Baal is back in many subtle disguises. The latest (?) high-tech procedure we read

about (Jan. 12, 1987 *TIME* magazine) is the use of "spare parts from unborn babies." The use of fetal-cell tissue has already been attempted as a source of transplant donor tissue. Can you imagine the implications?

If God allows human beings to extend their dominion over His creation, there will be an increasing number of difficult ethical questions. While we might wish for direct biblical answers to such questions, God has challenged His end-time believers to form their answers on the basis of sanctified human judgment based upon such general biblical principles as: Human life is the unique creation of God, and marriage is the means through which God wills to bestow life. On the basis of such principles we second the judgment we read somewhere that, as far as IVF and surrogate mothering is concerned, "the introduction of a third person into a marriage in order to produce a child is a contradiction of God's will—adultery."

And we repeat as a general principle what we have said before: just because God allows something does not mean that this allowance conforms to His will. For Christians in a high-tech age, the Bible—not scientific technology—remains the lamp to their feet and light to their path.

—*Paul Fleischer*

Pastor David Lau of Messiah congregation in Eau Claire, WI recently had the following comments in his bulletin. They are words reacting to the many headlines these days on the AIDS epidemic and other sex-related matters:

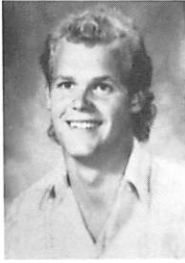
"Nowadays we hear continually that our young people need more sex education. The reason for this: too many unwanted pregnancies, too many abortions, the AIDS epidemic, the rise of homosexuality, and other sexual perversions. One gets the idea that the solution to every sexual problem is contraception and more contraception. In fact, one pastor recently distributed condoms to his parishioners, as though this were the answer to all problems.

"Let us be perfectly frank. Fornication is a sin with or without contraceptives. God's Word does not say: Do everything you can to avoid becoming pregnant. God's Word says: 'Flee fornication.' Therefore we need the kind of education that stresses that our bodies are temples of the Holy Spirit and belong to Jesus Christ because He paid the price of His redemptive blood, and that therefore we should glorify God in our bodies. We need the kind of education that stresses that virginity before marriage is the standard Christian ideal, and that God simply does not condone or permit sexual intercourse outside of marriage. Promoting and teaching this standard of sexual morality would do more than anything else to counter the problems referred to above: unwanted pregnancies, abortions, the AIDS epidemic, etc.

"At the same time we need to be quick to comfort and help all those who are truly sorry with respect to sexual sins that they may have committed. We should not consider sexual sins as somehow on a higher lever than other sins, or on a lower level. They are sins for which our Lord Jesus died, and there is forgiveness for these sins as well as for all others in the blood of our Lord Jesus."

(Editor's Note: This is a speech given by Steven Sippert at the Spring Banquet at Immanuel Lutheran College, Eau Claire, WI last spring. Then a college senior who graduated with a B.A. degree, Steve is currently in his first year at our ILC Seminary in preparation for the holy ministry. In a day when our CLC is in great need for young men to enter the ministry, we think Steve's words contain much wisdom as others like himself seek direction for a career choice.)

An ILC Student Speaks About . . .



NEARING EARTHLY GOALS

When I asked to speak to you this evening, I was given the topic: "Nearing Earthly Goals." Now before I could address this topic, I had to define what earthly goals are. I began thinking: "What are earthly goals?" As I pondered this question, immediate images came to me. Field goals that we see in football games, those are earthly goals, yes? How about this outburst: "He shoots—He scores!"—a spastic response announcers have when they see goals scored in hockey games. Are these not also earthly goals?

But I don't think that's what they had in mind when they gave me this topic. As I thought further, I realized what is meant by earthly goals. Of course. Earthly goals—those things in life that you set for yourself, that you want to accomplish, that you want to get, by which you are satisfied once you've obtained them.

But what are these things that a person sets for himself? Now I can only speak about what I know and what I've experienced. So when I think back to my younger days, I think of the many things I wanted to be and wanted to do. I think about my childhood dreams, about the many kinds of illustrious people I wanted to become when I grew up—the famous private detective who would solve dangerous cases by intensive investigation and clever deductive reasoning; or the respected military general who would conquer the nation's enemies through ingenious strategies and daring plans; or even the pro football scout who would discover the next O. J. Simpson and sign him for the Minnesota Vikings (they sure could use somebody like that). But these childhood dreams of mine were not earthly goals. They were only dreams, fanciful visions of a child's imagination which could be re-enacted in one's sleep, but would not likely happen to a person in real life.

Then I think about my high school days at Immanuel, about the things that I set out to accomplish at that time. The things that I set out to accomplish

then could not be called goals either. They are probably better labeled as *impulses*. The things that I set for myself then could be accomplished in a very short period of time: some in a month, a week, a day, or ten minutes. None of these things I set out to achieve were of any lasting value. They were only for immediate satisfaction, and they were not always the right thing to do.

This does not mean that I didn't achieve things of lasting value. What it does mean is that the things of lasting value which I accomplished were accomplished not because I myself set out to achieve them, but because somebody else had the foresight, the knowledge, and the experience to know what was good for me and to make sure that I learned and did these things. I think you know of whom I'm speaking. I'm speaking of our teachers, our dorm supervisors, all the people who help Immanuel function in all its areas.

So as I progressed through high school, I was living a life that was being molded by God through His representatives at Immanuel, but was also being influenced by my earthly impulses. This high school life ended when I graduated. Now graduation for me was both exciting and scary. It was scary because it caused a question to go through my mind quite often, a question I had trouble answering—the question "What do I do now?"

My first answer to this question was to enroll at the same place I had just spent the last four years. It was an easy process, and at the time I felt that enrolling in the A.A. (Associates of Arts-ed.) program would gain me two years to think about what I was going to do with my life. I feel differently about the A.A. program now. There is much more value and benefit than just buying time to think, something which I didn't realize until years later. So I continued to go to school, and I continued to be influenced by my impulses. But I realized that I had to start planning what I was going to do next. I had to start setting some lasting goals for my life on this earth. After much thought and consideration, I felt I had the interests and abilities to have a satisfying career in the computer world.

How about that—I had my first lasting goal. This goal I set for myself involved plans that would take more than a month to achieve. These plans had me begin my training at the university here in town, but later directed me to transfer to Mankato State. These plans were carefully laid out and required much work. I would get this far this year. Then I would progress this far next year. I was going to lean toward such and such a specialization in the field, which would get me this type of job when I graduated. And so forth.

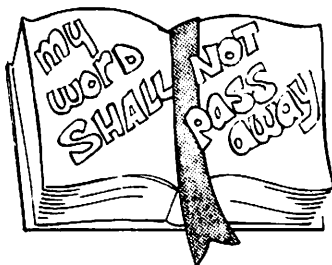
One week after school began at Mankato State, my plans were shattered. Events happened in such a way that I became totally disheartened. My discouragement led me to withdraw from school immediately. But my withdrawal did not occur because I was unqualified to do what I had planned, or because Mankato State was a bad school. I believe that it happened because this goal of mine was unrealistic. It was unrealistic because it contradicted a higher



plan. Somebody else had set a different goal for me, but this goal was not the same as the goal I had set for myself. There was a conflict here, a conflict between myself, a sinful, self-seeking individual, and God, my Lord and Redeemer, our Lord and Redeemer. He, being who He is, made sure that His will for me was carried out, and so my goal changed and I returned to ILC.

I have spoken a great deal about myself, not because I enjoy talking about me, but because I can only speak about what I know, about what I have learned. In thinking back to my previous dreams, impulses, and goals, I have learned one thing. If we keep our earthly goals guided by God, we will save ourselves a lot of trouble. But who can do that? Who can keep his earthly goals guided by God, and save himself a lot of trouble? Only the person whom God has given the power to do so. In other words, only God can keep our earthly goals guided by Him. And He does this. He uses events in our lives and the way we react to such events to steer, to deflect us toward the goal He wants us to achieve. Otherwise we would strive for the wrong things. He may allow us to go one way or another, but only so that in the end it is for the good of ourselves and others. He guides our earthly goals because He has made us become what we are—fellow-believers in the gospel of our Lord and Savior, Jesus.

Daily Devotions for June 1987



After Jesus ascended to heaven, His disciples had to wait only ten days for Him to send the promised gift of the Holy Spirit. They spent this time with the Word of God and prayer. The Book of Acts indicates that the Old Testament Psalms were much on their minds in those days of waiting. In Psalms 69 and 109 they saw Jesus, their suffering Savior, and His relationship with the accursed traitor, Judas Iscariot. They recognized Psalms 16, 89, 132, 118, and 2 as Messianic psalms portraying Jesus' resurrection from the dead and His everlasting reign as Son of David and Son of God. They saw the events of Pentecost itself as the fulfillment of God's prophecy through the prophet Joel.

May God's Holy Spirit strengthen our faith in Jesus Christ through the reading of the same Scriptures that were studied by the apostles in those glorious early days of the New Testament church.

Beginning with June 15, the day after Trinity Sunday, we return in our readings to the last days of the Old Testament kingdom of Judah. Good King Hezekiah was followed on the throne by two notoriously idolatrous rulers: Manasseh and Amon. Because of their wickedness God announced through His prophets that He would send disaster on Jerusalem and all Judah.

Yet in His mercy God postponed the day of disaster by sending to His people one last God-fearing king, Josiah by name, a most zealous reformer who did more than any other king to rid the land of idolatry. Still, the most that Josiah could accomplish was a delay in God's judgment. The prophetess Huldah and the prophet Zephaniah had the same message from the Lord: the day of

God's wrath was at hand. Only a few would survive the disasters of that day. The glories promised to God's people would be enjoyed only by future generations.

As we read the record of this ancient idolatry and hear of God's threatened judgments, we cannot refrain from wondering how and when God will send judgment on this nation of ours because of our abominable idolatries. When judgment comes, will He leave in our midst a meek and humble people who trust in the name of the Lord, as He did then? Surely the gates of hell cannot prevail against Christ's Church.

Date	Text	Theme	Hymn
1	Psalms 69:1-12	Jesus: hated without a cause, zealous for God's house.	172 (1-3)
2	Psalms 69:13-21	Jesus: given gall and vinegar to drink.	153
3	Psalms 69:22-36	Judas Iscariot: blotted out of the book of the living	415 (1-3)
4	Psalms 109:1-13	Judas Iscariot: his office is taken by another.	278
5	Psalms 109:14-31	Judas Iscariot: cursed because he turned against the Lord.	419
6	Psalms 16	Jesus: not allowed to see corruption.	196
7	Joel 2:28-32	Jesus: saving all those who call on His name.	232
8	Psalms 89:1-18	Jesus: sitting on David's throne forever.	236
9	Psalms 89:19-37	Jesus: God's firstborn, the highest of all the kings of the earth.	233
10	Psalms 89:38-52	Jesus: awaited during dark days when God seemed to forget.	231
11	Psalms 132	Jesus: God's anointed Son of David forever.	234
12	Psalms 118:1-14	Jesus: the proof that God is on our side.	528 (1-5)
13	Psalms 118:15-29	Jesus: the rejected stone that is God's cornerstone forever.	460
14	Psalms 2	Jesus: God's Son and Messiah worthy of our worship and trust.	528 (6-10)
15	2 Kings 21:1-9	Manasseh "did much evil in the sight of the Lord."	580
16	2 Kings 21:10-18	The Lord will bring calamity on Jerusalem and Judah	579
17	2 Chronicles 33:10-20	What mercy! The Lord hear Manasseh's prayer.	583
18	2 Kings 21:19-26	Amon was just as wicked as his father.	265
19	2 Chronicles 34:1-7	Josiah turned away from the idolatry of his predecessors.	19
20	2 Chronicles 34:8-13	Josiah repaired what his predecessors had destroyed.	637
21	2 Chronicles 34:14-21	The lost book of God's Law was found.	290
22	2 Chronicles 34:22-28	God is willing to postpone the inevitable judgment.	258
23	Zephaniah 1:1-9	The day of God's judgment is at hand.	604
24	Zephaniah 1:10-18	The day of God's judgment is a day of wrath.	607 (1-10)
25	Zephaniah 2:1-7	May we be hidden in the day of the Lord's anger!	607 (11-19)
26	Zephaniah 2:8-15	All the great world capitols shall be devastated.	610
27	Zephaniah 3:1-7	Jerusalem also must be destroyed.	419
28	Zephaniah 3:8-13	There will be left the faithful few who trust in the Lord.	608
29	Zephaniah 3:14-20	There will be joy for God's people after all—later.	613
30	2 Kings 23:1-14	Blessed are they who hear God's Word and keep it.	260

Coming Event

CLC 1987 Teachers Conference

Dates: August 8-11, 1987

Location: Spokane, Washington

Hosted by: Gethsemane Lutheran Church

For more detailed information, please contact:

Bruce Vorwerk

N. 1208 Van Marter

Spokane, WA 99206

Phone: (509) 926-6829

Wisconsin Delegate Conference participants, please note: The following is an additional item for the conference agenda given in last month's *Spokesman*: "Discussion of pastor/teacher/congregation relationships as recommended—1986 Proceedings, p. 24." This notification comes from Pastor J. Ude, conference secretary.

Change Of Address

Rev. & Mrs. Stephen C. F. Kurtzahn
18A South National Avenue
Fond du Lac, WI 54935
Phone: (414) 921-2038

Correction: The correct phone number for Living Word Lutheran Church, Hendersonville, NC is (704) 693-1512. Please change the number in the CLC Directory accordingly.

Rapid City Services

Good Shepherd Lutheran Church is now holding its Sunday worship service at the Canyon Lake Senior Center, 2900 Canyon Lake Drive. The worship time is 9:00 a.m. Pastor James Albrecht serves the congregation.

West-Central Delegate Conference

Dates: June 2-4, 1987 beginning at 1:00 p.m. on Tuesday through 12 noon on Thursday

Place: Trinity Evangelical Lutheran Church, Watertown, SD

Agenda:

A Devotional Study of the Wisdom and Prayer of James 1:5—Pastor J. Albrecht
A Devotional Study of 2 Timothy 3—(to be reassigned)

Man's Role in the Church (in the home and congregation)—Mr. Jack Mayhew
Understanding and Applying the Lord's Admonition: "A little leaven leavens the whole lump"—Pastor R. H. Gurgel

The Christian's Attitude Toward Cremation—Mr. David Klatt

Devotional Approach to Help People Terminally Ill or in Great Suffering—Pastor J. Klatt

Non-Lutheran Participation in Lutheran Weddings: Problems and Solutions—Pastor T. Kesterson

The Religious Right in Politics—Pastor P. F. Nolting

Conference Speaker—Pastor D. Fuerstenau

Conference Chaplain—Pastor L. Grams

—D. Fuerstenau, Secretary