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THIS IS MY BELOVED SON, WITH
WHOM I AM WELL PLEASED



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CHURCH OF THE
LUTHERAN CONFESSION

FROM THE EDITOR:

It has been two years since the articles entitled "Words With Big Meanings" began to appear on these pages. This month and next will bring the concluding two articles in this series. If the funding can be found, and it can be worked into a limited time schedule, the suggestion of a reader may become a reality. That is, the articles in this series of great Bible words may be reproduced in booklet form for instructional and evangelism purposes in our congregations.

We have asked some of our staff to contribute towards two new series. One, of shorter length, on the sacraments, and another on the book of the Acts of the Apostles.

The sacraments are God's visible means of grace to us unworthy sinners. In the practice of our Christian faith, do we always appreciate them? It will be well for us to review what the Bible teaches on Baptism and the Lord's Supper—their essence, purpose, and power.

One passage from each of the 28 chapters of Acts will be highlighted for the series of articles on this book of God's eternal and inerrant Word. We shall be reminded how, under the guidance of the Holy Spirit, the Word of the Lord grew mightily in spite of the trials and tribulations to which the first century believers were subjected as they brought the Good News of Jesus to the world of their day.

We are living in a world as pagan and hostile toward the gospel as ever. Ours is indeed a post-Christian nation. The worst of it is that the churches are selling out, one by one, to a "cultural Christianity" rather than keeping the counter-cultural perspective that Christ taught His followers. It is an evil day.

We easily point the finger elsewhere. But how deep is our commitment to the Word? How vibrant our faith and its practice? In a day of "lethargic Lutheranism and palsied Protestantism" (as someone has termed it), to what extent are we perhaps afflicted with a lethargic and paralyzed "dead orthodoxy"?

May these two new series (and other articles envisioned) challenge us to evaluate our blessings, and—in the midst of our post-Christian, pagan society—to move forward boldly and confidently with the Gospel of Jesus Christ, mankind's only Savior from sin, death, Satan, and hell.

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Editor: Paul Fleischer, E. 11315 Broadway, Spokane, WA 99206; Assistant Editor: D. Lau; Artist: W. Bernthal; Staff (Also District Reporters): V. Fossum (Eastern), J. Klatt (West Central), D. Koenig, K. Luebke, K. Olmanson (Minnesota), Rollin Reim (Pacific Coast), Ronald Roehl (Wisconsin), Ross Roehl, P. Schaller, W. V. Schaller, J. Schlerenbeck, C. H. A. Schmutzler, M. Sydow, P. M. Wels.

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"So they went out and got into the boat, but that night they caught nothing" (John 21:3).

IN THE SAME BOAT

What a morning that must have been by the sea. The sky was already light, though some shadows still clung to the shore. There had been no storm that night. In fact, there was not much activity at all. Not much had happened the day before either.

Oh, yes, it was after Easter. *That* had been a thrilling time for the disciples, when they realized that Jesus had actually risen from the dead! Even Thomas had finally been convinced. So they went to Galilee where Jesus said He would meet them.

Some Were Missing

You might guess that they would all be gathered daily in prayer and watching, but you would be wrong. As we find them one afternoon by the sea, there are only seven of them there, and nothing seems to be happening. Peter says: "I'm going fishing." And the others jump at the chance to be doing something, something they really know

how to do. So they get into the boat.

And there they were—in the same boat they had been in before they ever met the Master, before they were called by Him, after another night of fishing. It almost seemed as though Jesus' rising from the dead didn't really make much difference, didn't really change all that much.

You would think that Christians all over the world would gather eagerly on the Sundays after Easter; after the tremendous boost of celebrating once again the resurrection of Jesus and singing songs like:

If Jesus lives, can I be sad?
I know He loves me and am glad.
Though all the world were dead to me,
Enough, O Christ, if I have Thee!

After all that, you might think that the joy and enthusiasm would carry over at least a week. Yet how many pews across the land that were filled on Easter are empty the next Sunday, just

as there were empty spots in the gathering of the disciples in Galilee?

It doesn't take long for us to forget, does it?

Recognize Jesus

When Jesus came to them in the morning they did not even recognize Him (and they were not that far from land). Could it be that they were not looking for Him? He tells them to cast their nets again, and this time a great school of fish fills them.

Now, for the first time, someone recognizes Jesus. It is John, "the one whom Jesus loved," who says to Peter: "It is the Lord."

How often don't we go about our way, even after Easter, not even looking for the risen Lord? We know He's risen, but we think of Him (or don't think of Him) as if He were dead. We toil and struggle all night until we think it is too late to fish anymore. We are over the hill. Our lives are spent—washed up—and when He comes we don't recognize Him. His Word doesn't seem too practical, or maybe we are just too busy with our own great needs and desires.

And even when He dumps 153 fish in our laps, enough to break the net (but He keeps the nets from breaking, too)—even then we don't recognize Him, *UNLESS* we have been "one whom Jesus loved."

Ah, that is what makes all the difference! "To know the love of Christ, which passeth knowledge" (Eph. 3:19), this is what will keep our Easter joy alive, keeping us looking for Him, listening for Him, every day of our lives. He "loved me and gave Himself for me" (Gal. 2:20).

A Feast Awaits

When the disciples got to shore, they had a breakfast that Jesus had already prepared without their help. As they sit there in the crisp morning air, eating as only one who has been up all night can eat, what a picture we see of their later work, and of ours.

Striking out on our own in the sea of life is futile. Acting as though the risen Lord were still dead, our lives will be unfulfilled and empty in the end. But following Jesus' Word we are showered with miraculous blessings.

His Word directs us to our task—the task of being witnesses, fishers of men, preaching repentance and remission of sins in His name, to all the earth. And in that work He who sent us sees to it that there is fruit.

Nor does Jesus leave us without earthly joys and comforts when we follow His Word, but fills our nets to the bursting point.

And finally, when our work is done a feast is already prepared, without our help, in the quiet dawn of eternity with our beloved Savior (and our fellow disciples).

It is so inviting that we too wish at times that we could get there sooner (like Peter jumping into the sea to get to Jesus). But we must bring in all those whom God will call through us. And then . . .

Then "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). Behold a host, arrayed in white, Like thousand snow-clad mountains bright . . .

The joy of Easter—the effects of Easter—are not over yet!

—Paul Schaller

HOPE—THE ANCHOR

"Well, let's hope for the best!"

"Where there's life, there's hope."

"I hope so."

Not much certainty about such language, is there? At least that was the opinion of a Bible study group when asked what comes to mind with the word *hope*. Sample answers:

"A kind of longing for something better."

"Faint optimisms."

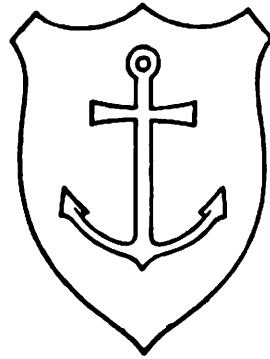
"What we say when there is no real reason to expect what we desire."

Everyone considered *hope*, as we ordinarily use it, to be a rather weak word. After a review of biblical usage they agreed that we must redefine the word when we find it in the gospel. Like its companions in the famous trilogy of abiding grace (faith, hope, and charity), this word also must take on new color and content when it is joined to Christ.

How The Bible Uses It

The apostle Paul, in his greeting to Timothy, refers quite simply to *Jesus Christ* as "our *hope*."¹ In another letter, he speaks of the Christ who dwells in our hearts by faith as "the *hope of glory*."² To his countrymen, he identified his Lord as "the *hope of Israel*."³ In another case, our God is simply "the *God of hope*."⁴

Before they were "brought near to God through the blood of Christ," the Ephesian Christians were simply "without *hope* and *without God* in the world."⁵ If you don't know this God



who has revealed Himself so wondrously in Jesus Christ, you are hopeless!

Isn't it startling? In the Bible, *hope* is not an expression of mere feeling or desire, but a word that is loaded with content, with God Himself.

Getting Hope

Biblical *hope* is keyed to knowledge and gospel understanding. It is the fruit of God-given faith and the companion of "joy and peace,"—so that you may "overflow with *hope*" by the power of the Holy Spirit.⁴

We are, in a sense, *born* to such *hope* by the gospel of a risen Christ. "In his great mercy he has given us new birth *into a living hope* through the resurrection of Jesus Christ from the dead."⁶ Such hope comes not from wishing or feeling, but by way of solid historical event and an understanding of its meaning for us. The apostle Peter, in the same letter as above, refers to the substance of our faith as the "*hope within you*."⁷ That is, something you

"Our hope in Christ is indeed a present reality, but is always a matter of long range vision. Peter defines our hope as the unfading inheritance that is kept in heaven for us . . ."

can bear witness to when someone hungrily asks about what he sees in you.

Sometimes our *hope* is enfeebled by a lack of full understanding of gospel truth. Were the Thessalonian believers to remain ignorant about "those who fall asleep," they would be grieving "like the rest of men, who have *no hope*," whereas "we believe that Jesus died and rose again, and so we believe that God will bring with Jesus those who have fallen asleep in Him."⁸

The Focus Of This Hope

It has been said that Christians live on their prospects. How true! Our *hope* in Christ is indeed a present reality, but is always a matter of long range vision. Peter defines our *hope* as the unfading inheritance that is kept in heaven for us until the "coming of the salvation that is ready to be revealed in the last time."⁹ To Titus Paul urged a waiting for "*the blessed hope*—the glorious appearing

on our great God and Savior, Jesus Christ."¹⁰

Hope that is seen is no hope at all! Who hopes for what he already has? But if we *hope* for what we do not yet have, we wait for it patiently."¹¹

Such Hope Saves

"In this *hope* we were saved," Romans 8:24 declares. Haven't we known the truth of this when we were going through a trying time? How this solid, certain, gospel *hope* shielded us from despair? "Since we have such a *hope*, we are very bold!"¹² Indeed, this *hope of salvation* is our helmet, shielding us from attacks on heart and mind.¹³ Truly, this is a good *hope* we have through grace.¹⁴

May the *God of hope* fill us with all joy and peace as we trust in Him, so that we may OVERFLOW WITH HOPE by the power of the Holy Spirit!⁴

1. I Timothy 1:1
2. Colossians 1:27
3. Acts 28:20
4. Romans 15:13
5. Ephesians 2:12-13
6. I Peter 1:3
7. I Peter 3:15

8. I Thessalonians 4:13-14
9. I Peter 1:4-5
10. Titus 2:13
11. Romans 8:24-25
12. II Corinthians 3:12
13. I Thessalonians 5:8
14. II Thessalonians 2:16

—Rollin A. Reim

ANCHOR CROSS

When the top part of an anchor has a cross-arm on it, it is called an anchor cross. The early persecuted Christians used this symbol since they were able to see in such an anchor the Christian hope, while non-Christians saw only an anchor. The idea doubtless came from Hebrews 6:18-19: "We who have fled to take hold of the hope offered to us may be greatly encouraged. We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus, who went before us, has entered on our behalf."

THE PROBLEM OF PAIN

(Part II)

The Purpose of Pain (Continued) . . .

"He knows the way that I take: When He has tested me, I shall come forth as gold" (Job 23:10).

God purifies His children through suffering. He destroys all our vain hopes and foolish aspirations. He keeps us from setting our hearts on things that will not endure and cannot help us. When all is well with us and we feel fine, we easily begin to imagine that we live by bread alone. Then God must visit us with afflictions that cannot be alleviated by any of the abundance of things that we possess.

"You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful" (James 5:11).

In our sufferings God gives us opportunities to glorify Him. By accepting our sufferings without bitterness or complaint, we give a powerful testimony of the grace of God working in us. Our neighbors see in us that God gives His children strength in adversity and peace in the midst of great suffering.

The story is told of a devout Christian man with two unbelieving sons. The man prayed that God would grant him a peaceful death as a testimony of the blessedness of a Christian death. In-

stead, God let the man suffer an agonizing death. Seeing their father's steadfast faith even in the face of such suffering, the sons were deeply moved: they repented and turned to the Lord.

"Is anyone among you suffering? Let him pray" (James 5:13).

Those suffering severe chronic pain should be encouraged to pray. Pain can be a lonely kind of suffering because those around the sufferer usually cannot share his pain or appreciate its intensity. But, though no man on earth can truly sympathize with us, we have a sympathetic high priest at the right hand of God.

By Christ's many acts of healing during His ministry we know of His pity on those suffering physical pain. He also knows the pain His disciples suffer. He knows, not only because He knows all things, but because He Himself has experienced more agony than we can ever know or comprehend. Jesus willingly bore our sins and suffered our agony so that we might be freed from pain forever.

In their prayers, sufferers should be encouraged to come before God not only for themselves and their own needs, but to remember the needs of others as well. Those suffering great pain, especially those who are termi-

"By Christ's many acts of healing during His ministry we know of His pity on those suffering physical pain. He also knows the pain His disciples suffer."

nally ill, are often incapacitated and therefore may feel that they are useless and only a burden to others. But the inability to carry on normal activities gives them time to pray, and through prayer to work mightily in the Lord's kingdom.

"Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory" (2 Cor. 4:16-17).

Finally, in ministering to those suffering pain, especially the pain of terminal illness, we can hold before them the promise of freedom from pain. Our Savior has cleansed us of all our sins. He has made us heirs of eternal life.

In our Savior we have assurance of

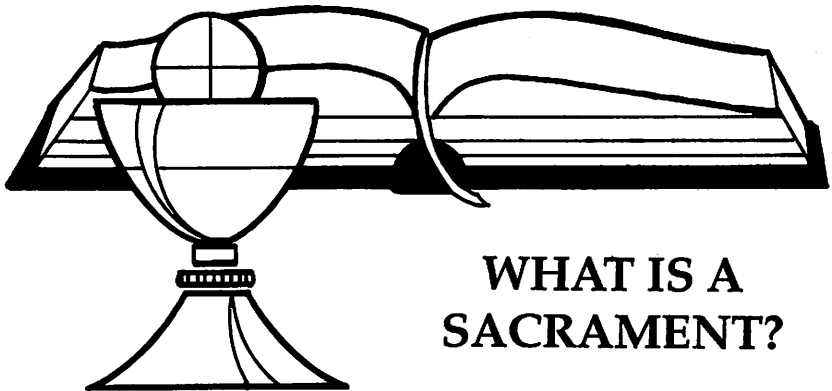
deliverance from this veil of tears. In Him we have the promise of a life in which "there shall be no more death, nor sorrow, nor crying; and there shall be *no more pain*, for the former things are passed away" (Rev. 21:4). Christ has redeemed us, soul and body, and has given us the promise that "(He) shall change our vile body that it may be fashioned like unto His glorious body" (Phil. 3:21).

In attempting to minister to those suffering great pain, we will feel quite powerless in that we cannot actually relieve the physical pain of the sufferer. We should not let this stop us from bringing them help from the Word of God. Let the Scriptures speak: let God speak. Our words have no power and are of little or no help, but the Word of God has power to lift up, to console, to strengthen.

—John Klatt



First In A Series . . .



WHAT IS A SACRAMENT?

A

sacrament is a ceremony in which God gives us a gift. His gift is the most precious and costly of all gifts, the

forgiveness of sins.

Our sins deserve God's anger, but instead of anger He offers us His favor. His gift is without cost to us because

our Savior has paid the cost with His own precious blood.

Involves The Senses

God gives this gift, not only in the sacraments but in His Word. John 3:16 offers everyone the same gift of forgiveness offered in the sacraments. But in the sacraments God gives us the gift together with something we can see and touch.

In baptism God connects His gift with water so that the baptized person not only hears the Word of God, but sees and feels the water and perhaps even hears it as it is poured on him.

In the Lord's Supper the communicant not only hears the Word of God, but also sees, feels, and tastes the bread

A sacrament is a ceremony in which God gives us a gift . . . Christ has given you the sacrament because He wants you to be sure that His great gifts are yours.

and wine as he eats and drinks. Our Lord knows how dependent we are on our senses. Because He loves us, He gives us the Gospel together with the things we can sense.

And More!

We do not receive the gift of forgiveness of sins by mere washing or eating and drinking. It is a spiritual gift, one that we can have only by believing. Whoever believes in Jesus has forgiveness of sins and eternal life. Whoever does not believe rejects the gift God offers whether it be in the Word or in the sacraments.

Instituted By God

Since only God can offer and give forgiveness of sins, only God can institute a sacrament. No ceremony devised by man can be considered a sacrament.

The Roman Catholic Church recognizes seven sacraments: Baptism, Holy Communion, Ordination, Absolution, Confirmation, Holy Matrimony, and Extreme Unction (anointing of the sick). Of these all but two fail to meet the requirements. Confirmation and ordination are nowhere commanded in Scripture: they are customs of the church. Holy Matrimony is an institution established by God and one He promises to bless, but nowhere does God promise forgiveness of sins in connection with marriage. Absolution gives forgiveness but is connected with no earthly element.

A Personal Gift

We should regard the true sacraments as great treasures, for in them God not only gives us priceless gifts, but gives them to us individually and personally. The Gospel in the Word is general: "God so loved the *world* . . . *whoever* believes in Him . . ." When you hear it, you may be sure it includes you.

But in your baptism the water was poured on your head alone and your name alone was spoken.

In the Lord's Supper you personally received Christ's body and blood as you eat the bread and drink the wine.

Christ has given you the sacraments because He wants you to be sure that His great gifts are yours.

—John Klatt



Tracing The Acts Of The Apostles—

"YOU SHALL BE MY WITNESSES" (ACTS 1:8)

His Work Continued . . .

They saw "tongues as of fire!" Their hearts were aflame!
Their preaching was fearless in the Savior's Name!
The Spirit came on them to teach and prepare,
To bring strength to weakness and boldness in prayer!
Though warned not to preach Him, they told what they knew!
They suffered as martyrs. The Word of God grew!

As we begin this series on the book of the Bible known as the "Acts of the Apostles," we thought it well to offer this brief summary of the activity recorded in its pages. The apostles are not specifically mentioned in our summary because they are *not* the main subject of the book of Acts.

In the opening verse Luke makes a point of declaring that what he had recorded in his gospel was "all that Jesus *began* to do and to teach." His doing and His teaching continue beyond that which is recorded in the four gospels, beyond the cross and the grave, beyond His ascension, to the *ACT*ivity of the

apostles He Himself chose, to whom He gave commandments and to whom He appeared after His resurrection. (Luke surely testifies here that they are wrong who claim that Jesus' teachings are limited to the pages of the four gospels.)

Acts is the public record of the fact that by "Spirit-power" the living Word of Christ's gospel "grew and multiplied"—"mightily" (Acts 12:24, 19:20). It is this record of the power of the gospel which has been so precious to Christians throughout the New Testament age.

Our Christ has "gone up" and the apostles are no longer with us. But the

"power" which was ever and always in the living Word revealed by Christ (John 6:63) and His apostles (I Cor. 2), continues to work life and salvation in the world of sinners. This is so as Christ's people "baptize and teach" the nations, He working with them "to the end of the age!" (Matt. 28:18-20)

Righting Wrongs

BUT HOW WRONG CAN ONE BE AND STILL BE RIGHT? This is a question one might be led to ask as he looks into the first chapter of Acts. What were the apostles thinking as they met together with the Lord on the Mt. of Olives? They asked: "Lord, will you at this time restore the kingdom of Israel?" (1:6) We recall that only forty days before, the risen Lord had asked the Emmaus disciples (who had not recognized Him) why they were "so sad." In response they spoke of the crucifixion of Jesus, adding "*but we were hoping* that it was He who was going to redeem Israel" (Lk. 24:21).

It surely seems that the disciples and the apostles as well did not yet fully understand the spiritual nature of Christ's kingdom. Was it about earthly positions of honor and glory they were thinking, as they now inquired concerning the "time" of Israel's restoration? After all, the Lord had promised them "thrones" (Lk. 22:30), hadn't He?

The apostles were so wrong! It was "not" for them "to know times or seasons (events)." These "the Father has put in His own authority," Jesus answers (1:7). "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem, and in all Judea and Samaria, and to the end of the

earth" (1:8).

They were wrong who were still looking for a comfortable reign in Jerusalem! Theirs would be a ministry powered by the Spirit which would take them to the "end of the earth." They were wrong to think only of the glory and safety of their own people! Christ had died to ransom the whole world, and into the whole world He would send them.

Yes, the apostles were often so wrong. They had been wrong in their sins when the Holy Spirit first called them to faith in Christ as their Savior and made them "right" with God. And still they were sinners, weak in faith and understanding.

But they had been with Jesus since the ministry of the Baptizer, and they had been witnesses of Christ's resurrection (cf. the qualifications of an apostle—1:21-22). It must be clear that however "wrong," they were "right" because Jesus had chosen and sent them, promising to further instruct and strengthen them by the outpouring of His Spirit. Jesus said: "You shall be My witnesses."

Let Us Be Going!

Jesus says the same thing to *all* Christians through the ages (Mt. 28:20). For, although there never have been nor ever shall be Christians who are not wrong, neither shall there ever be a Christian who is not right as he is moved by the Spirit to tell of the Hope of sinners in the doing, dying, and rising again of Jesus, the Christ!

No scripture speaks of a certain measure of knowledge which the *Christian* must have before he can be a witness of Jesus. (By far the greater

number of witnesses mentioned in Acts were *not* apostles!) The only qualification of the witness for Christ, met by every true Christian, is that Spirit-worked humility of faith which rejoices in divine grace.

Lord, 'tis not that I did choose Thee;
That, I know, could never be;
For this heart would still refuse Thee
Had Thy grace not chosen me.

Thou hast from the sin that stained
me

Washed and cleansed and set me free
And unto this end ordained me,
That I ever live to Thee. (TLH 37:1)

"You shall be my witnesses." Our Savior said that. First to His apostles. Then also to all who would believe on Him through their Word "to the end of the age" (Jn. 17:18-20, Mt. 28:20).

As Jesus is the reason for the "Acts of the Apostles," so He shall continue His saving work in the "acts" of all His people who bear His living gospel in their hearts and declare it in their lives.

Let us be going!

—Vance Fossum



ONE IS YOUR MASTER—CHRIST

(Part I)

Within the Lutheran Church, that is, the church that truly reflects the spirit of the Reformation, there is a continual concern for doctrine.

This manifests itself in two ways. Lutheran preachers want the people under their care to know, understand, and confess Bible teaching. Lutheran preachers want the people whom they serve to be able to do more than all the proper formulas. They want people to progress beyond head knowledge concerning things of faith.

For indeed, intellectual knowledge of matters of faith without heart knowledge is hardly more knowledge than that which Satan himself possesses (cf. Jms. 2:19). Yes, Satan knows Christian doctrine well! He can quote Scripture very well, but always for his own purpose (Matt. 4:1-11).

God's people are God's people be-
12

cause they believe with the heart what their mind has assimilated. This is the work of the Spirit. Faith is a matter of the heart, not simply of the head. Thus in a Lutheran Church truly reflective of the Reformation, stress is laid on knowing, understanding, and confessing Bible teaching. The Bible with its clear message from God about His Son and our salvation through the Lord Jesus is a living Word as it is assimilated through faith.

HOLDING THAT WHICH WE HAVE: The Lutheran Church which truly reflects the Reformation is a church which will not knowingly, for any reason, compromise the teachings (doctrines) of the Bible. And when it is

apparent that a compromise has occurred, or when a demonstrable false doctrine has arisen, it will address the matter on the basis of Scripture, even to the point of separating from the false teacher and the false church (cf. Romans 16:17-18).

TWO DANGERS: One danger against which we must guard is the temptation of not seeing when false doctrine is present. This can occur for various reasons. Some of these are: 1) ignorance of Scripture teaching; 2) indifference to Scripture and/or the error; 3) unwillingness to confront the error; 4) fear of the consequences.

Another danger is a temptation to see error where there is none. Or to imagine that there is error when in fact there may be a lack of personal understanding of Scripture, or lack of understanding of what has been taught.

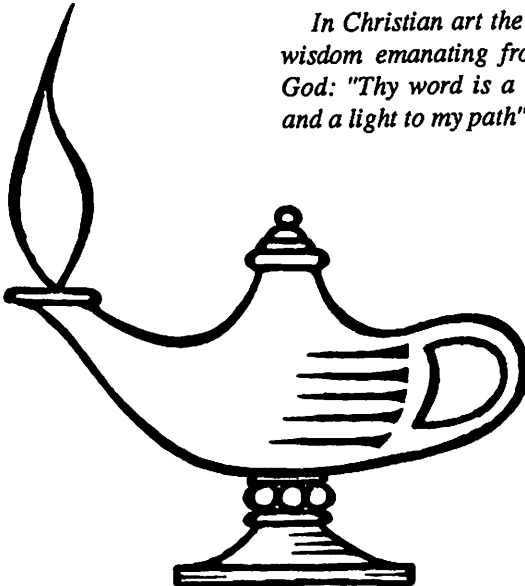
THE STANDARD: All teaching within the church is to be based on Scripture. And everything that is taught is to be judged *from Scripture*. In other words, the charge of error in teaching is not to be made on the basis of personal whim or fancy, or because one *thinks* there is error.

One will want to study Scripture and compare what is taught and practiced to Scripture before making the charge of false doctrine. One will want to ascertain carefully if he may have misunderstood before he makes a charge of false teaching.

Unfortunately, experience has shown that at times truly concerned people have made charges which were hastily made, inadvisedly made, and even mistakenly made.

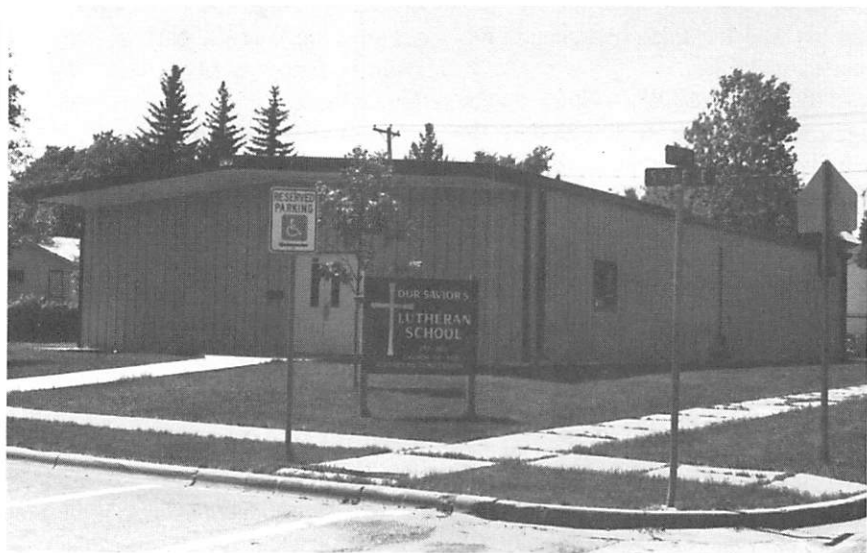
(To be continued)

—Daniel Fleischer



In Christian art the lamp stands for wisdom emanating from the Word of God: "Thy word is a lamp to my feet and a light to my path" (Ps. 119:105).

GIVING CHRIST THE PRE-EMINENCE



On November 1, 1987 Our Savior's of Jamestown, North Dakota celebrated a notable milestone: the 40th anniversary of their Christian Day School.

The occasion was observed with a service of thanksgiving appropriately combined with an observance of the Reformation. Using Colossians 1:13-18 as his text, Prof. Paul D. Nolting of Immanuel Lutheran College, Eau Claire, WI reminded the congregation that the goal of Christian education is to "give Christ the pre-eminence," that is, to give Him first place in all we say and do in our lives.

The importance of the school in the life of Our Savior's congregation was evident in the program after the service. Former students expressed gratitude for the blessings of a Christ-centered education—blessings which have now

come to two generations through Our Savior's Lutheran School.

Praise God for His grace in leading little children to know their Savior!

—John Klatt



" the beginning of wisdom."



Victory, peace, guidance, and joy! These are the themes for our Easter month of April this year. Victory! Jesus has risen from the dead, destroyed the power of the devil, and fulfilled the Scriptures. Peace! Our risen Savior has taken away our sins, and so there is peace with God through our Lord Jesus Christ.

Guidance! The risen Jesus in our Good Shepherd, leading us, blessing us, preserving us even to eternal bliss and glory.

Joy! The sorrow of our sin is changed into the joy of forgiveness. The sorrow of our suffering is changed into the joy of the promise of eternal life.

Date	Reading	Theme	Hymn
1	Psalm 22:1-18	The Son of God was cursed on the cross in our place.	174
2	Psalm 22:19-31	There must be a victory after death, for He will have a posterity to serve Him.	176
3	Mark 16:1-8	"He is risen; He is not here."	190
4	Luke 24:13-35	"He opened the Scriptures to us."	194
5	Luke 24:36-48	"All things must be fulfilled."	195
6	Psalm 108	Man's help is vain, but God has defeated our enemies.	269
7	Psalm 60	After breaking us down, God restores us again.	198
8	Psalm 129	"He has cut in pieces the cords of the wicked."	209
9	Psalm 136	The Lord is good; He rescued us from our enemies.	211
10	John 20:19-31	The risen Jesus pronounces peace and forgiveness.	208
11	Psalm 51	The forgiven sinner teaches God's way of forgiveness to other sinners.	325
12	Psalm 32	God fully forgives the confessing sinner.	22
13	Psalm 6	God forgives us for His mercy's sake in Christ.	321
14	Psalm 5	We can come to God's house in the morning only because of His mercy in Christ.	541
15	Psalm 4	We can lie down in peace at night because of God's mercy in Christ.	558
16	Psalm 125	God's peace abides on all those who trust in Him.	474
17	John 10:11-16	"I am the Good Shepherd, and I know My sheep."	631
18	Psalm 23	My Shepherd leads me in His mercy through life and death.	431
19	Psalm 12	My Shepherd preserves me from this wicked generation.	260
20	Psalm 46	Our Shepherd rules the world for the benefit of His Church.	651
21	Psalm 28	Our Shepherd saves His people and blesses His inheritance.	534
22	Psalm 56	My Shepherd by His Word removes my fear of man.	535
23	Psalm 87	Our Shepherd loves His sheep and will preserve each one.	469
24	John 16:16-23	"Your sorrow will be turned into joy."	187
25	Psalm 30	"You have turned for me my mourning into dancing."	188



Installations

Having been authorized by President Daniel Fleischer, I installed Mrs. Carla Pelzl as kindergarten teacher in Messiah Lutheran School of Eau Claire, Wisconsin on January 10, 1988.

—D. Lau

As authorized by President Daniel Fleischer, I installed John Reim as a professor on the faculty of Immanuel Lutheran College in connection with a special worship service on January 10, 1988.

—M. Sydow, Chairman
ILC Board of Regents

Request for Colloquy

Robert Snell, until recently a Christian Day School teacher in the Wisconsin Evangelical Lutheran Synod (WELS), has for reasons of conscience resigned from WELS and has applied for colloquy in anticipation of entering the teaching ministry of the Church of the Lutheran Confession. Any comments concerning this application should be directed to the President by April 3.

—Daniel Fleischer, President

From The Office Of The President

The Coordinating Council of the Church of the Lutheran Confession will meet in Eau Claire April 6-7. The first session will be at 8:30 a.m. on the 6th.

The Call Committee on Graduates will meet Tuesday evening, April 5, at 7:30 p.m. in Reim Hall at Immanuel Lutheran College. Congregations desiring to call a pastor or teacher through this Committee should have all materials in the hands of the President by April 3.

—Daniel Fleischer

26	Psalm 13	Having sorrow in my heart, I yet rejoice in God's salvation.	192:1-4
27	Psalm 35	"My soul shall be joyful in the Lord."	192:5-8
28	Psalm 37:1-20	"The meek shall inherit the earth."	520:1-4
29	Psalm 37:21-40	"The Lord does not forsake His saints."	520:5-8
30	Psalm 73	"I am continually with You; You hold me by my right hand."	520:9-12

—D. Lau