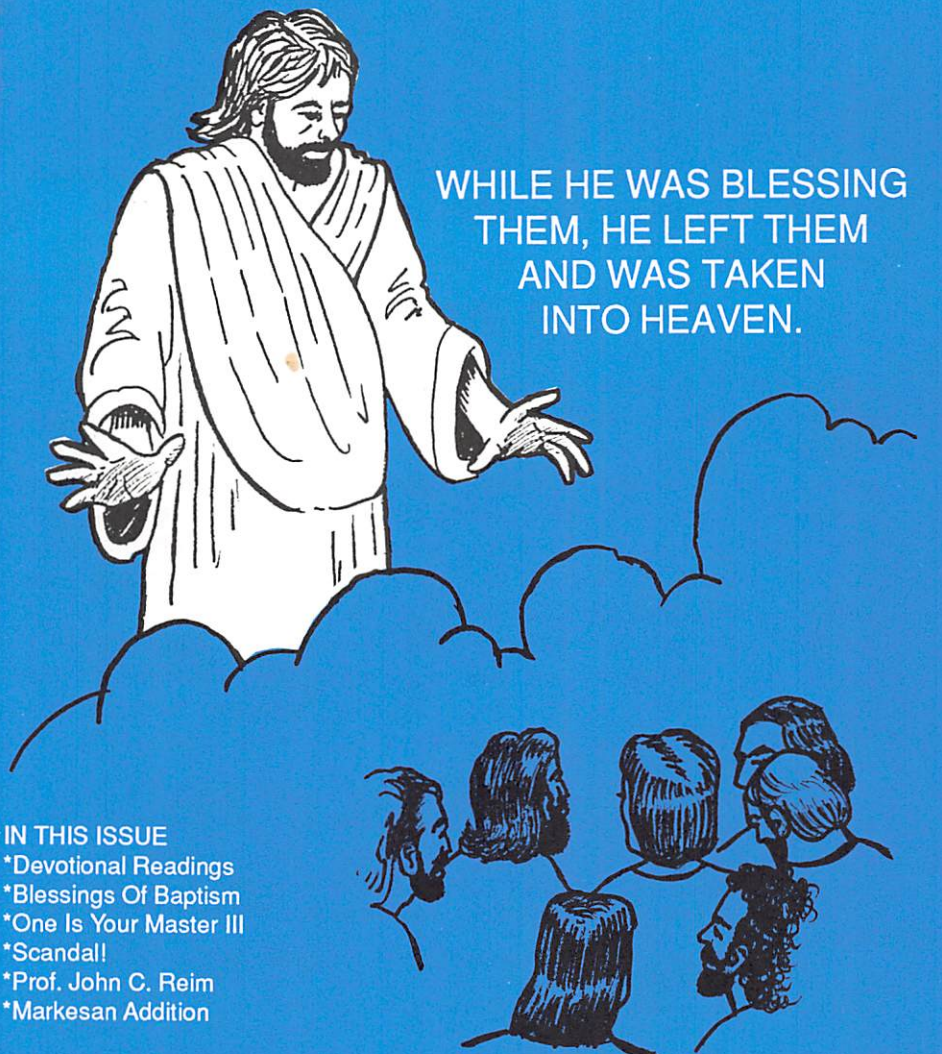


May 1988  
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# lutheran spokesman



WHILE HE WAS BLESSING  
THEM, HE LEFT THEM  
AND WAS TAKEN  
INTO HEAVEN.

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CHURCH OF THE LUTHERAN CONFESSION



"After he said this, he was taken up before their very eyes . . ." (Acts 1:9)

## UP, UP, AND AWAY

They lost Him—again. And there they stand, alone, somehow forlorn, shivering in the warmth of that day, struggling to understand, trying to make sense of what their eyes just saw.

But how? It seems rather easy to speak of "Ascension" once the experience has been turned into sober theological language, has been analyzed and explained and expertly cast into doctrine.

Sure: Jesus returns to the right hand

side of the Father. We recite so each and every Sunday. What begins at Annunciation has reached its end with Ascension. It still is very strange (let's admit it), but we can handle it. But *there* and *then* the disciples have not even words to properly describe what they witnessed. How could they? Nobody ever saw what they have seen: it is an entirely new experience.

A very moving one, actually: Jesus speaking to them, Jesus lifting His

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pierced hands in blessing—and then suddenly fading out and away, still close and yet already gone, His voice still reaching them as He disappears in a haze . . . then silence, a cloud, nothing. The Great Drama is over: what now?

### A Chain of Events

The disciples likely are much too exhausted to manage to think ahead. Remember, for them this is just the last strange event in a whole chain of events, one more awesome than the other: the weird mixture of triumph and tragedy in Jerusalem; the gruesome day of His death; the mind-boggling morning of His resurrection. Jesus walks through closed doors, and yet He has a body to touch and feel. Jesus turns into a stranger with whom you could walk and talk for hours without recognizing His true identity. What shock—and what shame!

And now this: the final farewell, and then just a great emptiness. Men and women walking back to the city as though in a trance: tired, numbed, emptied in soul and mind, and above all—terribly alone. Jesus is gone. Definitely.

You and I never saw Him the way they saw Him. You and I never heard Him speak the way they heard Him speak. You and I never touched Him the way they touched Him. You and I never shared the heat of sun-glowing days with Him, nor the dust of endless roads, nor the hospitality of strangers' houses, nor the hatred of frenzied mobs.

The great intimacy of their lives together with Jesus we never experienced, and therefore it is so diffi-

cult for us to understand how it must have felt literally to be left behind, standing there, staring skywards with bleary eyes, straining to catch one last word. Strangers tell them, brutally: Don't stand there staring: He's gone!

### Loss is Gain

And yet: their great loss is our gain, if I so may say. Their Jesus after all was the Jesus of Bethlehem, of Nazareth, of Jerusalem, bound to a certain time and certain places. A Jesus, if you so will, limited to *there and then*. A Jesus we could remember the way we remember any other great person out of history: an honored name, glorious deeds to recall, wise words to quote—and yet very, very remote. Just shadows out of the past. At best graves to go to, to stand there in bewildered awe and silence, as king oneself: What did you go out to see, really?

Not so Jesus. We do not have to travel to Jerusalem to get close to Him. His voice is not past but present. There is no tomb to go and seek out. He is not history, past, memory. Ascension means that He shakes off the last vestiges of worldly life and human existence: He is free again!

Now He is what God is: always present, anywhere. The Jesus of the disciples therefore is *our* Jesus, at home in our churches and homes. With Him the river Jordan flows mightily in our baptismal fonts. We need neither ancient pictures nor faded photos: He comes to us, live, in bread and wine, as then, warm, smiling: Do not be afraid—it is I.

He left the disciples to come close to us, you and me.

This is Ascension, *here and now*.

—Carl Heinrich A. Schmutzler

## T.G.F.F.

"Thank God It's Friday" is an expression which I've heard more than once, and which you have probably heard more than once. As a matter of fact, it's *so* common that it's sometimes presented in the abbreviated form: T.G.I.F.

And why is Friday something for which people feel such fondness? Because it marks the finish of the work week, a rest from certain labor. But that expression, as it stands now, applies only to a temporary rest from bodily labor, and can only be used on one day of the week.

So let's make an alteration which will provide us with a better expression; one which will speak of an *eternal* rest (rather than a temporary rest) from *spiritual* labor (rather than from only bodily labor) and one that can be used *every* day of the week rather than only on Fridays.

Such an alteration can be based on these words from the Gospel of John: "So when Jesus had received the sour wine, He said, 'It is finished!' And bowing His head, He gave up His spirit . . . it was the Preparation Day" (Jn. 19:30-31). With these words Scripture provides the basis for saying T.G.F. F.: Thank God *For* Friday.

### The Preparation Day

In saying "Thank God For Friday" reference is made, of course, to a specific Friday—the one mentioned in our text. John states that it was "the Preparation Day." That means that it was Friday, since the thing for which

preparations were made was the Sabbath (Saturday).

And the reason for singling out *this* Friday from all others is found in the following facts. For one thing, it was the Friday of Passover week—the most important celebration in Old Testament times.

But there were many Fridays of Passover weeks in the Old Testament. What made *this* Friday different from all the other Passover Fridays? The fact that, during all the preceding Passover celebrations, only regular lambs, the common farm animals, were slaughtered in symbolic atonement for sin. But the Friday of our text, in the Friday of *that* week, the *uncommon* Lamb, the Lamb of God, the Lord Jesus was slaughtered in actual atonement for sin.

### The Divine Design

Yes, it was paternally decreed, and Jesus agrees that He would suffer and die for every one of us. It was the divine design to have Jesus take on the work of our redemption, of our atonement, of the appeasing of God's wrath. Jesus was speaking about that work when He spoke one word in Greek which is three words in English: "It is finished!"—Words spoken to our great benefit and good fortune.

Imagine the pressure if Jesus had not atoned for our sins. In that case the person who is concerned about his sinfulness could view the time of earthly life as nothing more than the fleeting opportunity to perform good works that

might somehow make points with God. Every minute would feel the pressure of having to somehow make up for the sin committed the minute before!

And when would one sleep? Who could afford giving up hours of activity when we have so many sins, all needing atonement? The compulsion would be felt to use any means that might be available to try to impress God, in somewhat the same way that Moslem youths in Iran will volunteer for suicide missions, figuring that they will so impress God by their patriotism that they will be instantly whisked to heaven.

The thought of righteousness by works is a terrible one to be under—and is such a delusion! If Jesus had not finished the work of redemption we would find on Judgment Day a fierce and furious God, even if we would spend our lives in the pursuit of supposed good works. For we are told that "all our righteousnesses are like filthy rags." Our sin-stained actions can't buy us back from sin. Our sin-stained blood can't atone for iniquity. But the doing and dying of God's holy Son could! And the doing and dying of God's holy Son did!

### **Paid in Full**

Our eternities hung on the events of one Friday. When Jesus said "It is finished!" that was the shout of triumph, of *rest*, for us. By those words Jesus certified that absolutely nothing else is needed for the atonement of sin. The price demanded by God for our deliverance was paid in full.

The book of Hebrews explains that "by one offering He has perfected forever those who are being sanctified" (Heb. 10:4). That once was enough, for

that once had the stuff, the content, the holy blood required to secure our redemption. And since the blood of Jesus cleanses us from all sin, the Friday on which His blood was spilled was the Friday on which complete rest for the soul was secured.

Now that that special Friday, that Good Friday, has come, our souls have the opportunity to be at ease in the matter of salvation. The work of salvation is an accomplished fact. That is why Jesus says: "Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls."

Because of the work that was finished on that Friday a weekend is available for the soul—so to speak. And one which is of greater duration than just two days! That passage from Hebrews tells us that "He has perfected *forever* those who are being sanctified."

Our heavenly Father will never say: "Well, time's up for the effectiveness of Christ's sacrifice; no more rest for your soul." Rather He says things to the effect of: "Be at peace; be at rest; let not your heart be troubled, for My Son has completed the work of salvation to the finest detail."

With what, then, is the Christian spirit to be occupied, if not with the foolish attempt to earn its own salvation through works? With the activity of praise and thanksgiving! Yes, *thank* God for Friday; that is, for the events of Good Friday. Thank the Lord, for He is good! And how often is such thanksgiving appropriate? Not only on the sixth day of the week but on every day of the week. Our Lord makes His per-

fect rest available on every day of the week.

And so, in light of this text, what's a suitable expression for today? T.G.I.F.? Thank God It's Friday? Sure, it's good to thank God for whatever bodily rest might accompany our weekend.

But on a much higher plane would be T.G.F.F. Thank God *For* Friday, the events of Good Friday—the day on which redemption was done, and eternal rest for souls was won!

—John Reim



*Third In A Series . . .*

## THE BLESSINGS OF BAPTISM

**T**he sacrament of Holy Baptism is subject to much abuse and neglect. Parents neglect it when they wait months or even years before having their children baptized. They misuse it when they have their children baptized, but then fail to teach them the Gospel as they grow up. Many people despise their own baptism by departing from the Christian faith.

In each of these cases baptism is treated as if it were of little or no value. Those who misuse or neglect it have a lack of understanding of baptism, and especially a lack of appreciation for its blessings. The blessings of baptism are so great, so priceless, that all the wealth of the world could not buy them. It is difficult to understand how anyone who knew what treasures God offers in baptism could so easily throw them away.

### Forgiveness of Sins

The first of these treasures is the forgiveness of sins. In baptism God gives us the full and unconditional remission of all our sins.

Jesus teaches us how great a blessing this is in the parable of the unmerci-

ful servant (cf. Matthew chapter 18). There He pictures our sins as a debt so large that it cannot be repaid, not even in a lifetime. The servant's situation seems hopeless, but his master, moved with compassion, cancels the debt. This is what God does for us in baptism.

How do we know this? The Word of God promises this gift in connection with baptism: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38); and, again: "Arise, and be baptized, and wash away they sins" (Acts 22:16).

### Deliverance from Death and the Devil

Because we have the forgiveness of sins in baptism, we also have deliver-



ance from death. The Bible tells us that we have been baptized into the death of Christ (Rom. 6:3). Baptism connects us with the Savior and His death by which He atoned for all our sins. With our sins taken away, death can have no power over us, no more power than it had over Christ when He rose from the dead.

Because we have forgiveness of sins in baptism, we also have deliverance from the devil. The devil has power over sinners. He can tempt them, seduce them, lead them around, because they belong to him. But Christ has liberated us from the devil's power by taking away our sins. In baptism we have been connected with the living Christ and have the power to live and do as God wants, not as Satan wants.

### Eternal Salvation

Because we have forgiveness of sins in baptism, we also have eternal salvation. Our sin separated us from God, and would have caused us to be cast out from the presence of God forever—in other words, to suffer hell. But Christ has saved us from that terrible end. Now we are God's own children and heirs who will live with Him in righteousness and blessedness forever.

These blessings are so great that we would not dare to believe them ours if the Word of God did not assure us that they are ours through the sacrament of Holy Baptism.

Since we have such great blessings through baptism, our own baptism should be very precious to us. It should be to us not just something that happened in the past, but something we treasure and make use of every day. The blessings of baptism are ours only by faith. Those who cease to believe in

Christ despise their baptism and forfeit the blessings of baptism.

### A Strong Defense

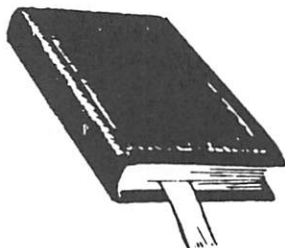
Baptism is a strong defense against temptation. When we think of our baptism, we remember that we belong to Christ, not to Satan. We remember that we have been freed from the power of Satan; that the Holy Spirit lives in us; and that therefore we have the strength to lead a godly life.

Our baptism is also a mighty assurance of God's love. When we suffer trials, when we doubt God's love for us, we can look back to our baptism and be certain that we are still God's children. He made a covenant with us in baptism, a covenant He will never break.

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*Clarification:* The article "What Is A Sacrament?" (March issue) contained a sentence which could have been worded more clearly: ". . . nowhere does God promise forgiveness of sins in connection with marriage." We certainly did not intend to say that God has not promised to forgive sins committed in connection with marriage. The blood of Christ cleanses us from all sin. What we meant was that God does not offer forgiveness in connection with the rite or ceremony of marriage; it is not a sacrament.

—John Klatt



# ONE IS YOUR MASTER—CHRIST

## (Part III)

The apostle Paul was a staunch teacher of truth, a man sensitive to his freedom in Christ, and in the exercise of it. A Christian exercising Christian love, and following the example of Paul, will not deprive another Christian of His Christian freedom, on the one hand, or on the other, will not use his Christian freedom without regard for the weak, lest they be offended. (We need at a later date to speak of "offense.")

**TO THE GLORY OF GOD:** God the Father, in Christ Jesus, gives to the Christian marvelous freedom in form. In the New Testament there is no prescription as to what to eat or not to eat. He does not prescribe any particular form of liturgy. God says nothing of how the preacher is to be clothed. He does not command how much we are to give for the work of the kingdom, nor how it is to be used, as such.

Understand, again, that we are not here speaking of doctrines taught in Scripture. And when a doctrine is at stake, we may well have to give up a freedom for the cause of testifying to the Truth and rejecting error. But it is not contrary to the faith, nor to Scripture, nor to sound Lutheran teaching to appreciate and practice our freedom in Christ—so long as such practice glorifies our gracious God, is not used to justify sin or to abuse the consciences of the weak.

Luther said, "The Christian Church has power to fix customs and forms of fasting, celebrating, eating, drinking, garb, and vigils."

We can set our form of church government, the time of our services, and the day of our services as we choose, remembering always, most assuredly, the exercise of love for one another. Such love will not impose its purely external decisions on another congregation in the larger fellowship of likeminded congregations. And in the internal life of a congregation, the will of the majority is the determining factor in all things except in such matters where the Word of God speaks.

Dr. Franz Pieper, speaking to prospective pastors, said: "You intend to become Evangelical Lutheran preachers. I charge you therefore to adhere to the principles of our dear Church also in this matter—under no conditions to allow liberty where Scripture commands and, on the other hand, never to command anything where Scripture is silent. Only so you will become faithful servants of God and of the Lutheran Church . . . *'One is your master, even Christ; and all ye are brethren (Matthew 23:8).'*' This excludes in the Christian Church any subordination. All are coordinated, and only one gives commands—CHRIST IN HIS WORD."

**CONCLUSION:** The subject matter is vast and hardly covered in its entirety in this presentation. The challenge is to all of us, however, to know and understand our faith so that we are secure enough in what we believe not to be troubled when the individual Christian, or the congregation of believers, exercise the glorious liberty that is in Christ. It is not the exercise of liberty in and of



itself which is the downfall of the Church today, but a DEPARTURE from the WORD OF GOD which takes liberty with the Word of God by either subtracting from it or adding to it.

"Whether it is in the field of domestic life or in congregational life, we can never compel a brother or a congregation to act in harmony with our own view simply because we feel a wave of displeasure or inward revulsion against something the brother or the congregation has done. We may freely express

our dissent, even our displeasure; we may argue and plead; we may cite authorities and examples; but if we cannot quote the AUTHORITY of Scripture or cite the example of our Lord and His apostles, we have no right to make demands." (Graebner, p. 50).

(All quotes in this three-part writing are found in the book of Theodore Graebner, *The Borderland of Right and Wrong*, 1945, p. 69ff. except where noted.)

—Daniel Fleischer

## **EIGHTEENTH CONVENTION OF THE CLC**

**June 20-24**

**Immanuel Lutheran College**

**Beginning at 1:00 p.m.**

**Theme: STEWARDS OF HIS GRACE—I Peter 4:10**

**Essayists: David Sweet—Our Particular Grace  
Robert Reim—Our Particular Resources  
Ross Roehl—Our Particular Opportunities**

**Convention Servants:**

**Chaplain—Arvid Gullerud  
Memorial Service—George Barthels  
Communion Service Speaker—Mark Bernthal  
Communion Service Liturgist—Mark Gullerud  
Convention Log Editor—John Reim**

—Paul F. Nolting, Secretary

## **CONVENTION THEME VERSE**

"As each one has received the gift, minister it to one another, as good stewards of the manifold grace of God" (I Peter 4:10—NKJV).

# SCANDAL!

As each year passes we sinful humans give new, more shocking meaning to this word. Where do we begin listing all the scandals which have occurred during our lifetimes!

## Outside the Church

There was the "Tea Pot Dome" scandal which rocked the administration of President Harding back in the 1920's. Of course, there have been the Hollywood "scandals"—actors and actresses having extra-marital affairs, becoming addicted to drugs and alcohol, or committing suicide. Hollywood scandals are so commonplace that we have almost come to expect them and virtually ignore them when they do happen.

The Watergate scandal is still embedded in the memories of most people over thirty. It decimated the presidency of Richard Nixon. Not only this, it brought many other people down into disgrace.

After our country was well on the way to recovery from Watergate, yet another political scandal was unveiled. This time it was the Iran-Contra, Arms-for-Hostage fiasco of the Reagan administration. North, Poindexter, Casey, Meese, and others became household names as a result.

## Inside the Church

As Christians we would like to think that while scandals may be common among the people of this world who do not have saving knowledge of God, they do not happen among those of us who profess faith in Christ; and especially not among those who are leaders in the churches.

If this is our thinking, we are allowing the wool to be pulled over our eyes. We are also allowing ourselves to become susceptible to profound disappointment and disillusionment. The church we see here on earth will never be free from scandal and strife, and we had better recognize this fact!

The church on earth is comprised of "sinner-saints," who on the one hand have been forgiven through the blood of Christ, but who still have their unconverted flesh to contend with. Paul's words in Romans chapter 7 clearly reveal the character of every child of God on earth: "I know that nothing good lives in me, that is, in my sinful nature."

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**Do not be surprised by scandal! It is all around us, inside and outside of the church. It reveals our fallen, broken nature, and our daily need for forgiveness.**

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For I have the desire to do what is good but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing" (Rom. 7:17-19).

This is why David, the "man after God's own heart," was capable of committing the sins of adultery and murder. This is why Peter was capable of denying Jesus Christ three times with an oath, while earlier he had confessed: "You are the Christ, the Son of the living God" (Mt. 16). Even those who have a clear understanding of the person of Christ and are able to rightly

divide Law and Gospel can and sometimes do commit the most deplorable of sins. None of us is immune from sinning like David or Peter or like one of the televangelists whose transgressions have recently been revealed to the public.

### The Splendor of Grace

The only thing that protects us from stumbling into the same trap as some of our fallen comrades is the grace of God. By grace (unmerited favor) we are rescued from sin and eternal death. By grace we were given the Holy Spirit who created in us a love for God and a desire to please Him.

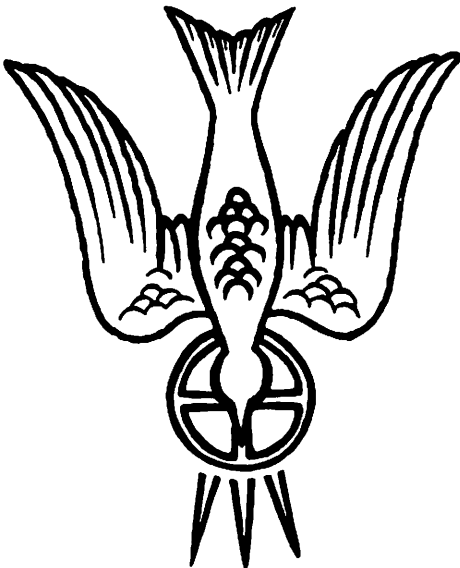
The Spirit also gives us a hatred of sin and the power to shun it. When we realize that it is not our own strength or inherent goodness which causes us to refrain from practicing evil, we are

humbled, and we find it easier to have compassion on those fellow Christians who have sinned. We are also moved to accept them with open arms when we hear their words of repentance and see their expressions of sorrow.

When the splendor of grace has impressed us we shun the thought of withholding words of forgiveness and making the sinner wallow in misery. We follow our Lord's lead and remove the memory of our brother's transgression from our minds "as far as the east is from the west" (Ps. 103:12).

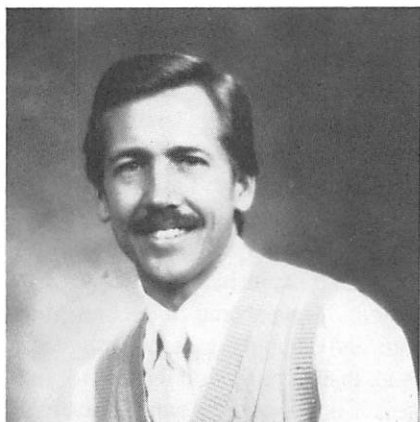
Do not be surprised by scandal! It is all around us, inside and outside of the church. It reveals our fallen broken nature, and our daily need for forgiveness. And, thanks be to God there is forgiveness. God forgives; we are forgiven; we forgive because of another scandal—Christ crucified! (1 Corinthians 1:23)

—Kurt Luebkeman



*The descending dove is the symbol for the Holy Spirit. The three-rayed nimbus around the head indicates Deity. In Matthew 3:16 we read that after Jesus' baptism, as he came up out of the water, he saw "The Spirit of God descending like a dove, and lighting upon him." So this appearance of the Holy Spirit was testimony of God's approval of His Son. This symbol is one of the earliest and most significant used anywhere in Christian art.*

## A NEED—A SOLUTION



**Prof. John C. Reim**

A need was satisfied as our God answered our prayers for Immanuel Lutheran College. The retirement of Professor Dommer left a vacancy on the faculty, and the Spirit moved Pastor John C. Reim of Winter Haven, Florida to accept the Call to the position of teacher at Immanuel. Professor Reim will teach mainly in the areas of language and music.

The service of installation was held Sunday evening, January 10, and was well attended by parents, students, and other friends of Immanuel. Student Paul Krause was the organist, President G. Radtke, the liturgist, and Professor R. Dommer, the speaker. Pastor M. Sydow, chairman of the Board of Regents, administered the installation. Immanuel's Tour Choir, under the direction of Dean Carstensen, sent prayers

and praises to God in the singing of "Send, O Lord, Thy Holy Spirit."

Professor Dommer's message, based on I Cor. 4:2, gave encouragement to remain "faithful" to a calling which at times may seem rather thankless.

Born June 14, 1958, John grew up in New Ulm, Minnesota, the son of Pastor and Mrs. Rollin Reim. John moved with his parents to Redwood City, California where he completed elementary and high school. His pretheological and Seminary training were completed at Immanuel Lutheran College and Seminary. After graduation from the Seminary in 1983, he served as Pastor of Immanuel Lutheran Church in Winter Haven, Florida.

Professor Reim has received additional musical training at Cañada College, Stanford University, University of Wisconsin-Eau Claire, and at Cal State-Hayward, California.

This semester John is teaching a partial load while attending the University at Eau Claire on a full-time basis. He is also involved with the students as director of the Spring musical.

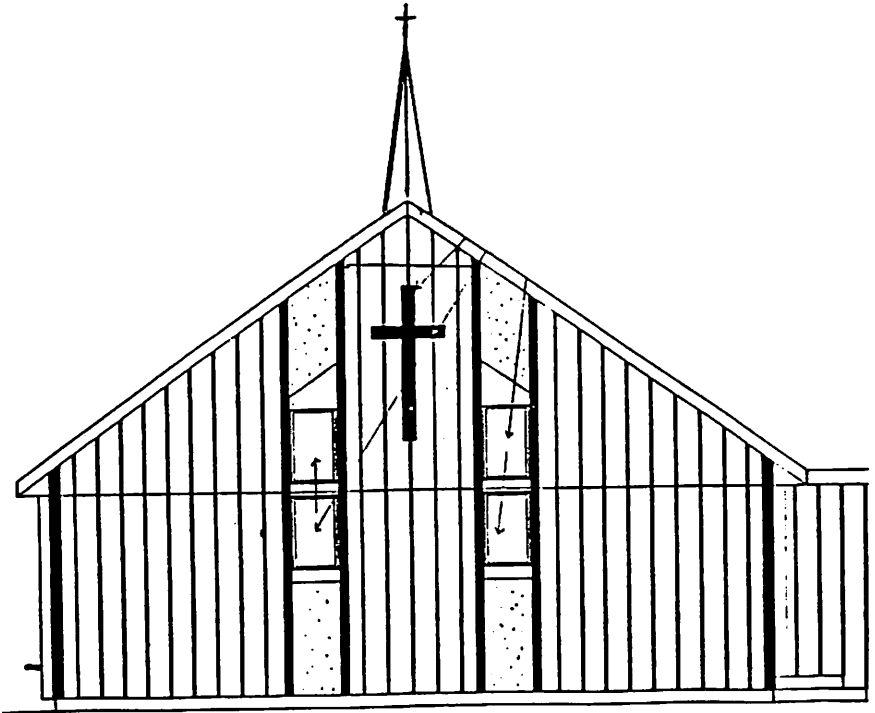
Send prayers and praises to our God for He has again been gracious to His people and provided Professor John Reim to your faculty at Immanuel Lutheran college, Eau Claire.

*—Prof. Ronald Roehl*

## MEF PROJECT

With the help of an MEF loan, it will be our privilege to build a church in Middleton Wisconsin this summer. We plan to use volunteer labor for as much of the construction work as possible. This will make the best use of the loan we are receiving from you, the CLC. Some CLC members in other congregations have indicated to us that they would like to come over and help. We are, therefore, preparing for a special volunteer day on Saturday, June 11th. God willing, we will be roofing, siding, and so forth on that day. Meals will be provided. If anyone wishes to stay overnight some housing may be arranged and camping facilities are available. An approximate knowledge of how many people are coming will help us to be prepared. If you would like to help at another time, volunteer labor will be welcome throughout the summer.

Grateful for all your help in Christ Jesus,  
The Members of Peace Thru Christ, Middleton  
3232 Westpoint Rd., Middleton, Wisconsin 53562





**Pastor Michael Sydow, Principal Dan Barthels**

## A THANKSGIVING SPECIAL

Fifty-three students at this time and more expected in the near future. Partitions moved to divide a large room and at least lose sight of the other classes. The noise was still there.

Faith congregation of Markesan, Wisconsin had these problems for which to be thankful. The solution was

cause for even more thanks.

As part of their Thanksgiving worship last fall the members of Faith dedicated a 40' by 37' addition to the west end of the existing classrooms. The addition houses one larger classroom for kindergarten and the first two grades. A smaller room will be used as a library and a smaller classroom.

Pastor Michael Sydow read the rite of dedication in connection with the Thanksgiving service. A four-part sermon from the Word called attention to Luther's words from the explanation to the first article: "thank . . . praise . . . serve . . . and obey Him."

Teachers Dan Barthels, Lila Schmidt, and Marie Olmanson are enjoying the extra room and the quiet of separated classes.

—Ronald Roehl



**Marie Olmanson and Class**

## DAILY DEVOTIONS FOR JUNE 1988

In this month's devotions we conclude our study of the book of Psalms, that precious prayer book that God has given to His people to fit every situation and every mood.

The Gospel Lesson for Trinity Sunday (May 29) showed our Lord Jesus pointing to the crucified Son of Man as the source of eternal life. Yes, through Christ alone the wondrous spiritual blessings portrayed in the Psalms become ours.

But how do people learn about Jesus and the life He brings? God's Word is the sufficient magnet that draws sinners to Christ. Jesus Himself said: "They have Moses and the prophets; let them hear them" (Gospel Lesson for June 5).

The physical descendants of Abraham were the ones first invited to Jesus' feast of salvation (Gospel Lesson for June 12). How good God was to these people who had so often proved themselves to be unfaithful! But when they refused to come, the Lord found others to take their place.

For the Lord is eager to seek all lost sinners, even from among the Gentiles (Gospel Lesson for June 19). He brings them into His flock by the sweet accents of His Gospel Word.

For the Lord God is merciful (Gospel Lesson for June 26). If He is our Father and we are His children, we shall be merciful as He is merciful.

Date Reading	Theme	Hymn
1 Psalm 3	The blessing is salvation for all God's people.	45
2 Psalm 17	The blessing is seeing the face of God.	40
3 Psalm 20	The blessing comes to us through God's Anointed One.	294
4 Psalm 21	The blessing is eternal separation from all evil.	36
5 Luke 16:19-31	The way to Abraham's bosom is "Moses and the prophets."	297
6 Psalm 50	There is no help for those who hate instruction from God's Word.	16
7 Psalm 119:65-80	We learn of God's tender mercies in His Word.	353
8 Psalm 9	Those who forget God forget the needy also.	442
9 Psalm 119:113-128	"You reject all those who stray from Your statutes."	284
10 Psalm 119: 129-144	God lives light and understanding through His Word.	5
11 Psalm 119:1-8	Blessed are those who hear God's Word and keep it!	48
12 Luke 14:16-24	Those first invited were lost; others were brought in to fill God's house.	278
13 Psalm 105	What blessings God gave to Abraham and his seed!	54
14 Psalm 106:1-23	The people responded to God's blessings with sin and rebellion.	581
15 Psalm 106:24-48	Even in His wrath God remembered His covenant of mercy.	583
16 Psalm 114	God rules over rock, sea, and hill for the good of His people.	39
17 Psalm 134	The Lord who created heaven and earth chose Zion for His sanctuary.	28
18 Psalm 119:49-64	The wicked forsake God's Word, that gives life to others.	279
19 Luke 15:1-10	The Lord delights in seeking lost sinners.	32
20 Psalm 14	The whole world is full of lost sinners.	296
21 Psalm 127	The children God gives us are sinners God wants to save.	625
22 Psalm 131	God's ways are too profound for us; just cling to His Word.	291
23 Psalm 119:81-88	God is the reviver of lost sinners.	280
24 Psalm 119:145-160	God revives lost sinners by means of His Word.	281
25 Psalm 119:169-176	The Lord seeks His straying lost sheep.	18
26 Luke 6: 36-42	Children of God should be merciful like their Father.	653
27 Psalm 101	Children of God seek to imitate their Father in all things.	439
28 Psalm 15	Children of God do not want to hurt their neighbors.	441
29 Psalm 94	God's mercy holds us up when the wicked afflict us.	33
30 Psalm 18	God shows Himself as merciful with the merciful.	429

—D. Lau

### Wisconsin Delegate Conference

**When:** Begins at 7:00 p.m. on Sunday, June 5th. That is Eastern Daylight Time. Closes at 3:00 p.m. on Monday, June 6th.

**Where:** Calvary Lutheran Church of Marquette, MI

**Agenda:**

Romans 16:17-18 and 2 Thesalonians 3:14-15—A Review.  
Study of the 1988 CLC Prospectus.

**Announce:**

Please announce to the host pastor. For their supper preparations please indicate your tentative time of arrival.

**Wanted:** Delegates

—John Ude, Secretary

K. Stanek  
1033 Monroe St.  
Jackson, MS 39202

### Summer Services in Eau Claire

In the summer of 1988 Messiah Lutheran congregation will be conducting *two Sunday services*, one at 8:00 a.m. and the other at 9:30 a.m. This schedule will begin on May 29.

—D. Lau, Pastor

### Roughrider Youth Camp

Roughrider Youth Camp will be held in Jamestown, North Dakota from June 27-July 3, 1988. The camp is for grades 5 through 12. For further particulars and registration forms contact your pastor or Pastor Peter Reim, 424 5th Avenue S.E., Jamestown, ND 58401.

### CLC Book House

All matters relating to the CLC Book House should now be addressed to Mr. Harvey Callies, Manager, at the same address. The phone number has changed, however. It is now (715) 834-1983. The Book House hours are from 1:00 p.m. to 4:00 p.m. Monday through Friday.

### CLC Business

All mail for Mr. Lowell Moen regarding CLC business should now be sent c/o Immanuel Lutheran College rather than his home address. All checks (contributions, insurance, or retirement) should be made payable to the Church of the Lutheran Confession, and not to him personally. All items may be grouped into the same check as long as it is broken down on the remittance advise. His daytime phone number remains as (715) 834-9972.

### West Central Delegate Conference

**Dates:** May 24-26, 1988; beginning at 1:00 p.m. (CT) on Tuesday through 12 noon on Thursday.

**Place:** Redeemer Evangelical Lutheran Church, Bowdle, SD

**Agenda:**

Men's Role in the Church (Home and Congregation)—Mr. Jack Mayhew

Catechism of Differences

a. The CLC and other Lutheran Churches—Pastor M. Eichstadt

b. The CLC and Reformed Churches—Mr. Larry Dassow

Satanic Influence on Children from Television—Pastor D. Reim

A Devotional Study of Isaiah 42:1-13 (Christian Ministry)—Pastor Peter Reim

A Devotional Study of I Thesalonians 1:2-10 (Congregational Response)—Mr. Lowell Kolb

Discussion on the CLC Prospectus

**Conference Speaker:** Pastor P. Naumann  
**Conference Chaplain:** Pastor W. Mielke

—David Fuerstenau, Secretary