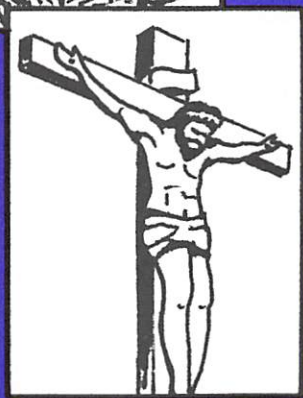


lutheran spokesman

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JESUS WAS BORN



TO SUFFER
AND DIE ...

FOR OUR SALVATION

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CHURCH OF THE LUTHERAN CONFESSION

“Greetings, Rabbi!”

Who spoke these enthusiastic words? No, it wasn't the welcome of just another would-be follower of Jesus for his revered teacher.

It was an informant for the enemy. And he came from the closest group gathered around Jesus as He faced death. The words, of course, came from the lips of Judas, one of the Twelve.

What's the word for it? Oh yes—“guile.” “Cunning—deceit—duplicity—treachery” says Webster.

But then came the answer from Him who would shortly pay for just such deceit because, as Scripture records: “(Christ) committed no sin, nor was guile found in His mouth” (I Pet. 2:22).

As important as it was for all of the disciples of Jesus again in the season just past “to keep Christ in Christmas,” just so important is it “to keep guile out of Lent.”

Getting Personal

Where's the guile—the deceit? It can be hidden away in numbers.

The CLC has an officer who yearly

gathers numbers, and he is called the Statistician. Your pastor can give you a copy of last year's “stats.” And hidden away under an item called “Church Attendance, Average *all* services” are your congregation's attendance stats, including those from Lenten services.

Why is it that we can find no church's Lenten attendance stats higher than the same figures for Sunday's? Obvious, right? Fewer people attend Lenten services. What's the reason? Better, what's yours?

Is it perhaps because there is still a lot of “Rabbi greeting” going on that is far from genuine and free from guile? Let's get personal.

“Oh, was it Ash Wednesday already last week? It came so soon this year that I missed it.” (Note that there are half-truths in all of this.) “Services reach beyond the children's bedtime, and with them to distract me, I might as well stay home.” “Once a week is enough.” “It's raining.” “The roads are treacherous.” “That evening is my _____ * night (*you fill in the blank: bowling—card—

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union meeting—aerobics—television—sports—work late—class work etc.). What is so different about saying, rather, with the full intent of the original Judas deceit: "Greetings, Rabbi!"?

The Solution

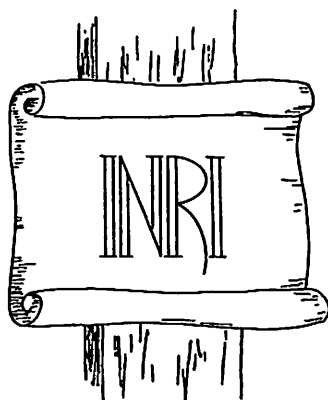
Another Lenten season has come, and there is a wonderful solution to all of the above.

The only One who truly has earned and deserves the title "Rabbi" was the One who willingly met His guileful deceiver and called him "friend." "Friend, why have you come?" (Mt. 26:50)

Jesus knew why Judas had come just as surely as God knew where Adam was before He asked him in Eden: "Where are you?" The reason for the question was and is to invite true repentance.

Our strength in this and any season of the church year is in Christ who came to pay for our guilt. His Word is "the power unto salvation." "Faith comes by hearing, and hearing by the word of God."

It's not too late. Your pastor has made very special preparations for Lent and midweek services. He has done his best to put the "golden apples" of God's Word into the (lesser but



still) "silver frames" of a sermon carefully written just for you. (Prov. 25:11)

And through the Word of God you will hear how God has covered all your guile by sending His Son to pay for it all in full. Yes, Lent is the season for guilt, but it is first and foremost the season for repentance and faith.

It must be granted that there are guileless reasons which necessitate a Lutheran Christian's absence from Lenten services. But if at all possible may you be found among those 1989 Lenten stats which include all who come to the Savior's House this Lenten season.

Above all may you be among those who with repentant hearts offer the very same welcome and, completely without guile, say: "Greetings, Rabbi!"

—B. J. Naumann

≈

LENT

Pilgrims on Earth—(Second In A Series)

“By faith Enoch was translated so that he did not see death, ‘and was not found because God had translated him’; for before his translation he had this testimony, that he pleased God” (Heb. 11:5)

ENOCH

The book of Hebrews is an encouragement not to drift away from what we have heard (2:1); to fix our thoughts on Jesus whom we confess (3:1); to hold fast to our courage and the hope of which we boast (3:6); and not to fall short of entering into God’s rest (4:1).

A Pilgrim and a Stranger

The child of God like the children of Israel in the wilderness is a pilgrim and a stranger passing through this life on the way to glory and God’s rest. The Christian life by its very nature is a life of faith. For faith is being sure of what we hope for and certain of what we do not see.

The Old Testament believers lived in faith. They waited for and hoped for the coming of the promised Messiah. In the New Testament the coming of Jesus is a reality. Yet New Testament believers also live in faith for we are waiting for what we have not yet received—the end of our salvation. We are encouraged by the examples of these Old Testament men and women of faith to throw off the things of this life which so easily entangle us and to run with perseverance the race God has marked out for us.

Three pilgrims of the pre-flood world (Abel, Enoch, Noah) are set before us by the Holy Spirit as a part of the cloud of witnesses from the Old Testament that surrounds us. These pil-

grims encourage us to a life of faith as pilgrims and strangers. Let us like Enoch enter into God’s rest.

In the Midst of Death . . .

Enoch’s name is found in that “dry” record of the genealogy of Adam found in Genesis 5. Genesis 5 is a testimony to the total and devastating effects of Adam’s rebellion. “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men because all have sinned” (Rom. 5:12).

The litany of Genesis 5—“and he died”—echoes the fact that even before the law was given on Mt. Sinai death reigned from the time of Adam to the time of Moses solely because of Adam’s transgression. Genesis 5 emphasizes the grim reality of death.

In the midst of death God has a message of life. In the middle of Genesis 5 we meet Enoch. There is something different about Enoch. “Enoch lived 365 years . . . and he was not.” Enoch “was not” because God took him. Hebrews 11 tells us that Enoch did not experience death. God took him away directly and physically to Himself. There are two examples from the Old Testament whom God directly “took” to be with Himself—Enoch and Elijah (2 Kings 2).

. . . A Message of Hope

For the people before the flood

Enoch was a message of hope of life that defeats even the power of the grave. In the midst of death, there was life as shown in Enoch. The Lord gave His people the assurance that there was life even in the midst of death. For God "took" Enoch and Elijah.

This is a beautiful picture of the Christian hope. God also takes us to be with Himself. Even though death interrupted God's plan of life, life is restored through Jesus Christ.

Enoch is God's proclamation of life for a people bound and hemmed in by death. Enoch is the pattern of the physical resurrection of the body. Enoch anticipates the victory of I Corinthians 15 over the grave and death.

Like Enoch our perishable body must clothe itself with the imperishable and our mortal body must be clothed with immortality. When this happens in connection with the resurrection of the body, then shall come to pass the saying that is written: "Death is swallowed up by victory." We shall join Enoch and Elijah in the day of the resurrection and God will "take" us to be with Jesus forever.

To the people who lived before the

flood in the shadow of Adam's sin, Enoch was a beacon of hope. Enoch did not die; God took him. We will die, but death will be unable to hold us.

He Pleased God

Enoch was taken because he pleased God. Like Abel this was not a result of his works or the good life he lived. Enoch lived "by faith." By faith Enoch pleased God. Faith produced the fruits which pleased God.

We have learned that without faith it is impossible to please God. Faith produces life as evidenced by Enoch whom God took to be with Himself.

Through this same faith we receive the assurance of pilgrims and strangers that there is life to come through Jesus and His resurrection victory. Because Jesus lives, we too will live. In faith we await God's gift of life. As we wait we have the assurance of the example of Enoch who by faith conquered death.

Jesus only can impart
Balm to heal the smitten heart;
Peace that flows from sin forgiv'n,
Joy that lifts the soul to heav'n;
Faith and hope to walk with God
In the way that Enoch trod. (TLH 342:3)

—John Schierenbeck



A Message from Nigeria—

NO ILLUSIONS OF GRANDEUR

The Right Honorable Reverend _____, His Eminence, the Bishop of _____, DD M Th . . .

There are those in this vain world who aspire to such titles and honors and acclaim of men. We in the CLC have not been caught up in this for our clergy. We look to the words: "If any one would be

first, he must be last of all and servant of all” (Mk. 9:35). “The Son of man came not to be served but to serve” (Mt. 20:28). “Through love be servants of one another” (Ga. 5:13).

The Pastor as Shepherd

We look to the concept of pastor. We call our ministers this in our congregations. A pastor is a shepherd. A shepherd is with his sheep. He serves them and sacrifices for them. We follow the example of THE Good Shepherd.

We have an example of a good shepherd in the Basques shepherds that still tend sheep on the slopes of the Rockies. As in days of old they travel in their sheep wagons. Once it was horsedrawn while now it is on the back of a pickup. They lead their flocks to wholesome pasturage and abundant water. Through dusty hot days and chilling nights they proceed with their sheep. They lead and guide and yet serve and sacrifice. In this they lead and guide better than ever. The sheep implicitly trust the familiar figure of their shepherd.



Missionary Koenig, wearing the chieftain's garb presented to him as a gift by the Nigerian Christians. In this fashion he gave his stateside talks this summer.

So in the church he who serves truly leads. He who would guide must sacrifice. As it was with our dear Lord on His knees before a basin with a towel in hand, so it should be with us. Our pastors serve and sacrifice leading the sheep of God to the wholesome pasturage of the Word and therein to the well of the abundant water of life.

Oh, may Thy pastors faithful be,
Not laboring for themselves, but Thee!
Give grace to feed with wholesome food
The sheep and lambs bought by Thy blood,
To tend Thy flock, and thus to prove
How dearly they the Shepherd love.

(TLH 493:2)

Servants of One Another

What is good for the goose is good for the gander. As with our pastors, so it should be with all of us. We through love are to be servants of one another. Just what exalted title do we deserve? Sinner! What honors should we be entitled to? Honors for dishonoring Him and obeying His Word? What acclaim should we receive? Condemnation!

“But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us” (2 Cor. 4:7). As you travel along the road in this part of Nigeria, you occasionally see a stand with some little clay pots for sale. They are a dingy brown. No way are these symmetrical. At times they are rather lopsided. These little clay pots do crack fairly easily.

This is how we are. We are dingy with sin. Our imperfections are spotted quickly. Our cracks widen due to our weaknesses. Be humble for we are

made of the same dry dust of this earth. No, dear Christian, don't think yourself to be big and important. You are a "little" clay pot.

To God the Glory

The surpassing power and transcendent glory belong to God. This is revealed to us in the treasure of His Word in which is encased the precious gem of the Gospel.

The transcendent glory is God's. It radiates from the pages of Scripture, as we read of the Savior slain for sinners and raised from death to glory. He has bridged for us the horrifying space between man and God. Believing in Him we shall transcend at His powerful command the gap from earth to heaven.

Power does not belong to the people. Surpassing power belongs to God. As we trust in the Gospel it is the power in our lives. It steeled the will of ancient Christians to face the brandished sword and the gory lion. It

today emboldens us to live in Christ and for Christ. Our enemies are still the same today as always, though their methods may vary at times. "Finally, be strong in the Lord and in the strength of His might" (Eph. 6:10).

"Servants of Christ"

In possession of this treasure, what shall we do? We are the earthen vessels, the clay pots to carry it to others. We are the common carriers of frail earthenware to bear it to the brethren and to all. In this is our greatest serving of one another. We serve with the Word.

"We" is all of us, regardless of age and gender, ability and gift, position and power, or the lack of it. There can be no situation in life in which we would not speak of Him who lived perfection for us and loved in death. As the Christian carpenter says: "My trade is carpentry, my profession is Christianity." So with each of us. That little bit of life we live in is to be the realm

Announcements:

**The Coordinating Council of the Church of the Lutheran Confession will meet at Immanuel Lutheran College in Eau Claire on March 29-30. The first session begins at 8:30. Individual boards will meet according to private scheduling.

**The call committee on graduates will meet at Immanuel Lutheran College on the evening of March 29, 1989 at a mutually agreed upon time. The purpose will be to consider calls which are in hand, for the purpose of extending calls to candidates for the pastoral and the teaching ministry.

Congregations desiring to call through the committee should have all pertinent information, including the call, in the hands of the president of the Church of the Lutheran Confession by March 28.

**Rev. Carl Heinrich A. Schmutzler is no longer in the fellowship of the Church of the Lutheran Confession. He is no longer eligible for call into the public ministry of the CLC.

**Pastor Paul Schaller has been appointed to the Board of Doctrine. He replaces Pastor David Lau who resigned because of the press of responsibilities which would not allow him to do justice to the important Board of Doctrine work.

—Daniel Fleischer, President

of our real work—to witness by word and action of Him.

So gird the towel about your waist and, bending down, forgive as you have been forgiven; if need be, rebuke; and then exhort that then you may comfort, encourage, and uplift in Christ; love not alone in word or speech, but also in deed and truth. Serve as you have been served.

Do you wish an honor that will gain

you acclaim in the end? Would you wish a title? Why not “servant of Christ”? As you through love serve one another, even to the least of the disciples, so you serve Him.

O Lord, let this Thy little flock,
Thy name alone confessing . . .
Help us to serve Thee evermore
With hearts both pure and lowly . . .
And for Thy Gospel let us dare
To sacrifice all treasure;
Teach us to bear Thy blessed cross,
To find in Thee all pleasure. (TLH 477)

—D. Koenig

Editor’s Note: By the time this issue is in your hands, Pastor N. Reim and Board Member Lee Krueger will have returned from a three-week mission trip to India, with a stop also in Nigeria to visit the Koenigs. With prayer to the Lord we await their first-hand report on the work God is doing through us in those lands.



Pastor Norbert & Mrs. Celeste Reim



CLC Board
of Missions:
Lee Krueger,
Don Ohlmann,
Pastor D.
Schierenbeck,
Pastor R. List.

Our "At Home" Missions—

HOLY TRUTH LUTHERAN CHURCH

Ketchikan, Alaska

Holy Truth congregation is the only CLC group located in the state of Alaska. To give an idea of the size of this state: if you superimpose Alaska over the lower 48 (at the same scale) you will discover that the southeastern tip of Alaska will be located on the Georgia coast, while the Aleutian Islands will extend to the California coast. The southeastern part is known as the "panhandle"—extending along the coastline of the Pacific Ocean, with Canada's British Columbia province on the east. The larger mass of the state would cover the entire Midwest as far south as Oklahoma and Texas.

Ketchikan is located on an island near the southern part of the panhandle, 90 miles from the nearest road system which is at Prince Rupert, British Columbia.

The history of the congregation goes back to 1968 when a CLC family from Montana moved to Ketchikan. They were served at first by Pastor M. J. Witt and later by Pastor B. J. Naumann. In 1978 the Mission Board chairman, Pastor Carl Thurow, together with Pastor Naumann, visited Ketchikan to explore the possibility of forming a mission station.

At the time there were eight communicants. This group called Pastor W. Schuetze to serve as missionary for two years. For reasons of health Pastor Schuetze was forced to resign after eight months at Ketchikan. The new

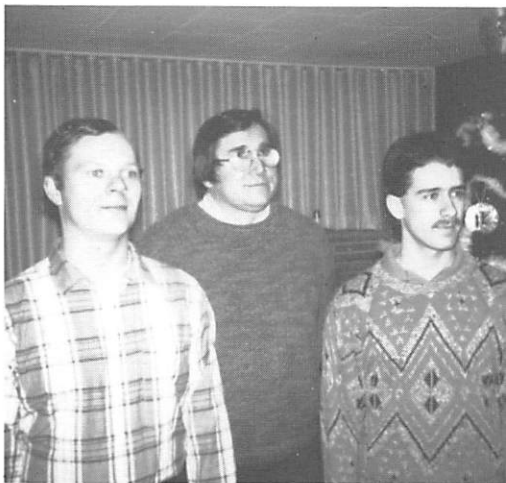


Parsonage Upper Level, Chapel Lower Level

mission then called Pastor P. F. Nolting (the CLC Missionary-at-Large) who arrived in Ketchikan in June 1979.

The congregation formally organized, adopted a constitution, and was received into membership of the CLC at the 1980 Convention. Since the Mission Board was preparing to send Pastor Nolting to another exploratory field, a Call was issued to pastor R. E. Schaller who was installed as the first permanent pastor in November 1980.

In 1985 Pastor Schaller was called to serve as Missionary-at-Large for the Church Council: Jay Schultz, Charlie Laub, Phil McConnell





Pastor Paul & Mrs. Kathy Larsen

CLC, moving away later that year. During the years 1980-85 the congregation purchased a house with suitable parking area and space for remodeling a chapel. This enabled them to move away from the temporary quarters they had been using in an apartment high-rise. Besides serving as a chapel, the house also provided for more adequate living quarters for the pastor.

The present pastor, Paul Larsen, was installed in May 1986 by Pastor Arvid Gullerud who had served in the vacancy.

At this time the congregation consists of 48 souls. Mission opportunities abound. Recently attempts have been made to reach out on neighboring islands to those who might desire to be

served by a Lutheran congregation.

Many different denominations are represented in this community of 12,500 persons. A large percent remains virtually unchurched. Members of Holy Truth are happy with the opportunity to share their fellowship with each other as confessional and conservative Christians, and some are meeting regularly to find ways to make a knowledgeable and inviting confession of their convictions to others. The congregation is appreciative of the support we receive from the CLC, hoping the day will come when we can be completely self-supporting and helping others as we have been helped.

Our one goal is to continue to preach Christ and Him crucified to ourselves and to those whom the Lord leads to us. We ask for the prayers of our CLC fellow believers as we seek to combat the inroads of doctrinal indifference which has invaded the messages of so many church bodies. We remember that the Lord has given us much to do with the preaching and teaching of His Word. We know also that He will give the increase as He sees fit. To Him be all the glory!

—Pastor Paul Larsen



Tracing the Acts of the Apostles (Acts chapter 8)—

CONFRONTATION

Our Savior has called us to full-time discipleship. He invites us to witness at every opportunity—no matter the threat to life and limb.

There had just been a funeral in Jerusalem as the fellow-confessors of

Stephen laid his mortal remains in the dust of the earth. Their brother had been so bold as to tell the High Council of the people about the world's Savior—Jesus Christ. Although charged with a crime himself, Stephen indicted his accusers because they and

their forefathers had not only killed God's prophets. They also killed the One about whom the prophets spoke.

Stephen offered the supreme witness. He was executed for His bold confession. In the Greek language the word for *witness* is martyr.

Confrontation meant persecution. Saul headed a list of head-hunters eager to imprison or execute Christians. Problems in Jerusalem meant blessings for people living in the surrounding area. As the believers were driven by their enemies from their national capital, they took with them the message of forgiveness of sins in Jesus Christ. "Therefore those who were scattered went everywhere preaching the word" (8:4).

Confrontation—Sorcery

There was a man named Simon, living in the cities of Samaria, who was widely known for his practice of the occult. He was involved with a type of magic which took advantage of little known natural laws to trick people into believing he had supernatural powers. He was a charlatan, preying on the weaknesses of people. The pagan magic of that day involved dealing with the dead, conjuring demons, charms, and a host of other satanic devices.

Enter Philip with the powerful Word. He came preaching "the things concerning the kingdom of God and the name of Jesus Christ . . ." (8:12). And Simon believed and was baptized.

Not long after, however, he became confused about the special gifts of the Spirit which the Lord gave to His Church. Simon was seeing all kinds of signs, wonders, and miracles performed by members of this new Chris-

tian community. And he wanted a part of the action. That would be right down his line. He could be a "Christian magician." He even offered to pay to receive these gifts. (Cf. Acts 8:18)

Again the powerful Word was needed to right a misconception and withstand a confrontation. "Repent therefore of your wickedness," the apostle Peter told him. (8:22)

Confrontation—Ignorance

Occasionally the problems people have are related to ignorance or misunderstanding. A eunuch of Ethiopia was in such a predicament. His association with Judaism had led him to Jerusalem. His curiosity resulted in the purchase of a section of the Bible which included the prophet Isaiah. And the section he was reading created questions for him. It was the prophecy about the suffering Servant who would be led as a sheep to slaughter, not opening His mouth in opposition and having His life taken from the earth. (Cf. Isaiah 53:7f)

Again Philip was the Lord's man on the spot. He "opened his mouth, and beginning at this Scripture, preached Jesus to him" (Acts 8:34). The proclamation led to the conversion of the eunuch, a beautiful confession that Jesus is the Son of God and a request that he have the personal assurance of God's forgiving grace in the sacrament of baptism.

Confrontation—Today

I have a concern. What happens when Christ's disciples face confrontations today? Do they clam up or speak up? Do they advance the cause of the kingdom or the secular causes of non-moral, anti-spiritual expedients? Have

we become so comfortable with our “down-here” existence that the issues of spiritual life and eternal salvation rate little notice or none at all?

There are confrontations aplenty. We have our Simon’s today, caught up in the world of astrology; the New Age rehash of karma, reincarnation, and deification; mystical and satanic arts, and any variety of spiritists who claim contact with the dead. There are the daily pressures of misplaced priorities in materialism. The devil has exalted the “joys of sin” in a fine art, even duping many people into thinking that sin is okay, or enjoyable, or acceptable. Witness the abortions, chemical abuse, disrespect of parents and authority, violence, crime, alternative life styles,

and disrupted roles for husbands, wives, and children.

Who’s going to stand up? Who’s going to be God’s “man in the gap”? (Ezekiel 22:30) Who’ll bring to people a word which they need to hear?

Friends, let’s not wait for the other folks to get on the stick. Let’s not be assuming that calling a pastor or teacher relieves anyone of the responsibility to preach the Word when the situation calls for it.

Confrontation there will be. For those in Christ each of those pressures is only an incident—an opportunity to put our discipleship into action as we wield the sword of the Spirit, which is the Word of God. We can’t lose! The outcome is not our responsibility.

—M. Sydow



Humanism and . . .

The Influence of Television—IV.

Another influence of Satan upon our children is the spread of humanistic ideas. This is perhaps the most dangerous influence because it is the most subtle as well as the most common of satanic influences. It can be seen on almost every show—from cartoons to the 10:00 news.

Humanistic ideas cover a wide variety of influences. Basically it is the promoting of man’s ideas and not God’s. To the humanist there is no God, therefore every person is to establish his own standard of right and wrong. This is the underlying thought in the problems we have already discussed with violence and sexual immorality. But it goes much farther. It touches on virtually every aspect of life.

Humanistic Propaganda

Humanism has permeated our

society. It is taught in our public schools. And TV has become a major means of propaganda for humanism. TV is a means of entertainment but it is also a media through which writers and producers and actors spread their ideas about life to all of society.

Children’s shows are no exception to this. Almost all of them try to teach some lesson or moral to children. So the writers and producers have taken upon themselves the role of moral educators to the children of our country. You can be sure they are not based on God’s Word. Some may be fine, but

others are contrary to God's Word. The only one who can prevent them from influencing children is the parents.

What are some of these humanistic influences? There are too many to mention, but we will try to deal with a few of the more common ones. First of all, humanism denies the existence of God. This is seen most generally in nature shows which speak about millions and billions of years—and other evolutionary ideas. We dare not underestimate this influence and assume that our children know better because they are taught about creation in Sunday School. Children often believe both, without realizing that they are contradicting each other.

We may be able to see this influence in another way. Most cartoons and some other children's shows have some elements of supernatural powers in them. To a certain extent this gives the impression that God is just a power that many things can possess—like the "Force" on *Star Wars*. This "Force" gives power to man and other created things—power that only God possesses.

Closely related to this is the idea that man has the ability and strength to do anything he wants to do. You have to dig down into the best resources within yourself. This idea constantly surrounding our children can lead them to turn to God less and less for their help and strength.

Work Righteousness

These ideas naturally lead to the next common humanistic idea that is seen in so many children's shows, including on cartoons and the Disney channel. That is, that everyone is basically good.

Even the Grinch had some good way down deep inside. We just have to try to bring it out. This is seen most at Christmas time. Virtually every Christmas special deals with the matter of the "basic goodness" of man. Christmas is supposedly the season that brings out this goodness in all of us. This was stated very blatantly in the Muppets Christmas special a couple of years ago.

This is just the opposite of what God says. God says by nature we are sinful and unclean. There is none who is good, no, not one. This undermines the very gospel of the Savior. It tries to change the way we look at ourselves and our need for salvation, as well as the way to salvation from sin.

Satan also comes to our children in many shows and tries to convince them that doing good will overcome evil. In the final analysis Satan is trying in a very subtle way to fill our children's minds with ideas of work righteousness.

This was very plain on the Smurf's Christmas special two years ago—the idea that "love" and doing good can fight off the forces of evil. Any of this type of influence is very dangerous. The more subtle it is the more dangerous, because it slowly undermines what we learn from the Bible. All of this promotes looking to ourselves and not to God. This is Satan's ultimate goal.

Selfishness

God's Word teaches us to be unselfish. As with everything God teaches, unselfishness is a key to real happiness. "It is more blessed to give than to receive" (Acts 20:35). But man insists

that it must be just the opposite. Man thinks the key to happiness is through selfishness.

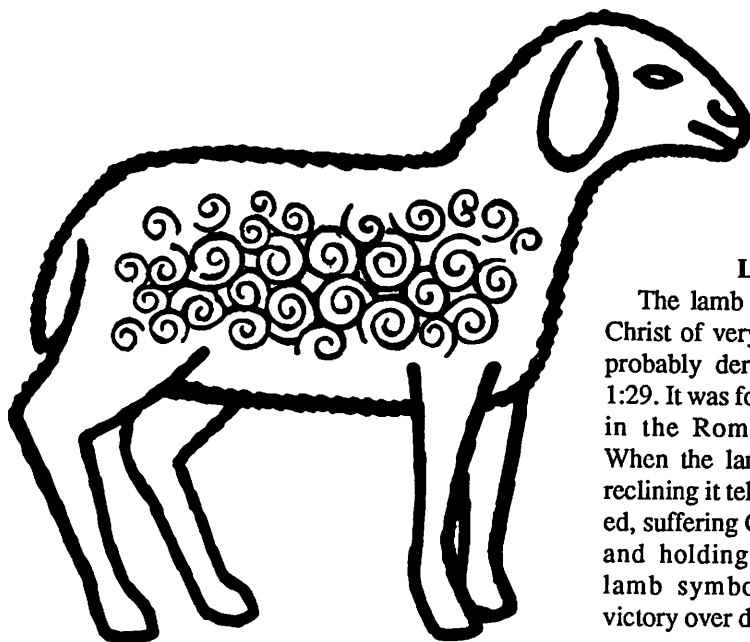
Satan is constantly giving us advice on TV to do something for yourself, to think of yourself first. If you don't feel fulfilled in life, then go and do something for yourself even if that means getting a divorce or hurting others. TV promotes such selfish thoughts. We naturally have a big struggle with selfishness anyway. We don't need to have it pushed on us and our children from TV too.

Satan also tries to undermine all of God's laws. There is no absolute right and wrong. He would teach us that whatever is right for you is right as long as you don't infringe on someone else's rights. One influence that is be-

coming more common is the idea of mercy killing. I haven't noticed this on children's shows yet, but it wouldn't surprise me. It is seen on TV already. For example: the famous movie "Of Mice and Men." At its end you find out that the entire movie is trying to lead the viewer to say that mercy killing is acceptable in some cases. After all, it seems to suggest, man is just another animal, like putting a dog or horse out of its misery.

Some people say these things don't affect them. However, the more we see these sins openly promoted, the more our Christian sensitivity is broken down, and such sins seem less serious in our minds. They make us lose sight of the destructive nature of sin and to think lightly of sin. (To be concluded)

—David Reim



Lamb

The lamb is a symbol for Christ of very ancient origin, probably derived from John 1:29. It was found many times in the Roman catacombs. When the lamb is shown as reclining it tells of the wounded, suffering Christ. Standing, and holding a banner, the lamb symbolizes Christ's victory over death.



Daily Devotions

for

March 1989

Date	Scripture	Theme	Hymn
1	Isaiah 40:26-31	They that wait on the Lord renew their strength	446:1-2
2	Isaiah 41:1-9	The Lord, not idols, is the Helper of His people	446:3-4
3	Isaiah 41:10-20	The Holy One of Israel is our Redeemer	446:5
4	Isaiah 41:21-29	All the works, and gods, of men are vanity	446:6
5	Isaiah 42:1-8	God's Servant—Jesus—is the light of the Gentiles	409:1
6	Isaiah 42:9-16	Sing new songs to the Lord for His salvation	409:2
7	Isaiah 42:17-25	God's Servant humbles Himself to redeem sinners	409:3
8	Isaiah 43:1-7	Fear not: I am with you; you are Mine!	409:4
9	Isaiah 43:8-13	We are witnesses to God's Servant, our Savior!	140:1-2
10	Isaiah 43:14-21	The Lord has created us—to praise Him.	140:3-4
11	Isaiah 43:22-28	God's Servant dies for our sins and blots them out	140:5-6
12	Isaiah 44:1-8	There is no god like our God.	247
13	Isaiah 44:9-20	"Thou shalt have no other gods before Me."	261:1-3
14	Isaiah 44:21-28	Return to the Lord for He has redeemed thee	437:1
15	Isaiah 45:1-13	Woe to Him that strives with His Maker!	437:2
16	Isaiah 45:14-25	Let all the earth look to the Lord to be saved.	437:3
17	Isaiah 46:1-13	Only the one true God can carry and deliver.	524:1-4
18	Isaiah 47:1-6	God's judgment upon Babylon and Chaldea	524:5-7
19	Isaiah 47:7-15	Beware: human wisdom and knowledge perverts.	522:1-3
20	Isaiah 48:1-11	God has chosen us—for His own sake!	522:4-7
21	Isaiah 48:12-22	There is no peace, says the Lord, to the wicked.	393:1-2
22	Isaiah 49:1-12	God is glorified in His Servant, Jesus.	393:3-4
23	Isaiah 49:13-26	The Lord has had mercy on his afflicted.	393:5-6
24	Isaiah 50:1-11	Jesus willingly endured shame and spitting for us	172:1-2
25	Isaiah 51:1-11	The redeemed of the Lord have everlasting joy.	172:3-4
26	Isaiah 51:12-16	I have covered thee in the shadow of My hand.	172:5-6
27	Isaiah 51:17-23	True comfort is not in man, but in God!	172:7-8
28	Isaiah 52:1-6	Sinners have been redeemed with the blood of Christ	172:9-10
29	Isaiah 52:7-12	All the ends of the earth have seen the salvation of our God.	196:1-2
30	Isaiah 52:13-15	God's Servant Jesus shall be exalted.	196:3-5
31	Isaiah 53	God's Servant prevails through suffering and death	192:1-2

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Wisconsin Pastoral Conference

Dates: January 31-February 1, 1989,
beginning at 8:30 a.m.

Place: Faith Lutheran Church, Coloma,
Michigan

Agenda:

New Testament Exegesis of 2 Cor. 1:23-
2:11—A. Schulz

Old Testament Exegesis of Is. 35:3-10—
M. Sydow

Book Review of "Understanding Cults and
New Religions" by Hexham and
Poewe—IJC Professor

The Meaning and Application of I Cor.
9:14 and Related Passages in our
Present Day Setting—P. Tiefel

Keeping Dignity in our Ministry—
E. Albrecht

A Study of the Spiritual Priesthood of All
Believers—T. Barthels

What Constitutes Public Offense?—J.
Johannes

Presentation of a Lenten Series—M. Gul-
lerud

Communion Service Speaker—J. Ude
(M. Bernthal, Alt.)

Chaplain—M. Bernthal (J. Sandeen, Alt.)
—Mark J. Gullerud, Secretary

Clarification:

On p. 6 of the January issue it was stated, regarding the "image of God," that that image "is now tarnished because of the fall." Lest the impression be left that there is a "residual part of the image" remaining, whereby the sinner can cooperate in his conversion, the effect of the fall is more accurately stated as follows: "that image is now *lost* because of sin."

Nominations:

The following have been nominated for the new professorship at Immanuel Lutheran College as announced in the December issue of the Lutheran Spokesman:

Donald Brandt
Pastor Paul Fleischer
Pastor Roland H. Gurgel Jr.
Pastor Elton Hallauer
Pastor John Klatt
Missionary David Koening
Teacher Gerhardt Mueller
Pastor Paul Naumann
Prof. Paul D. Nolting
Pastor Jonathan Schaller
Pastor Paul Schaller
Teacher Gene Schreyer
Pastor Arthur Schulz
Pastor Michael Sydow

All pastors, male teachers, and voting members of the congregations of the Church of the Lutheran Confession are encouraged to send their comments regarding these nominees to the undersigned no later than March 25, 1989.

Vance Fossum, Secretary
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