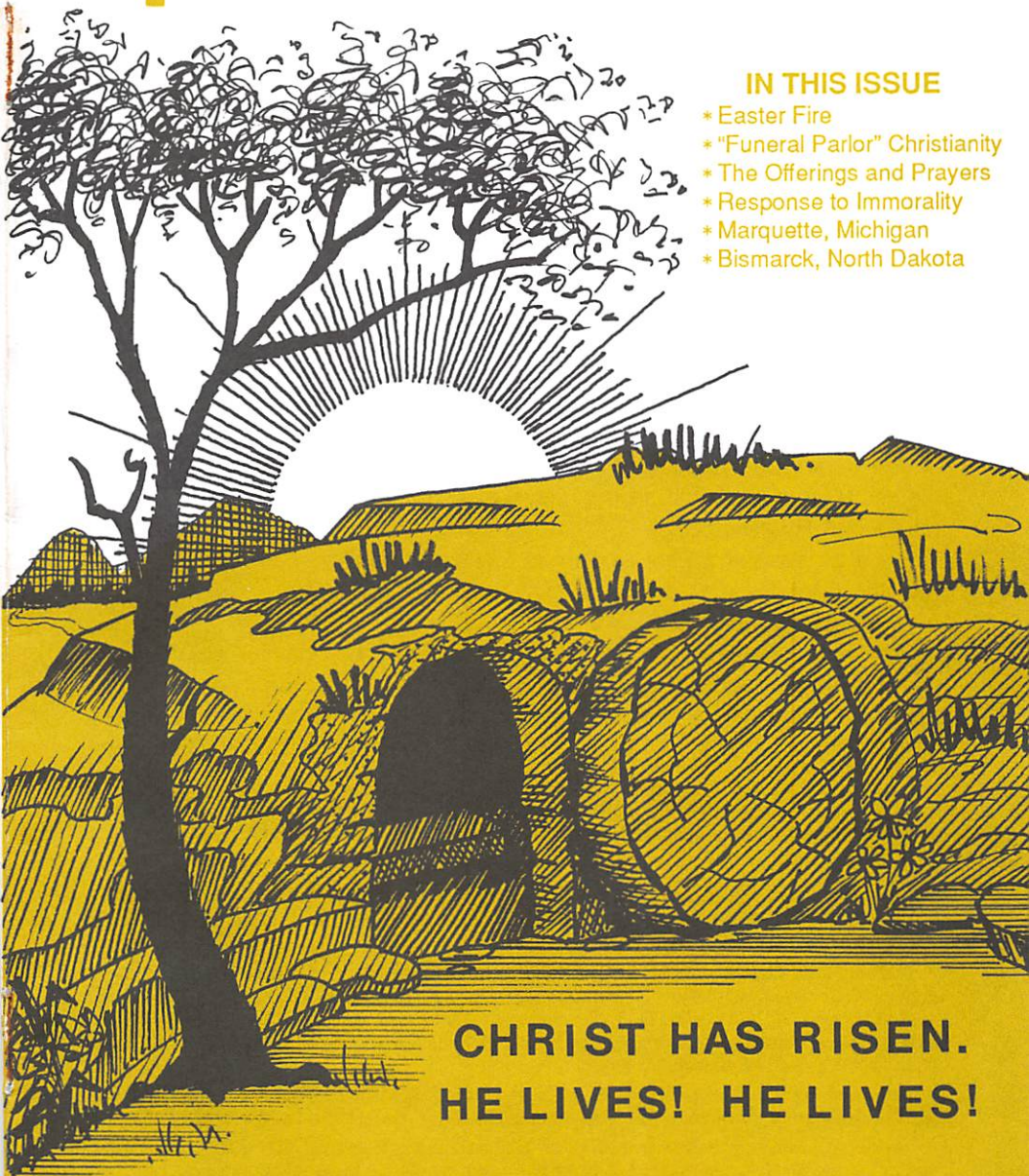


# lutheran spokesman

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**CHRIST HAS RISEN.  
HE LIVES! HE LIVES!**

**CHURCH OF THE LUTHERAN CONFESSION**

# EASTER FIRE

**W**hat was the one spark which finally lit the first disciples' faith? It is an important question as we have just spent another Lenten season reading and hearing about the awful state of the disciples' faith right down to the crucifixion, yes, even after Christ's resurrection.

We read about widely differing responses from people who saw Jesus perform miracles. Responses ranged from unbelief and harsh criticism to amazement and uncertain wondering about who this carpenter's son from Nazareth really was. Judas sold Him out. Peter, warming himself over enemy fires, folded under pressure just a few hours after he had vowed to defend Jesus to death. Indeed, "... they all forsook Him and fled."

And as we read we are anxious to get the disciples out of their Easter morning hiding places and down to the empty tomb. We at first may find it hard to believe that the disciples refused to believe the women's report of the stone rolled away, and the men

within clothed in white and announcing Jesus' return to life.

Mark records: "... but they did not believe." Even after the Emmaus disciples reported back to Jerusalem, adds Mark, "... but they did not believe them either." Luke records his and his fellow disciples' cold and depressing response to the women's report of a resurrection: "And their words seemed to them like idle tales, and they did not believe them."

Would we have done any better? Probably worse? We too are capable of having asked, even *after* the resurrection: "Lord, is it now that we are to take over from the Romans once again?" (Acts 2:6) Not much live fire there, to say nothing of even just a spark. Where was their Easter fire? Where is ours?

## Christ is Risen!

A certain Dr. Rimmer was conducting some "shuttle diplomacy" in the near East for our country. He found himself one day making small talk be-

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tween sessions with Egypt's Secretary of State, and the conversation drifted into the subject of religion.

"We believe," said Dr. Rimmer, a Christian, "that God has given to man three revelations of Himself." Replied the Secretary, a Moslem: "We too so believe."

"We believe," continued the Doctor, "that God has revealed Himself in the works of creation." Came the reply: "we also so believe."

"And we believe that God has revealed Himself in the holy Bible." And the response: "We believe that God has revealed Himself in a holy book, the Koran."

"We believe that God revealed Himself in a man Christ Jesus, who died to save mankind." "Likewise we believe that God revealed Himself in a man, the prophet Mohammed, who also died for his people" said the Moslem.

"We believe," said Dr. Rimmer, finally, "that Jesus has proven Himself to be the Son of God whose teachings are true because He arose from the dead." At that the Moslem at first hesitated, then his eyes fell, and at last he said very quietly: "We have no information concerning our prophet after his death."

Jesus Christ is the only true man who ever conquered death and triumphed over the grave, proving Himself to be also true God.

How can we be sure? Why should our Easter faith be more like a blazing fire than the usual broken reed or smoking flax?

### Eye Witnesses

Because the disciples were eye wit-

nesses! And we see Jesus after His resurrection through *their* eyes. It's not just hearsay. God caused the events to be recorded word for word—HIS, not just the word of man. "We also have the prophetic Word made more sure" (2 Pet. 1:19)—more sure than any news report, any hearsay, any human witness alone. We have the word of the Holy Spirit Himself (v. 21). *I* see through the eyes of Mary Magdalene, of Peter and John, of the Emmaus disciples, of the Eleven in the Upper Room. *I* see through the eyes of one crowd of 500 people who saw Jesus all at the same time, and through doubting Thomas who at Jesus' touch confessed: "My Lord and my God!"

Along came Pentecost and then the evangelization of the whole world!

A wise teacher once told us to list all of the funeral sermons of Jesus. We hunted through the four Gospels but did not find even one. Jesus broke up every funeral He ever attended, including His own. Death could not long exist where He was. When the dead heard His voice they sprang to life. He is, after all, the Resurrection and the Life (Jn. 11:25).

The disciples, weak and doubting and slow of heart to believe—human beings who sound so much like us—were set on fire that first Easter. They SAW Jesus alive after He died. The Holy Spirit caused what they saw to be written down so that our faith does not rest on hearsay but on God's sure word of prophecy. We—I—*see* Jesus alive.

That truth can even set an Easter fire under you and me. Please and thank you!

—B.J. Naumann

## EVENTS WHICH CHANGED THE COURSE OF HISTORY

Over the last six months or so, we have been witnessing how quickly events change the course of history. Things have been changing at a dizzying pace in Europe. With such changes come a new set of challenges. The joy of freedom is tempered with the realization of the responsibilities inherent in the exercise of freedom.

If we consider this thought in the context of the spiritual, we might identify two events that had a dominant role in the course of this world's history.

### The Fall into Sin

We do not know how long, in terms of time, everything occurred in the Garden of Eden. If it were possible to measure how long it took for Eve and Adam to move from freedom under the Creator God to bondage under Satan, it would have been a negligible time in terms of history.

But think about it! More quickly than it takes to read this sentence—and by irresponsible use of their freedom—they changed the course of the whole world: *Therefore, just as through one man sin entered into the world, and death through sin, and thus death spread to all men, because all have sinned . . . (Rom. 5:1).*

Day by day we see in the world the effects of one ill-conceived “millisecond.” Indeed, we see it in our own lives. How much grief we inflict upon ourselves and upon others—one thoughtless word, one momentary loss

of emotional control, one unthinking moment, one mindless minute in which we have made the choice of evil instead of good . . . ! “God, forgive!”

### The Divine Plan of Salvation

Thank God for the second event that changed history. For our purposes we take that event to be the whole divine plan from its determination in eternity to its fulfillment in Christ.

According to the plan, Jesus was *wounded for our transgressions, bruised for our iniquities . . . (Is. 53:5).* Our sins Christ bore without complaining. This thought is too deep for us to comprehend. It is even more so when we remember that He was *smitten of God and afflicted, because the LORD laid on Him the iniquity of us all (Is. 53:4, 7).*

But this was the Father's plan. For this cause Jesus came into the world. Now then *we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph. 1:7).* Justified freely by His grace, we have peace with God. We are reconciled unto God.

Redemption, reconciliation, justification, salvation! To the accomplishment of such gifts for man, Christ came into the world.

The resurrection of the Lord Jesus from the dead means that Jesus' suffering and death did really atone for the sins of the world, and we are truly justified. He who believes in the Son of God has Life. Through faith the

## THE CLC AND THE WELS/ELS MEETING

On January 31 and February 1 the Board of Doctrine of the CLC met with the Commission on Inter-church Relations of the Wisconsin Evangelical Lutheran Synod (WELS) and the Doctrine Committee of the Evangelical Lutheran Synod (ELS). The meetings were held in Milwaukee, Wisconsin in the office building of the WELS.

The agenda for the meeting called for a discussion of theses and anti-theses on the role of admonition in the area of termination of church fellowship between church bodies. A set of theses and anti-theses was to be prepared by the CLC board and another set by the representatives of the WELS and the ELS.

The chairman for the meeting stated at the outset that complete agreement in doctrine and practice was a Scriptural requirement for establishing fellowship relations between church bodies.

The study and discussion of the prepared papers was searching and the responses that were given were frank and to the point. After a long day's discussion it became apparent that such progress had been made that all present agreed that the efforts were worthwhile. It was also agreed that a committee should be chosen to draft a single document that would define the role of admonition in the area of termination of church fellowship between church bodies.

It was agreed that a committee of nine men should be chosen, three men from each of the three bodies involved. Every effort was to be made that the meeting of this sub-committee should be held as soon as was practically possible.

—Pastor Robert Reim, Chairman  
CLC Board of Doctrine

believer is united in the likeness of Christ's death. *Certainly we also shall be in the likeness of His resurrection (Rom. 6:5).*

### **“Christ-believers” Have an Impact**

The passage from Romans does not suggest that now the believer in Christ lives in a vacuum. It continues: *knowing this that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves to sin (6:6).* Further, Jesus has freed us from the curse of the

Law *having become a curse for us (Gal. 3:13).*

If in Christ we are no longer slaves to sin and we are freed from the curse of the Law, the following is true: “Our present life gets its character, direction and purpose from the fact that we shall live with Him who now lives a life beyond death . . .” (Franzmann, *Concordia Bible With Notes*, p. 269) It follows then that “Christ-believers” (in this day that expression says more than the more commonly used “Christian”) do have an impact on the course of

history.

It is not necessary to measure impact on the whole world to gauge the extent or worth of our influence. But if our *individual* life and confession or our *collective* life as a Gospel-witnessing Church contributes to a change in the course of one person's life—from death to Life, from sin to sanctification, from hopelessness to patient waiting for Christ—then we will certainly have made a difference.

This reminds us of the responsibility of freedom. We are free in Christ, not that we should slavishly and selfishly serve self, but that we may gladly serve Him by serving others. We are called to preach the Gospel. We are free in

Christ to speak the forgiveness of sins and promise life to penitent sinners, and to do so with authority. We are confident to discuss, debate, and resolve in the Church in confidence that, as brothers and sisters in Christ, we all are of the mind—and under the Spirit committed—to use our freedom responsibly.

Because our Lord redirected the course of history in Jesus Christ, the world has nothing to fear from those who in Christ have a blissful eternity as their focus. The Church itself can engage in its call with one mind, and confidently. All this because Jesus died and rose again—until He comes again and we receive the welcome Home.

—Daniel Fleischer

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If “dead” orthodoxy has its faults and dangers, “live” heterodoxy—defined as religion enlivened by clowns and jokes—has plenty of its own, and is hardly an improvement over the former.

## “FUNERAL PARLOR” CHRISTIANITY

The May 3, 1989 issue of *The Lutheran*, the official magazine of the Evangelical Lutheran Church in America (ELCA), had a cover picture which reminded us of something akin to an office party, drinks and all. In attendance at this “worship service” celebrating communion were a male and female pastor each of whom appear to be clowning it up.

The cover picture was based on the lead story entitled “Celebrating History’s Biggest Joke,” and subtitled: “Do You Worship at House of Laughter Lutheran Church?” Surely, we thought, the cover picture and lead article would be a kind of tongue-in-cheek critique of much of the shallow religiosity in the land these days.

How wrong we were! The article was written quite seriously by an ELCA religious professor who had authored a book on *And God Created Laughter: The Bible as Divine Comedy*.

The professor is critical of those who “believe the Christian faith puts starch in the collar, stiffness in the neck, and takes the fun out of life;” of those churches which “have so successfully cultivated a somber mood that their sanctuaries resemble funeral parlors more than places of celebration.” The writer adds: “Such dourness and apathy suggests that God has no sense of humor, the Holy Spirit has

been sent to spy on us and Jesus is still smoldering in the grave. The gospel's 'good news' seems very much like the bad news many thought it to be."

We were disturbed by the article. Particularly disturbing was the suggestion that "sometimes churches need to be awakened from the doldrums by more dramatic measures. Clown services, most easily accepted when led by young troubadours, can be helpful."

### Joy, Not Hilarity

Our congregation has home Bible study ("cottage") meetings. Not long ago we were studying St. Paul's epistle of joy, the letter to the Philippians. We noted that this is one of the apostle's prison epistles. He is in chains for the gospel's sake. Under such dour circumstances he speaks of the joy with which he prays for them; of their similar joy in the faith under adverse conditions. Time and again Paul enjoins the members to rejoice with him, calling on them to "rejoice in the Lord always, and again I say rejoice" (4:4).

In the course of our discussion, one of the participants remarked: "To me Christianity is a religion of joy, not of hilarity."

This remark came to mind as we read the article in *The Lutheran*. As we read Philippians, a deep-seated joy in the Savior, *not* some kind of frivolous levity and hilarity, is what the Lord's apostle has in mind.

The writer in *The Lutheran* contends: ". . . Emphasis on silence and solemnity got an early start in church history although the first Christians could be so hilarious they were accused of drunkenness." As we read the account in Acts chapter 2, the supposed hilarity stemmed rather from the apostles' sober-minded speaking in (intelligible) tongues the wonderful works of God. In fact, as one reads through the book of Acts, there is much more to be said for "starch in the collar and stiffness in the neck"—by way of a bold and uncompromising witness to the Word of Truth—than for a "joy" produced by people with painted faces and Disneyland costumes.

This is not to dispute the fact that God has a sense of humor. But a recent essay of one of our pastors on the subject of God's laughter helps us keep the balance here: "The most striking description of God's laughter is found in Psalm 2:4 where we read: 'He that sitteth in the heavens shall laugh; the Lord shall have them in derision . . . Then shall He speak to them in His wrath, and vex them in His sore displeasure.' Here the laughter of God is a prelude to judgment."

Our pastor's essay continues: "It borders on blasphemy when men speak concerning God in terms that are not found in Scripture. God is not a 'jolly fellow' nor does He laugh in the same situations we may well laugh in. Nowhere in Scripture is God predicated as laughing with glee, or laughing in humor or any such thing. God does indeed have, and express, joy; He does rejoice at the repentance and faith of every converted sinner. There can be no greater joy than that, and yet it warrants a serious consideration rather than levity."

### Beware "Live" Heterodoxy

Surely we agree with Luther's comment: "God is not a God of sadness and

death . . . Christ is a Lord of joy; and so the Scriptures often say that we should rejoice . . . A Christian should and must be a cheerful person.” (Quoted in *The Lutheran* article)

Our Christian lives should mirror the fact that through our Savior’s victory over sin, death, Satan, and hell we have the “last laugh” in any and every struggle against these enemies. Our Christian worship services—including funerals!—are or at least should be occasions of celebration of Christ’s victory over death, and of the believer’s victory through faith in Him. With Paul our motto is “For me to live is Christ, to die is gain for me” (Phil. 1:21).

And yet, if it is true as the writer in *The Lutheran* also suggests, that there is an old custom that on the Monday after Easter Christian people gathered in the sanctuary to tell jokes prompted by the “big joke” God pulled on Satan in the resurrection of Christ, we are not minded to resurrect this custom in our churches.

What makes this whole discussion so terribly sad is that there is evidence that the ELCA harbors some pastors who deny the bodily resurrection of Jesus Christ from the dead. Where there is no living Savior to preach, all the clowns and jokes in the world can only mask the “bad news” gospel that is left to preach.

Among ourselves let us recognize that orthodoxy has its dangers. We do not mean to defend a long-faced Christianity nor a stiff and somber funeral-parlor type of atmosphere in the foyers of our churches. What we are suggesting is that *only where the Gospel facts of Jesus Christ crucified, died, buried, risen and living and reigning again is proclaimed* will believers have the source of true joy and rejoicing through all the vicissitudes of life—and in the face of death.

We are also suggesting that where that Good News Gospel is watered down by a denial of the bodily resurrection of Christ, there you will truly find a Christianity fit for the funeral parlor.

Finally, we are suggesting that, if “dead” orthodoxy has its faults and dangers, “live” heterodoxy—defined as religion enlivened by clowns and jokes—has plenty of its own, and is hardly an improvement over the former.

Laugh to scorn the gloomy grave  
And at death no longer tremble;  
He, the Lord, who came to save  
Will at last His own assemble.  
They will go their Lord to meet,  
Treading death beneath their feet.

—Paul Fleischer

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We Have  
Seen Him  
and HE is **ALIVE**



## THE OFFERINGS AND PRAYERS

### Offerings

“The worship of God at its best and the finest keeping of the Sabbath consist in exercising oneself in piety and in dealing with the Word and hearing it.” (M. Luther)

If the Word is the high-point of our worship service, there should be nothing that remains untouched by the glorious news of a heavenly Father who so loved us that He would sacrifice His own Son to save us from our sins. This includes our offerings.

Free-will offerings “to defray expenses” are common in many gatherings, but in our services we want the offering to be something better than a “painful necessity.” Even if we leave a plate in the hallway (or a trumpet-shaped box fastened to a pillar of the temple), we still want our offering to be a cheerful gift of thanksgiving, an act of worship.

If Jesus has redeemed our life from destruction, then our life and everything that belongs to it are His. This we acknowledge as we bring our gifts. Even if we put all our earthly wealth into the plate, it would still be but a grain of sand compared to the heavenly riches that God has given us in Christ.

We are reminded of this as we bring our expressions of thanksgiving to the altar, for “the altar recalls Christ’s sacrifice” and what in mercy He gives us.

It is also fitting, by the way, that our spreading of the Good News is carried on by means of these gifts. Jesus gave to His disciples the privilege of proclaiming the Gospel. As His disciples

we bring the message by mouth ourselves, and by encouraging, praying for, and supporting others who speak the Word in our behalf.

In every case, however, it is our mission and our privilege, so we do not ask the community to do the work that has been committed to us. Nor do we want to give the impression to our neighbors that it is their money or their patronage that our church is seeking.

### Prayers

After the offerings have been gathered, our hymnal introduces the General Prayer. We come with our prayers at this point, not as though our offerings have paved a way to God, but as those who with thanksgiving present our requests to God (cf. Phil. 4:6).

In the General Prayers (pp. 13 & 23) we have good examples of prayers, intercessions, and thanksgivings for all men. We thank God for gifts temporal and spiritual, for the Word and the ministry of the Word. We pray for the heathen, for enemies, for widows and fatherless children, for schools and occupations, for our country and its leaders. We seek God’s help and protection from all calamities, and petition Him for a living faith and a blessed death.

Sometimes the General Prayer is not used because of its length. In its

place prayers are sometimes used which reflect the thoughts of the sermon. Special intercessions for the sick, the betrothed, the newly married, new mothers, communicants, and so on, are also spoken at this time. Such petitions "for everyone—for kings and all those in authority" (I Tim 2:1-2) are surely important for us to make now that we have been given access to the throne of grace through our Lord Jesus Christ.

Some congregations read the General Prayer responsively, by paragraphs, to help worshipers concentrate on the thoughts of the prayer instead of being distracted by its length.

The Lord's Prayer, which follows, is the most familiar prayer of all. It is studied by catechumens of all ages, and memorized by most. For this reason, and because of the value of being able to say this prayer together, we are very hesitant about changing the translation used by so many, even though it

is not the form used in the King James Version or any newer translation. Hopefully, by using the version most familiar to the most people, our minds can be occupied with the thoughts of the prayer.

In this prayer we seek the advancement of all that belongs to God, while we pray that the hunger, sin, temptation, and evil that belong to us might be remedied, forgiven, overcome and done away.

Praying this prayer we may take our cue not from the newspapers, but from our Lord Himself, as to what is most important to pray about daily. In joining our voices we also strengthen one another in these truths.

Amen, that is, so shall it be.  
Confirm our faith and hope in Thee,  
That we may doubt not, but believe  
What here we ask we shall receive.  
Thus in Thy name and at Thy word  
We say: Amen. Oh, hear us, Lord!

—Paul Schaller



### *Tracing the Acts of the Apostles (Acts 20)—*

"For I have not shunned to declare to you the whole counsel of God . . ." (Acts 20:27)

## FAREWELL

**F**inal good-byes are never easy. What does a person do when the news is that he may die sooner rather than later? So much to do! So much never to do again. The visits with relatives and friends are strained with a sad awareness that there may not be another time. And what does a person say?

The apostle Paul was on his way to

Jerusalem. The doctor hadn't told him about any illnesses—especially terminal ones. He was evidently healthy. On this trip he decided to visit with the elders of the Christian church in Ephesus. He had served there two years. As he is talking to them, he tells them something that may have startled them. "And indeed, now I know that you all, among whom I have gone preaching

the kingdom of God, will see my face no more" (v. 25). This was the final good-bye.

Paul's statement flows from two sources. One is that he didn't know what might happen to him when he finally did arrive in Jerusalem. The Spirit had been leaving clues among the faithful in Greece and Macedonia that chains and tribulations awaited him in Jerusalem (v. 23). The other is his wish to continue his ministry in Rome and even in Spain, if the Lord willed (Rom. 1:10 & 15:24). That meant that he wouldn't be returning to Ephesus ever again.

### Famous Last Words

Paul's salutation to the leaders of the church in Ephesus is a model of soul concern. He simply wants the elders to be good *pastors*: "Therefore take heed to yourselves and to all the flock among which the Holy Spirit has made you overseers, to *shepherd* the church of God which He purchased with His own blood" (v. 28).

\*\* Their concern for souls rests on the fact that the flock is not really theirs. The members of the congregation are the people of God. He has sent them to take care of them.

\*\* The Holy Spirit, whose flock it is, is the One who placed them in their position as pastors (read, "shepherds") of the flock.

\*\* The nature of their care is as an overseer—one who watches over what is going on. The conscientious pastor does not hide in administrative detail and delegating of responsibility but keeps his eyes open so he can provide proper and needed care for the flock. Any good shepherd does that.

\*\* The careful soul watcher is on the lookout for wolves. "For I know this, that after my departure savage wolves will come in among you, not sparing the flock" (v. 29).

### And Nothing But the Truth . . .

"For I have not shunned to declare to you the whole counsel of God" (v. 27). We have no doubt what Paul was talking about. His mission was to tell about Christ Jesus and Him crucified for the forgiveness of sins. His many letters demonstrate how the gospel of Jesus Christ is the focus and center of His entire message.

When he talks about sin—and he does so unflinchingly—he hurries to talk about the solution in Christ. He speaks with absolute clarity on the subject of good works—they can never save anyone. Only faith in Jesus Christ can do that. When he writes to one congregation which was having a host of problems—discord, party spirit, internal litigation, abuse of liberty, confusion regarding the *agape* and the sacrament, the resurrection, even an offering—he offers advice that features the love of God in Christ.

The whole truth . . . Our day begs for a courageous witness rooted in the authority of the God of heaven and earth. There are many enemies of Christ and the truth. Where the enemy attacks, there is the spot the soldier of Christ stands to confess the truth. Right there the loyalty of the soldier is tested. Failure to speak against the errors of our time is spiritual cowardice.

There is a host of ideas competing for the loyalty of mankind. What are we battling?

\*\* *Salvation by good works.* We

proclaim the preeminence of faith in Christ Jesus for the forgiveness of sins "without the deeds of the law" (as Paul regularly says).

**\*\* Abuse of God and His name.** We pray the Spirit that He make our spring (mouths) produce sweet water, not brackish. (Cf. James 3)

**\*\* Compromising worship and other fellowship.** We recognize and confess the truth and wisdom of our Savior, who commands us to avoid false teachers and reject communion with the works of darkness.

**\*\* Being "secular Christians"** (or as one pollster described them: "Not quite Christians" who want the rewards of Christianity without its obligations). Against their spiritual illiteracy and terribly vague concepts and vapid confessions of Christ we counter with encouragements to learn more

and more about the Savior from the Bible.

**\*\* The New Age and other deification cults.** We identify the Creator and discuss the nature of the created (creatures are what we are, who can never be God).

**\*\* Satanism.** The example of Jesus serves us well as He unsheathed the tactically superior sword of the Spirit, which is the Word of God.

**\*\* Alternative live-styles.** We call sin what it is: sin. The only solution is pardon in Christ.

No cowardice. No shrinking back. No shunning "too-hard" doctrines. No "safe" preaching which doesn't handle spiritual problems and issues within the congregation.

We preach the counsel of God, the whole counsel of God, and nothing but the counsel of God.

—M. Sydow



## The Christian's Response to Public Immorality

### Examples:

A. "New (ELCA) Chicago Bishop Sherman Hicks wrote all congregations asking them to invite *Lutherans Concerned* to provide 'quality Christian teaching' to their adult Sunday School classes. *Lutherans Concerned* is a pro-homosexual activist group campaigning for, among other things, recognition of homosexual marriages and ordinations of homosexuals. Bishop Hicks also suggested that congregations encourage children to 'adopt' lesbians and homosexuals as 'aunts' and 'uncles.'" (from October 1989 *Evangel*)

B. "One particularly disturbing article in the July 1988 issue of *Lutheran Partners* (an ELCA publication) suggested that the Lord Jesus was not begotten of the Holy Spirit, but by adultery or rape. An article in the November 1988 issue by Professor P.J. Bauermeister of the Lutheran School of Theology at Chicago ridiculed opposition to extra-marital sex." (from October 1989 *Evangel*)

C. "A letter protesting these two articles, signed by Grace's entire council, was sent to ELCA Presiding Bishop Herbert Chilstrom. The letter raised the charge of false teaching, but Chilstrom declined even to look into the matter, suggesting that they write a letter to the editor. 'I can't be the guardian of a thousand doors,'

he explained in a later letter." (from October 1989 *Evangel*)

D. "Josh McDowell's 1987 survey of evangelical churches revealed that of 1400 kids surveyed, 43% of churched youth had engaged in sexual intercourse by age 18. Thirty-six percent of the youth said that they were not able to state that sexual intercourse was morally unacceptable before marriage." (from October 1989 *Evangel*)

E. "Lutheran Social Services of Northern California produced an AIDS education manual this summer entitled *Step by Step*, with suggestions for youth group use. 'If safe sex is to be effective,' states the manual on page 41, 'it is important to help youth experientially move past issues of shame, fear, and denial.' For example, it suggests, 'Have condoms at each session. Demonstrate how they are used.' Other suggestions include holding a scavenger hunt in which youth are required to purchase condoms from a drug store." (from October 1989 *Evangel*)

*Evangel's* reaction: "What is a young person to think after attending such a program at his church? The logical conclusion is that the church is saying that sex outside marriage is OK, as long as it is 'safe.' Or that sex before marriage is inevitable: 'We know you are going to do it anyway, so here's how to do it safely.' This is doubly wrong. First, there is no such thing as 'safe sex' outside marriage. Condoms only improve the odds. More importantly, this approach completely ignores the spiritual dimension, and flatly contradicts Scripture's teaching."

F. "*The Lutheran*, ELCA's official magazine, focused its August 9 issue on the question of abortion. The featured article's conclusion was that 'the church has relinquished its voice in the matter. Only a woman and her physician can venture into the painful depths of a decision to terminate a pregnancy or to bring it to full term.' The article reached this 'pro-choice' conclusion without any reference to or analysis of what Scripture says on the subject." (from October 1989 *Evangel*)

G. "China began encouraging families to have only one child in 1979. Since the early 1980's the one-child maximum has been law. That is, pregnant women are strongly encouraged, and often forced, to have abortions if they already have a child. Families who comply with the one-child norm get rewarded. Those who finagle multiple births get severe economic or social penalties." (from Sept. 23 *World*)

H. "There's Oral Roberts' startling new book, *How I Learned Jesus Was Not Poor*. The advertising copy notes that Roberts 'challenges the popular misconception about Jesus' poverty. He shows from the Bible, explicated by his spiritual insight, evidence that Jesus was not destitute.' " (from Sept. 30 *World*)

I. "Bakker sets limits for 'partnership' agreements and then according to other witnesses, accepted many more than he could accommodate. He reported false totals in his various campaigns, they said. He reported being out of funds at a time when others reported the treasury was being depleted by large disbursements for his personal whims, such as resort homes, furs and jewels." (from Sept. 30 *World*)

J. "The onslaught on marital fidelity continues. Watch for the normalization of homosexual and adulterous lifestyles in the sit-coms and soaps. And language is ever-lax." (from Oct. 7 *World*)

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1. We should study the Scriptures to get a better understanding of what is moral and what is immoral. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16).

2. We should examine our own hearts for what is immoral in our own thinking, speaking, and behaving. "Do you think this, O man, you who judge those practicing such things, and doing the same, that you will escape the judgment of God?" (Rom. 2:3)

3. We should confess our own sins to God and rejoice in the forgiveness of sins provided for all through Christ Jesus. We "worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3).

4. We should ask God to give us His Holy Spirit and fill us with His Spirit so that our lives are Spirit-led and Spirit-fed, rather than flesh-led and flesh-fed. "Put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts" (Rom. 13:14). "If you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God" (Rom. 8:13-14).

5. We should ask God to revive or bring to life the many individuals in this world who have been trapped and overcome by the devil through the flesh. "'Return, backsliding Israel,' says the Lord, 'and I will not cause My anger to fall on you; for I am merciful,' says the Lord. 'And I will not remain angry forever. Only acknowledge your iniquity, that you have transgressed against the Lord your God' " (Jer. 3:12-13).

6. We should ask God to work in the hearts of all Christian pastors and teachers so that they will emphasize the pure teaching of Law and Gospel in their pulpits, in their classrooms, and in all the ministries of the church. "A bishop (overseer) must be blameless, as a steward of God . . . holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict" (Titus 1:7-9). "And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will" (2 Tim. 2:24-26).

7. We ourselves should open our mouths in testimony against immorality, not in a holier-than-thou attitude, but in a sincere desire to rescue sinners from eternal damnation or to warn fellow Christians of the designs of Satan on their souls. "He who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins" (Js. 5:20). "Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted" (Gal. 6:1).

8. If it does not involve us in sinful unionism contrary to the will of our God, we may as individuals cooperate with other individuals, groups, and organizations that take a public stand against immorality and support public morality. "Should you help the wicked and love those who hate the Lord?" (2 Chron. 19:2)

“Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation” (1 Pet. 2:11-12).

9. We need to recognize that Satan does his work through self-righteous pride as well as through fleshly immorality and therefore we should strive with God’s help to avoid both evils. “And though the Lord gives you the bread of adversity and the water of affliction, yet your teachers will not be moved into a corner anymore, but your eyes will see your teachers. Your ears shall hear a word behind you, saying, ‘This is the way, walk in it,’ whenever you turn to the right hand or whenever you turn to the left” (Is. 30:20-21). “Search me, O God, and know my heart . . . and see if there is any wicked way in me, and lead me in the way everlasting” (Ps. 139:23-24).

—D. Lau

## Daily Devotions For May 1990

Date	Scripture	Theme	Hymn
1	I Peter 5:1-4	Under-shepherds are to feed the flock of the Chief Shepherd.	207:1-2
2	Ezekiel 34:23-31	Jesus will feed His flock with blessings.	207:3-4
3	Psalms 23	The Lord is my shepherd, I shall not want.	207:5-6
4	Acts 20:28-32	Beware of wolves who would spoil the flock.	431:1-3
5	John 10:27-30	Jesus knows His sheep and they follow Him.	431:4-6
<b>The New Creation</b>			
6	Job 42:1-10	Job repents in dust and ashes.	205:1
7	I John 4:7-14	Love that is of God is born of God.	205:2
8	Isaiah 65:17-25	The new heavens and new earth created by God.	205:3
9	Acts 17:22-23	Paul proclaims the one true God, the Creator.	263:1
10	Colossians 1:15-18	Jesus is the head of His body, the Church.	263:2
11	2 Corinthians 5:16-21	Whoever is “in Christ” by faith is a new creature.	263:3
12	Romans 8:18-23	Keep earthly suffering in good perspective.	263:4
<b>The Singing Church</b>			
13	Isaiah 42:10-16	Sing to the Lord a new song.	387:1-2
14	John 6:66-69	Jesus (alone!) has the words of eternal life.	387:3-4
15	Colossians 3:16-24	In all things, at all times, sing to the Lord.	387:5-6
16	Luke 19:29-40	Praise God for all His mighty works.	387:7-8
17	Exodus 14:10-18	Go forward in the Lord’s strength!	387:9-10
18	Exodus 14:19-31	The Lord delivers His own by His mighty hand.	211:1-3
19	Exodus 15:1-18	Moses’ song of praise at the Lord’s deliverance.	211:4-7
<b>The Praying Church</b>			
20	I Kings 3:5-15	Solomon prays for an understanding heart.	21:1-2
21	Mark 11:22-26	God’s children pray with confident faith.	21:3-4
22	Colossians 4:2-6	Pray for the advance of the Gospel.	21:5-6
23	James 5:13-18	The prayer of believers avails much!	215:1-3
24	I Timothy 2:1-8	Pray in the knowledge that God would have all men to be saved.	215:4-5
<b>The Ascension of Jesus</b>			
25	Mark 16:14-20	The whole world is a mission field!	216:1
26	Colossians 3:1-4	Seek things above, where Christ is.	216:2
27	Colossians 1:18-23	By Christ we are reconciled to God.	216:3
28	Ephesians 1:15-23	Christ has all things under His feet.	223:1-5
<b>The Expectant Church</b>			
29	Deuteronomy 34:1-8	Moses before his death views the promised land.	226:1-2
30	Acts 1:13-26	The apostles wait for the outpouring of the Spirit.	226:3-4
31	Psalms 27	Wait patiently, confidently on the Lord.	226:5-6

# Partners in the Gospel . . .

## Calvary Lutheran Church Marquette, Michigan



Pastor & Mrs. Reim (left) with a small portion of the congregation

Some may think Marquette is near the North Pole, and with an average annual snowfall of over 100 inches in town as much as 300 inches in nearby towns, it would seem to be. But actually Marquette is a very beautiful city in the north woods on Lake Superior. In the summer it is one of the most beautiful areas around, attracting many tourists, and in winter the snow sports abound. But to be sure, even on the coldest, snowiest days of winter the hearts of God's people are always warm. This is where the members of Calvary Lutheran Church are working as your *Partners in the Gospel*.

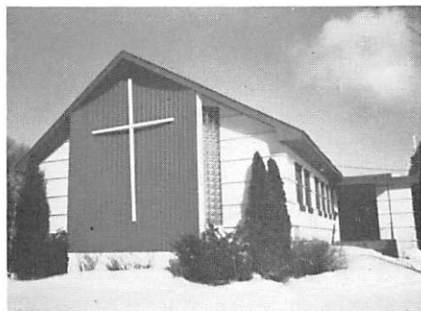
In John's third epistle he says in verse 8: "We ought therefore to show hospitality to such men so that we may *work together for the truth*." John was

commending Gaius for opening up his home to brothers in the faith, who were missionaries of the gospel. Even though they were strangers to him he treated them like family, and by doing so was working together with them for the truth. Here at Calvary, though God's people here may be strangers to many of you, they have always been very intent on working together with you for the truth.

In our day and age working together for the truth often requires defending the truth. This Calvary has always been ready to do even at the risk of losing their earthly property and buildings. This is how Calvary came into being 35 years ago.

In 1955 Trinity Lutheran Church withdrew from the Wisconsin Synod





**Church**



**Parsonage**

and terminated the call of Pastor Egbert Albrecht. They did so because they were not willing to follow God's Word as it applies to the lodges, scouts, prayer fellowship, and the inerrancy of Holy Scripture.

On April 17, 1955 the remnant that was faithful to God's Word and followed Pastor Albrecht reorganized as a new Wisconsin Synod mission, and chose the name Calvary Lutheran Church. Within that same year they had purchased a parsonage and five lots where the present church now stands. By the end of the year it was clear that the Lord had greatly blessed those who were faithful to Him and defended His Word. He was guiding and instructing His own to grow stronger in their faith and knowledge of Scripture.

### **A One-Time Sister Church**

Any discussion of the history of Calvary Lutheran Church would not be complete without mentioning their one-time sister congregation—St. Paul's Lutheran Church in Green Garden. St. Paul's and Trinity Lutheran churches had been united in their work for the gospel since 1881. They always shared the same pastor and did many things together. When Calvary formed

in 1955, St. Paul's recognized the truth which they stood for and joined with them.

In 1959 both Calvary and St. Paul's were called upon again to defend the truth. Under the guidance of Pastor Bertrum Naumann they voted to suspend fellowship relations with the Wisconsin Synod and the Synodical Conference. Shortly after they became charter members of the Church of the Lutheran Confession.

In 1965 St. Paul's and Calvary congregations decided that they could more effectively work together for the truth by dividing their joint parish, each having their own pastor. So for the first time in over 100 years St. Paul's called their own pastor, Paul Fleischer. The Lord blessed both congregations with peace and growth for many years to come.

Pastor Naumann continued serving Calvary for two more years. James Sandeen, an ILC Seminary graduate, was their next called pastor; then Walter Schaller, David Sweet, and presently David Reim.

In 1978 the members of St. Paul's, Green Garden, were once again called upon to take a stand for the truth of God's Word as it applies to fraternal insurance companies. As a result ap-

proximately 90 members and the pastor found themselves without a church. They soon reorganized as Good Shepherd Lutheran Church, but later with the desire of being more effective in working together for the truth they voted to join Calvary Lutheran Church in Marquette.

Besides working together to defend the truth, Calvary Lutheran Church has always been very concerned about working together with all their brethren in promoting the truth. They have been actively involved with the working of our synod, hosting the 1963 convention of the CLC, and always taking an active role in the deci-

sions of the synod as well as in supporting our school in Eau Claire.

More recently the members of Calvary worked together to build a very comfortable new parsonage on the church property. This was dedicated to the Lord in the fall of 1988.

We are all partners in the gospel and are eager to continue working together with all of you to spread the true gospel of life into all the world. In the spirit of Gaius we welcome any of you to come for a visit or stop to see us on your way through. You are always welcome.

And we will have a snow shovel waiting for you . . .

—Pastor David Reim



*A New CLC Congregation . . .*

## **St. Paul Lutheran Church Bismarck, North Dakota**

Lutheran congregations are often born of controversy, formed as a result of differences over doctrine. Those looking on from the outside, who may not appreciate the importance of Christian doctrine, often view the new Lutheran church as an unnecessary addition to their community which may already have several Lutheran churches. What they do not see is that the new Lutheran church is formed out of zeal for the truth of God's Word and love for the saving Gospel of Jesus Christ.

Many of the people of North Dakota's capital city, Bismarck, may not appreciate the appearance of another Lutheran church in their community which has many churches which bear the name Lutheran. But

those who take a closer look will see that the Christians who have formed St. Paul Lutheran Church have done so out of love for their Savior and devotion to His Gospel which they want to preserve for themselves and their children, and to share with their neighbors.

St. Paul Lutheran Church was organized last Fall under the leadership of the Rev. Warren H. Fanning, formerly a pastor of the Lutheran Church-Missouri Synod. When he resigned from the ministry of the Lutheran Church-Missouri Synod for confessional reasons, several families of his congregation wanted him to continue as their pastor.

After learning about the CLC, Pastor Fanning and his flock found them-



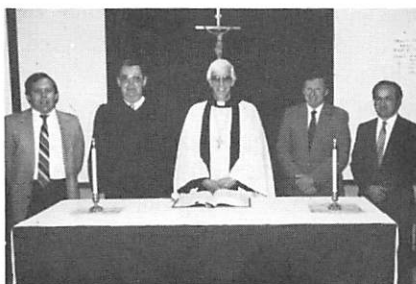
**St. Paul Lutheran Congregation, November 5, 1989**

selves in confessional agreement with it. They then joined with CLC members living in Bismarck to form St. Paul congregation. They held their first service on September 17, 1989. On November 5 CLC President Daniel Fleischer installed Rev. Fanning as pastor of the new congregation. At the same service Pastor Fanning installed St. Paul's first church council.

The young congregation, including members and those who regularly attend the services, presently numbers over 30 souls. They are now a mission congregation and receive the support of the CLC Board of Missions to share the Gospel with others in the Bismarck-Mandan community.

The congregation currently worships in a room at the Capital Electric building. To aid their ministry they are looking for a place of worship which they can use for more activities than their current location permits.

St. Paul Lutheran Church is a product of the work of the Holy Spirit who creates unity among Christians and gathers them to join their hearts and hands for worship and church work. In

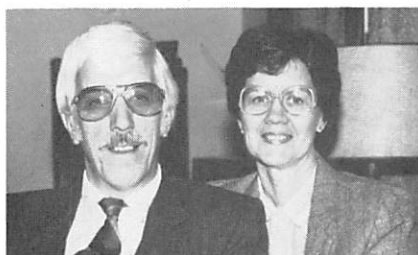


**Pastors D. Fleischer & W. Fanning with Councilmen Fred Adams, Paul Blumhardt, Myron Schiermeister**

the months and years to come the Spirit who brought them together will doubtless also strengthen their unity and add many others to their number.

Pastor Fanning is a Canadian who grew up in British Columbia. He received his training for the ministry at Concordia College, Edmonton, Alberta and Concordia Seminary, St. Louis, Missouri. After graduating from seminary in 1961, Pastor Fanning began his ministry in Great Britain. His first call was to start a mission in Glasgow, Scotland. He also served congregations in Sunderland, England and London, England.

Pastor Fanning remembers well the



Pastor & Mrs. Fanning

difficulties of building Lutheran congregations in places where Lutheranism was largely unknown and where the Masonic Lodge was an integral part of the society. Still, the Spirit moved hearts by the Gospel and there was slow but very solid growth.

In 1975 Pastor Fanning accepted a call to a congregation in Bismarck where he served until last year. During his years in Bismarck he became increasingly concerned about the trends in his church body. Confusion about church fellowship, the introduction of women's suffrage in congregations, and a toleration of many false teachings and unscriptural practices finally forced Pastor Fanning to seek another fellowship. In October of 1989 he was accepted by colloquy into the ministry in the CLC.

Pastor Fanning's wife, Janet (nee Nelson), is originally from New Rockford, North Dakota. The couple have three grown children.

—John Klatt

## NOW IN SECOND PRINTING:

### "Great Words Of The Bible"

It is not always easy for the lay person to explain certain biblical words concisely and correctly. Here is a tool to help understand such words as justification, chastisement, love, hope, redemption. A total of 20 words are explained in this reprint, in booklet form, of the Spokesman series on "Words With Big Meanings." The 20

booklet may also be used as an evangelism tool, or as a gift for friends. Orders should be placed through the CLC Bookhouse. The cost is \$1.50 plus shipping and handling.

### Pacific Coast Pastoral Conference

The conference is scheduled for St. John's of Clarkston, Washington, May 2-4 (Wed.-Fri.), 1990. The assignments are:

- \* Old Testament Exegesis: Genesis 3:16a—Paul Fleischer
  - \* Circumstances Which Determine a Congregation's Action in Discipline Cases—Rollin Reim
  - \* Bible Class Series to Develop the Personal Prayer Life of the Christian—Paul Schaller
  - \* Advantages and Disadvantages of Having Elders Serving as Boards in our Congregations—Maynard Witt
  - \* When May It Properly Be Said that a Given Church Practice is "Scriptural"?—Bert Naumann
  - \* An Evaluation of AWANA Youth Organizations—Robert Reim
  - \* A Critique of "Creative Communications" Publications—Norbert Reim
  - \* Indications of Change in the Roman Papacy with respect to the Council of Trent/Book of Concord—Paul Larsen
  - \* New Testament Exegesis: Colossians 4:2ff—Jerry Barthels
  - \* Conference Preacher—Mike Eichstadt
  - \* Conference Chaplain—Peter Reim
- Jerry Barthels, Secretary