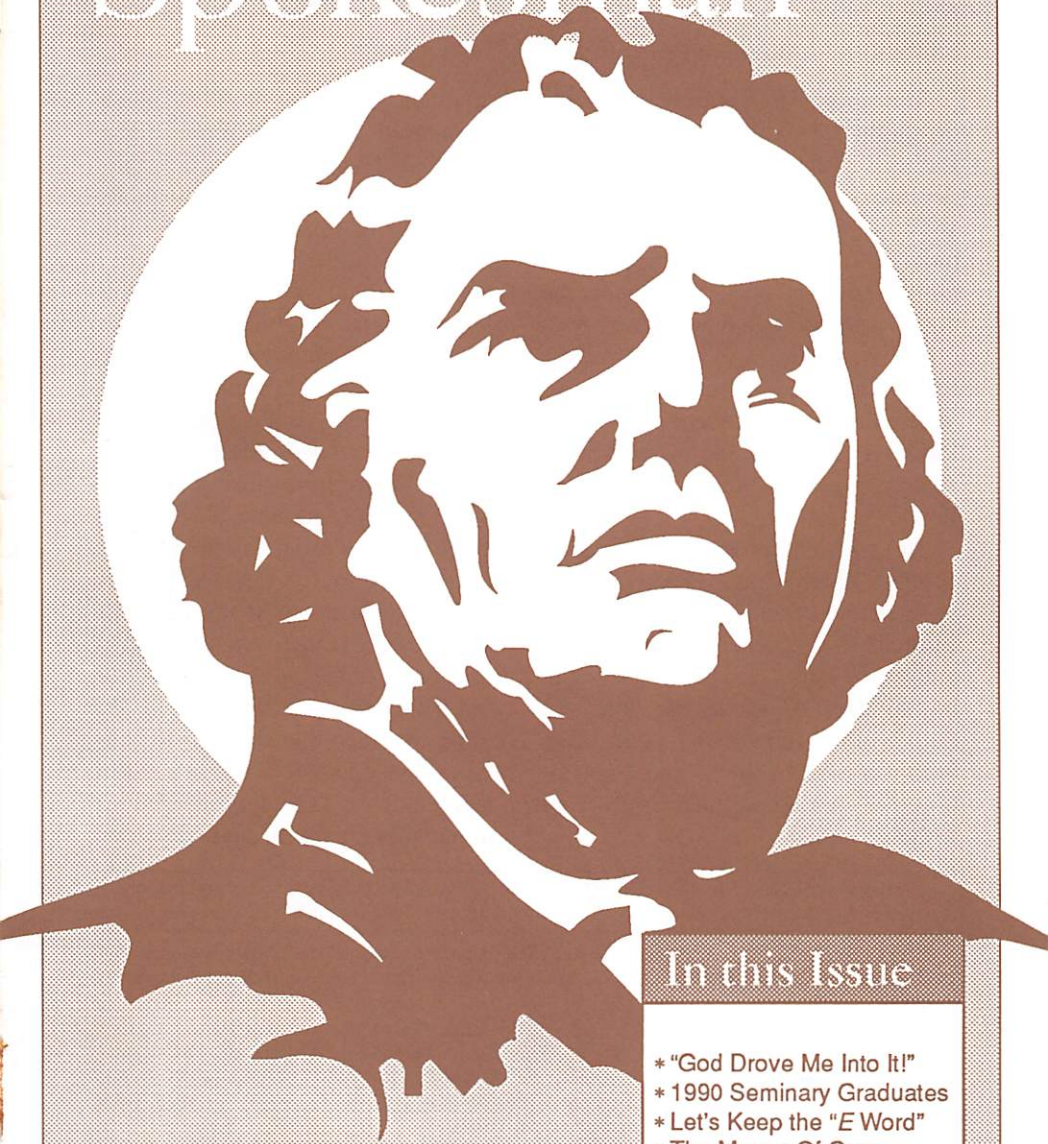


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Lutheran Spokesman



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Church of the Lutheran Confession

“God Drove Me Into It!”

Each year about this time we Lutherans pause to look back and reflect upon the Reformation of the Church that God had brought about through His servant, Doctor Martin Luther.

The story of the Reformation is one of conflict. Following the posting of Luther's Ninety-five Theses against the sale of indulgences on October 31, 1517, all of Europe was thrown into turmoil. The Church in Europe, which for centuries had been united under the pope, was soon divided. There was bloodshed and war. The changes brought about by this conflict were so drastic that most historians point to the Reformation as the end of the Middle Ages and the beginning of the Modern Era.

How did the Reformation, this great conflict, come about? Did it have its roots in some character flaw of Doctor Luther? Did Luther enjoy stirring things up? Was he eager to see a split in the church? Quite the contrary. Luther often said that he would have been very happy if he had been allowed to preach and teach God's Word without conflict.

But that was not to be. The Church was in need of being reformed. The Word of God had, for all practical purposes, been set aside, along with its Good News of free salvation by faith in Christ. Installed in its place was Rome's doctrinal system of salvation by good deeds. This God could not allow to stand. Conflict was inevitable.

In explanation of how the Reformation came about, Luther once said: "When I was a young master (of theology) at Erfurt, I was always beset by the temptation of sadness. Therefore I applied myself diligently to reading the Bible, and so, from the bare text of the Bible, I soon saw many errors in the papacy . . . Later, when I saw the gross abuses of the indulgences and refuted them and they wanted utterly to destroy me, then things began to happen . . . So God carried on this affair in a marvelous way and drove me into it without my intention, and He alone

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has advanced it.” (*What Luther Says*, Vol. III, #3755)

“HE (GOD) drove me into it”? Yes, *God drove him into it!* Since Satan is continually at work attacking God’s Word and the faith of God’s people, God is continually at work, training His people to meet Satan’s attacks, and sending them forth into battle.

Luther’s Assigned Battle

We see how God operates in the case of the Reformer. First God equipped Luther with the needed weapons. He made Luther professor of the Scriptures at the University of Wittenberg, giving him abundant opportunity to study and digest His Word. Through that study He endowed Luther with an extraordinary measure of the Holy Spirit, enabling him to understand and communicate the words of Scripture clearly, and apply them correctly.

Having thus equipped Luther, the Lord then led him into a series of head-on confrontations with the enemies of Christ. The conflicts began with Tetzl, the indulgence salesman, went on to Eck the intellectual, and proceeded right up the ecclesiastical ladder to Pope Leo X, and up the secular ladder to the Holy Roman Emperor,

Charles V.

In each battle Luther had the choice of either fighting or retreating. He could take the mighty weapon that the Lord had given him, the Word of God, and with it fight the enemy, or he could lay aside God’s Word and avoid the battle’s heat.

Luther took his direction from Jesus’ words: “Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. But whoever denies Me before men, him I will also deny before My Father who is in heaven. Do not think that I came to bring peace on earth. I did not come to bring peace but a sword” (Mt. 10:32-34).

Luther’s battle record speaks for itself. Neither the arguments of Satan’s servants nor their threats could get Luther to leave the field of battle where the Lord had placed him. As Luther continued to stand and fight, the Lord protected and strengthened him with His Spirit. The Lord enabled him to persevere in the battle to the end.

The Battle Continues

Luther’s experience in this regard is not unique. It is still going on in our day. Satan continues to attack Christ and His Gospel and His Christians. Acting through his servants, Satan continues to attack the pure preaching of the Gospel, and tries to pluck the Word out of those hearts where it has been sown.

And the Lord is still doing what he did in the case of Luther. He is still equipping His people and placing them at strategic positions along the battle lines.

Where has the Lord stationed you?
What are the specific battles He has given you to fight for Him?

Have you been given a battle position in a Christian home, where you are called upon to keep the little children out of Satan's clutches by teaching them Bible stories? Has the Lord called you to encourage a teenage Christian, helping him to see God's

“... Satan is no pushover. We cannot arm ourselves with just a candy-coating of religion and expect to overcome him. We need to get serious about studying the Scriptures ...”

will and avoid the traps that Satan is laying for him?

Has the Lord put you in a position to help your congregation stave off Satan's attacks? How Satan would love to undermine the pure teaching of God's Word among us. How Satan would love to stir up trouble among God's people or cool our zeal to share the Gospel with others.

Has the Lord surrounded you with unbelievers, giving you the opportunity to share the Gospel with them? No blow hurts Satan so much as having one of his own taken from him and brought to Christ.

We don't need to search far to find our own assigned battle-fronts. The Lord will set them before us. We do need to give attention to being prepared. Satan is no pushover. We cannot arm ourselves with just a candy-coating of religion and expect to overcome him. We need to get serious about studying the Scriptures. We need to study them with the interest and intensity of an army general studying his military strategy. We need to remember that the Holy Scriptures are the Holy Spirit's means for imparting the spiritual knowledge and spiritual wisdom needed to fight this spiritual battle.

Study God's Word and give attention to prayer, so that each time our Lord “drives you into it,” you are willing and ready to respond with a bold confession of His Word!

—*Michael Thom*



Reformation Musings . . .

WE ARE . . . WHAT?

Famous Last Words

Most of most peoples' words are not memorable, even their last ones. Maybe a child or spouse cherishes the final utterance of a loved one whose statement in itself is not particularly insightful or original.

But there have been those with pad

and pen available who recorded what have become some famous last words.

** Nathan Hale: “I regret that I have but one life to give for my country.”

** Henry VIII: “My friends, now I have lost everything—my kingdom, my life, my soul.”

** The philosopher Voltaire: “I

must die, abandoned by God and man.”

Among Christians there have been some famous last words:

** Simeon: “Lord, now let your servant depart in peace . . .”

** Handel, after a long, beautiful confession: “If the Word of grace is nothing, then farewell all hope.”

** The astronomer Newton: “I have learned two great facts. One is that I am a great sinner, and the other that Jesus Christ is an even greater Savior.”

Martin Luther’s last word was, “Yes.” That in itself is not very insightful or original. Yes? But we learn a lot about the man from the words which preceded that final affirmative.

“We Are Beggars . . .”

It had been a rather terrible journey. It was winter and very cold. Luther was on his way to Mansfeld to arbitrate a dispute among some counts there. As he approached Eisleben, the village of his birth, he had a heart attack. In the midst of all the concern and final instructions in those last two days of his life, Luther said: “Let no one who has not guided the congregations with the prophets for one hundred years believe that he has tasted Holy Writ thoroughly. We are beggars: This is true.”



Here is a man who never wrote down a thorough systematic theology. He spent his whole life convinced that he was unable to exhaust the well of God’s Word. His entire theology represents a life-long, never-ending wrestling with the Bible’s superior might. It was his constant companion. It stood at the root and framed the background of his questions, his instruction at the university, the 95 theses. It was his source of strength when he stood before the emperor at Worms.

He acknowledged that his own sinful nature constituted him a beggar, wholly incapable to atone for his own sins or to create and sustain his own faith. He stood as a beggar before God, ready to be filled from the fountains of heaven with the pardon earned by Christ on the cross.

Notice the humility in a man whose gifts God used to change the world. “We are beggars: this is true.”

“Into Your Hands . . .”

Luther always had a close relationship with God. His friends reported the frankness and familiarity he used when he talked with God in prayer.

It was no different on his death bed. His friend Jonas reported that the Reformer spent the last days of his life praying. He often repeated the words of Psalm 31:5: “Into Your hands I commit my spirit, You have redeemed me, O LORD God of truth.”

Are these words familiar? They are indeed another’s famous last words. After Jesus announced the ultimate victory over sin, death, and hell when He said, “It is finished,” He then prayed, “Father, into Your hands I commend My spirit” (Lk. 23:46). Then

He gave up His spirit.

“Yes . . .”

Luther’s friends asked him: “Dearest father, do you confess Christ, the Son of God, our Savior and Redeemer?” His last audible word was: “Yes.”

During his life Luther had sung, believed, and confessed: “Death has become my sleep.” Those around him noticed that, when Luther died, it

seemed rather that he went “alive, as it were, from this life to the life beyond.”

As he lay dying, Luther did not have a final message for his wife or words for his children. Communion with God was the one thing that engrossed him. It’s the only way to go.

—M. Sydow

(Quotations other than Scripture are from *Luther’s World of Thought* by Heinrich Bornkamm.)



The 30th Anniversary of the CLC (1960–1990)

Looking Back in *The Spokesman*

— from October 1960 —

“ . . . Our present generation accepts the materialism and ‘this worldliness’ of James and Dewey. They have absorbed the psychology and morality of the darwins and freuds . . . These are the foundations of American education . . . How can we expect to counteract the influence of 12 years of education in public schools, 12 years of intensive training in the American ‘view of life,’ with the leaven of Sunday Schools and instruction classes? The horrible proof is in the almost total collapse of confessional Lutheranism . . . Do we really need that beautiful church and parsonage first at the expense of our children being trained in the satanic unionism which we so bravely fought? . . .” (Winfred Schaller)

“ . . . A blessed result of the Gospel in our Christian homes is ‘the singing

heart.’ The Holy Spirit through the Gospel works faith. Faith removes all fear and is pure joy . . . Yes, the Christian home is a singing home . . . the child of God is a singing child . . . and the Christian school is a singing school . . . The Gospel moves and tunes the hearts of our children in spiritual song . . . God bless our schools with good music!” (Gordon Radtke)

“ . . . Essentially this is what the modern drive toward Lutheran union without unity means. If it is possible to recognize and fellowship those who, under the Lutheran name, regard some Bible doctrines as open questions, approve of joint prayer and worship with such who hold to unscriptural practice, and are willing to settle for church union on the basis of existing agreement on the ‘fundamentals’ of Christi-

anity, no power of persuasion or reason can limit the union movement to Lutheran circles. Inevitably and logically Lutherans will be driven to include the Reformed sects in their fellowship, and ultimately there must be a reunion with Catholicism . . . May we not have to live to see the day!" (Egbert Schaller)

"Many people are ready to say, 'Nothing is *always* true. Truth changes as the times change.' The philosopher would say, 'Truth is relative.' . . . We are to know and be assured that when we teach our children a Bible passage or a Bible story or a truth of Scripture we are feeding them with the Truth that is ageless . . ."—(Paul F. Nolting)

"No matter how hard our sermons may strike the conscience of men, no matter how cordially we may invite, how earnestly we may admonish, there will always be such as think more of the five yoke of oxen, of their clod of earth, and of their young wives, than of the gracious invitation to the supper of the Lamb. But whatever these disappointments may be, nothing should discourage us. Indeed, we cannot save all men, but one thing is certain beyond any doubt: one by one, little by little, we shall gather all the sheep of Christ's flock into His fold, and finally it will be one Shepherd and one flock . . ." (Arvid Gullerud)

CHURCH NEWS: New Ulm, Minnesota—Faith Lutheran Church was organized on October 15, 1959. Almost at once it became a haven for isolated confessors in such area towns

as Winthrop, Madelia, and Springfield, as well as in New Ulm . . . **Phoenix, Arizona**—Holy Cross Ev. Lutheran Church is less than a year old. Yet it has been able to open its own Christian Day School in a building rented from another church . . . **Jamestown, North Dakota**—The new teachers at Our Savior's Lutheran Church are Miss Lois Sorgutz and Miss Barbara Rutz. They will be hostesses to the teachers' conference which meets at Jamestown October 20-21, 1960. The Rev. H. E. Rutz is the pastor of Our Savior's . . . **Morris, Minnesota**— . . . Pastor Hallauer had resigned from the Wisconsin Synod on April 24 and urged the congregation to follow his scriptural course. The little group that followed him immediately arranged for divine services. At first they worshiped in the garage of one of the members. Later they were able to rent a home at the outskirts of Morris . . . **Milwaukee, Wisconsin**—Brethren of the Church of the Lutheran Confession living in the Milwaukee area have organized as *Messiah Lutheran*. They are now worshiping in a church building made available to them on the corner of Concordia and 26th Street. The Rev. David Lau is the newly installed pastor . . .



“ . . . In no system is Christ so much as in the Lutheran; none exalts so much the glory of his person, of his office, and of his work . . . Our Church . . . is the Evangelical Church.” (Krauth)

LET'S KEEP THE “E WORD”

What is the name of your church? Are you sure you have it right? Check the first article of your congregation's Constitution, as I recently did ours. I had not been using the full name of our church in bulletins and newsletters. I had been leaving out the word *evangelical*.

Or maybe we should omit it? The good word, which one religious magazine recently called the “e word,” has fallen on hard times in our day. One contention is that the word or term is “either unknown and unused, or so loaded with negative connotations it is handled delicately or avoided altogether” these days.

Whence the negative connotations? *Evangelical* comes from the Bible term *evangel* which means “to herald or announce the good news” that is in Jesus. The problem with the good word is surely not with its original meaning.

The bad press which has come to the word in our day stems from a number of factors. Not the least of these is the carryings-on of the “New Evangelicals” on the media airwaves. It is not just the immoral and inordinate lifestyles of certain “Evangelical” preachers which give bad connotations to the term. The worst connotations given the “e word” today is a bad theology.

What God Had Done and Does

That which caused many of our Lutheran forefathers, and founders of many of our congregations, to include the word *evangelical* in their church name was their appreciation for the biblical emphasis. Their church was to be one in which the Good News in Jesus remained central. What *God* had done and still does for poor sinners is what should leap into the mind whenever they wrote or spoke the name of their church.

It was this emphasis, in fact, which first caused Luther and His followers to be dubbed “evangelicals.”* Dr. Luther and our Lutheran confessions warn in many places against basing Christian faith and hope upon subjective feelings and emotions—upon something *in us*. “Condemned are those who teach that the Holy

*Luther one time said: “It is true that you should never say: I am Lutherish or popish; for neither of them died for you; neither is your master. Only of Christ may this be said. Therefore you should profess to be a Christian. But if you believe that Luther's doctrine is evangelical and the pope's unevangelical, you must not flatly disown Luther, otherwise you also disown his doctrine, which you admittedly recognize as the doctrine of Christ. Rather you must say: Whether Luther personally is a scoundrel or a saint means nothing to me. His doctrine, however, is not his but Christ's own . . .”

Spirit comes to us through our own preparations, thoughts, and works without the external word of the gospel.” (Augsburg Confession, Article V)

The original evangelicals taught that the sinner’s hope and comfort lies in the *objective* word of the Gospel: “So then faith comes by hearing, and hearing by the word of God” (Rom. 10:17). The Savior teaches: “Blessed are those who hear the word of God and keep it” (Lk. 11:28); “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me” (Jn. 5:39).

For the most part, the so-called New Evangelicals shift this emphasis. Their theology is largely subjective. This can be seen when they stress the need for sinners to “make a personal decision” for Christ at the beginning of the faith journey, or to give repeated “personal testimonies” for Christ all along the faith-life line.

Do you see what this does? It spotlights human experience and feelings. Rather than focusing in on what *God* has done and does for sinners, the focus becomes what *man* must, and supposedly can, do to help God out in saving sinners.

Exalting Christ

Perhaps the most eloquent description and defense of the true Lutheran Church as an evangelical church is that of Dr. C. P. Krauth, who wrote: “The grand distinctive characteristic of the Reformation over against this, the characteristic which conditioned all the rest, was that it was *evangelical*, a restoration of the glad tidings of free salvation in Jesus Christ—and thus it gave to the regenerated Church its exalted character as ‘Evangelical.’ Both the tendencies in the Reformation (the Calvinistic or Reformed churches, as well as the Lutheran—Ed.) claimed to be evangelical. Both, as contrasted with Rome, rested on the Gospel—Christ alone, grace alone, justification by faith alone, the Bible the only rule; but in what is now styled the Lutheran Church, the Evangelical principle, as opposed to legalistic, deterministic, and rationalistic tendencies, came to a more consistent development, both in doctrine and life . . .

“Our Church . . . has been known by various titles, but her most devoted sons have insisted on giving her this title without any addition. No title could more strongly express her character, for pre-eminently is her system one which announces the glad tidings of salvation, which excites a joyous trust in Christ as Savior, which makes the word and sacraments bearers of saving grace. In no system is Christ so much as in the Lutheran; none exalts so much the glory of his person, of his office, and of his work . . . It (the word *Evangelical*) is, in its true, original compass, a noble, a glorious name . . . Our Church, to which it belongs in the great historic sense, has a claim in her actual life, second to none, to wear it. She *is* the Evangelical Church.” (*The Conservative Reformation and Its Theology*, pp. 114-117)

Use it with Pride!

With the passage of time it happens that certain good words or terms are

redefined and/or deprived of their full and true intent or meaning. (Can you think of some such in the secular vocabulary?) Even the word *Christian*, which is a biblical term, is so watered down at times today so as to refer to anybody who professes to believe in a god. The word *Lutheran* is watered down today. Not all who are called "Lutheran" stand for the same things Luther stood for anymore.

All of this prompts the question: shall we give up the good words *Christian*, *Lutheran*, and *evangelical*? (Yes, some in the Church Growth Movement suggested that we drop "Lutheran" from our outside church signs and bulletin letterheads, for supposedly "denominationalism inhibits growth.") We answer with Krauth: "It (the word *Evangelical*) is, in its true original compass, a noble, a glorious name not to be lightly abandoned to those who abuse it. The true corrective of abuse is to restore, or hold fast, the right use." (Same source)

And Dr. C. F. W. Walther refers to the three good, but abused, terms in the following pithy sentence, in which he captures nicely the true essence and emphasis of our theology and preaching. "The *Evangelical Lutheran Church* is that body of *Christians* which unreservedly receives the doctrine that was again brought to light through Luther's Reformation, summarized and publicly confessed at Augsburg in 1530 and reaffirmed and unfolded in the other *Lutheran Symbols* as the pure doctrine of the Word of God . . ."

We ask again: what name did the founders give to your church? If, upon checking, you find, as we did, that your church's name contains the "e word," why not use it? Use it with holy pride. Yes, using it may mean you will have to explain how your church differs from those who have given the word a bad name.

But what a grand opportunity to give good witness to the true meaning of a sadly misused and abused term!

—Paul Fleischer



1988-1990
Compensation
Committee: Donald
Drews, Harold
Gutzman, Larry
Dassow

**Chef Walter Priebe
and Assistant**

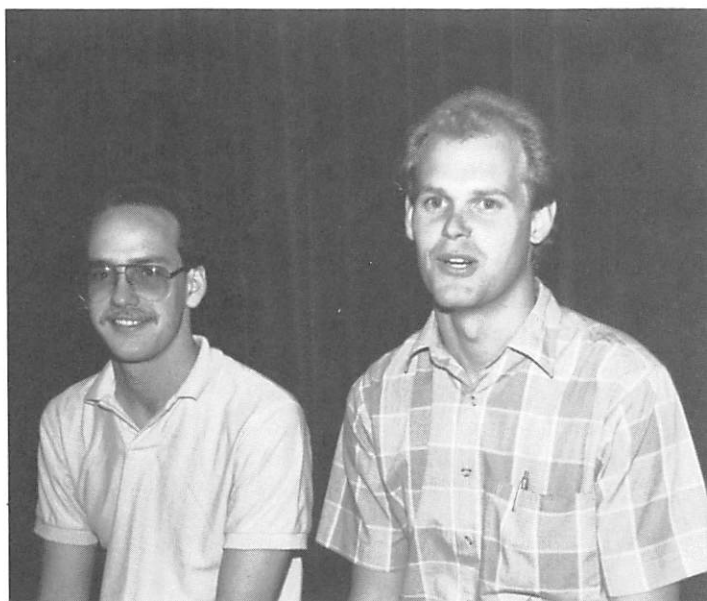


1990 Convention Snapshots

**Convention Service
Speaker: Pastor
Vance Fossum**



**Two New Called
Ministers of the
Gospel: Mr. John
Cole (Teacher, Faith
of Markesan,
Wisconsin) and
Pastor Steve Sipert
(Grace of Valentine,
Nebraska)**



“The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them” (I Corinthians 2:14).

The Means of Grace

What a predicament! It was bad enough that Adam and Eve willfully emigrated into Satan’s kingdom taking the human race with them. Bad enough that everyone of us is a condemned sinner already at conception.

What a Dilemma!

But humanity’s spiritual quandary is even *more* wretched. Consider this: God in Christ mercifully rescued mankind from Satan’s control and from eternal punishment, but no human has the inborn ability to recognize, accept, and enjoy that wonderful salvation. We are born spiritually dead and automatically view the things of God’s Spirit as foolishness. As swine are not able to appreciate the value of costly pearls, so natural man is *unable* to comprehend the Gospel’s value. What a dilemma!

The Lord resolved our plight by establishing a means, or way, of imparting salvation to us. The means He chose is not His sharp law, for the law reveals our sin and imparts a curse. Neither does God transmit forgiveness of sin by having us obey the Ten Commandments. “By the deeds of the law there shall no flesh be justified in His sight” (Rom. 3:20). Nor did God choose our efforts at praying as His channel for bringing Jesus into our lives. In prayer, we deal with God. In
12 the means of grace, God deals with us.

What a Vehicle!

The vehicle by which God enables us to enjoy His redemption is the powerful Gospel of Christ. That good news makes us wise unto salvation through faith which is in Christ Jesus. Christian faith is produced by hearing the Word of God. “Of His own will begat He us with (by) the Word of Truth” (James 1:18).

This Gospel of Christ is much more than a mere biography of Jesus’ earthly life. The Gospel of Christ is the power of God. It is His creative hand through which He enables powerless humans to accept and joyfully rely on Jesus as their Savior. It is God’s absolution of the human race by which He actually conveys full pardon to every mortal.

God placed His powerful Gospel in the Bible and in the two sacraments: Holy Baptism and the Lord’s Supper. Via the Bible He brings His “Emancipation Proclamation” to our eyes and ears. In Holy Baptism He pours His Father, Son, and Holy Ghost message on our heads. In the Lord’s Supper He nourishes our spiritual lives with Christ’s sin-atoning body and blood.

By means of the Gospel in Scripture and sacraments, God enables humans to value and really know the things of the Spirit of God. The Augsburg Confession states: “That we obtain this faith, the ministry of teaching the Gospel and administering the Sacraments was instituted. For through

the Word and Sacraments, as through instruments, the Holy Ghost is given, Who works faith, where and when it pleases God, in them that hear the Gospel" (*Triglotta*, p. 45).

Beware the Enthusiasts!

Sad to say, haughty humans are seldom satisfied with God's way of doing things. Many reject His creation in favor of evolution. Most reject His salvation by grace in favor of salvation by human merit.

So also, most Christian denominations reject God's means of grace in favor of having Him deal *directly* with humans. Many heterodox groups teach that the Holy Spirit needs no vehicle, such as the Gospel, to enter our hearts and that tying Him down to the Bible and sacraments is an insult. Such errorists look to the spirit in *themselves* rather than to the Spirit in God's Word and sacraments.

We call these visionary dreamers with their drifting religious ideas: "enthusiasts." They say things like: "The Lord talked to me. He told me to build this prayer tower." One woman spent time as missionary in Japan simply because an *inner voice* kept repeating: "You must go to Tokyo. You must go to Tokyo."

Orthodox Christians must also be on their guard, for we become enthusiasts whenever we look into our own hearts to determine whether God loves us, instead of relying on His Gospel for that certainty. Scripture teaches that in spiritual matters God has chosen to deal with us only through His Word and sacraments, not our inner feelings.

Jesus said: "Hear the Word of God and keep it . . . Continue in My Word

. . . My words are Spirit and life . . . Preach the Gospel to every creature . . . Go and baptize all nations . . . Partake of the Lord's Supper . . ." Luther wrote: "God does not wish to deal with us otherwise than through His spoken Word and the Sacraments. It is the devil himself whatsoever is extolled as Spirit without the Word and the Sacraments" (*Triglotta*, p. 497).

What a Comfort!

This truth both admonishes and comforts Christians. It admonishes them to let the Word of Christ dwell in them richly and to desire the pure milk of God's Word that they may grow thereby. Neglect God's physical nourishment and your body dies! Neglect God's means of grace and your Christian faith dies.

The truth that God today speaks with humans only through His Word also comforts Christians. They need not be tossed to and fro by every wind of doctrine, but can test religious spirits to see whether or not they are from God.

Every religious teaching should be based on clearly understood words from Holy Scripture. Any religious idea that conflicts with that body of doctrine is not from God and should be avoided. But remaining with God's Word enables Christians to speak with authority on spiritual matters, for the words are not theirs but His who gave them.

**Abiding, steadfast, firm and sure,
The teachings of the Word endure.
Blest he who trusts this steadfast
Word.**

**His anchor holds in Christ the Lord.
(TLH 290:4)**

Our Seminary Graduates



A Family Endeavor

On June 17 Bruce Naumann was installed as Pastor of St. Stephen Lutheran Church of Mountain View, California. Officiating at the installation was the father of the new pastor, the Rev. Bertram Naumann, with assistance from the Rev. Rollin Reim who is retiring as pastor of St. Stephen.

Bruce Joel Naumann was born November 26, 1962 to the Rev. Bertram and Alice Naumann. His family lived in Marquette, Michigan at that time and later moved to Hales Corners, Wisconsin. When Bruce was eight years old, his family moved to Lynnwood, Washington where he grew up with his five brothers and two sisters.

Bruce attended Immanuel Lutheran High School in Eau Claire and graduated in 1981. During his senior year of high school he met Paula Olmanson, daughter of the Rev. Keith and Sonja Olmanson of Nicollet, Minnesota. They were married three years later—May 26, 1984.

The Lord has continually blessed this union. He provided Bruce with

employment while Paula earned her Home Economics degree at the University of Wisconsin in Menomonie. He then gave Paula the opportunity to work at the University of Wisconsin in Eau Claire while Bruce pursued his studies and worked part-time as a waiter.

In 1987 Bruce graduated from Immanuel Lutheran College. He enrolled in the Seminary department the following fall. During the three-year seminary course he had the opportunity to participate in ILC's "vicar" program over two separate summer sessions. He interned first at Trinity Lutheran of Millston, Wisconsin, and then at Messiah Lutheran of Eau Claire. He graduated from the Seminary this past May 19th.

Over their six years of married life, Bruce and Paula have also been blessed by becoming a family. Sarah Noelle was born December 11, 1986, Brian Justus on November 20, 1988, and Michael Bennett on April 21, 1990.

Until now it has been a rare occur-

rence for a graduate from ILC Seminary to enter the public ministry with a wife and children. Times are changing however. This fall there will be, God willing, five married men pursuing theological studies at Immanuel, three of whom have children.

This situation can produce unique challenges; these men find themselves pulled in different directions. The *student* reads in 2 Timothy: "Study to show thyself approved of God, a workman that needeth not to be ashamed." The *husband* reads in Ephesians: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it." Further on in Ephesians the *father* reads: "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."

Most often it is also necessary for both husband and wife to work in

order to keep the family afloat financially. Thus these men face the challenge of balancing family, school, and work responsibilities. Impossible? By human standards it may seem so. But all things are possible with God. These young men, committed to the Word, cheerfully go about their daily tasks with an attitude that St. Paul expressed in Philippians chapter 4: "I can do all things *through Christ who strengthens me.*" Having finished this "course" of life, and standing at the threshold of a new one, Pastor Bruce Naumann and his family are witnesses to what the Lord can do through the power of His Word.

Pastor Naumann and his family now reside in a three-bedroom rental unit provided by the congregation in Mountain View.

—*Pastor Bruce Naumann*

A Glorious Ministry

Pastor John M. Johannes writes: "June 17th was a glorious day; not only for myself, but also for members of Our Savior's Lutheran Church in Jamestown, North Dakota. They had been without a pastor since early Spring when Pastor Peter Reim accepted the call to Clarkston, Washington." On this day Pastor Johannes, a recent graduate from ILC Seminary, was installed as their pastor. Both pastor and people shared the emotions of the psalmist when he said: "Today is the day the Lord has made; let us rejoice and be glad in it."



Pastor Johannes and niece Michelle

John M. Johannes is the son of Pastor John H. Johannes who is serving the CLC congregation in Fond du Lac, Wisconsin. He was born in Lamar, Colorado on June 24, 1965. The family moved to Wisconsin in 1971 when the father accepted a call to Faith of Cambridge. "During my life there," writes the new pastor, "I saw the growth of a mission congregation blossom in Middleton. I helped build the new church there, which is now being turned into the parsonage." In 1978 the family moved to Fond du Lac where the future pastor enrolled in the Christian Day School for the eighth grade, after which he became a student at ILC.

When asked to recount some fond memories and to tell how the Lord led him to decide on the public ministry as a life's occupation, the younger Pastor Johannes wrote: "My years at ILC were the best years of my life. The memories will last a lifetime. At the end of my high school years, the thought of being a minister was in the back of my mind. I decided to come back for college and take the pre-theological course. It wasn't until my sophomore year in college that I truly desired the office of the ministry."

Graduating from college in 1987 and the Sem in 1990, Pastor Johannes served as vicar for two years: in the summer of '88 in Saginaw, Michigan under Pastor Mark Bernthal, and in '89 in Sleepy Eye, Minnesota under the guidance of Pastor Robert List. "My most memorable time while I was vicar-ing was the times when I visited the elderly. I could see the appreciation of the gospel being received (which is not to say the gospel is not happily re-

ceived by those who go to church every Sunday)."

It was a call issued by the synod's Call Committee for graduates which led to the new relationship now in Jamestown. The son was installed by the father, whose message was based on I Peter 5:2-4: "The Public Ministry: Shepherding the Flock of God." A total of five pastors were present to assist in the installation, as well as most of the Johannes family. "I think all through his ministry, my father wanted a son who would follow him into the ministry."

Son John writes: "A faithful ministry is based on the Gospel of Jesus Christ. And I will always remember the passage given to me on my Confirmation Day: 'Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass' (Ps. 37:5)."

Any gospel ministry which keeps that motto in mind will be as glorious as was the day that ushered it in! God bless pastor and people at Our Savior's, Jamestown!



Partners in the Gospel . . .



St. John's Ev. Lutheran Church Okabena, Minnesota

No greater price has been paid for the freedom of mankind than that which was given for sinners on Calvary's hill. As the Gospel of Christ is proclaimed in all the world, souls are freed from the power of sin, death, and hell to the glory of the God Who alone is "Savior." How blessed are those disciples of Christ—individuals and congregations—who have received this message of freedom and salvation! What a privilege to carry this liberating Word to those still in bondage that they too may be saved!

But this freedom is absolutely tied to "The Truth" of the Gospel. Therefore Jesus said: "If you *abide* in My Word, you are my disciples indeed. And you shall know *the truth*, and the truth shall make you free" (Jn. 8:31f). Those who are truly "partners in the Gospel" take their Savior at His word so that they may continue to take His Word to others in all its saving truth and purity.

A Restful Little Town

By God's enabling grace St. John's Evangelical Lutheran Church strives to be such a partner. Located in the restful little town of Okabena, Minnesota, St. John's has been a church at rest in the peace of Christ's Gospel for 95 years, yet never resting in its efforts to remain faithful to that Gospel.

On May 5, 1895, thirteen farmers adopted and signed the constitution of the infant congregation. By September of that year a house of worship measuring 24 x 25 feet was built and dedicated to the Lord. St. John's enjoyed the faithful service of six pastors during its "active affiliation" with the Lutheran Church Missouri Synod from 1895-1951.

However, during the latter years of this partnership, St. John's and its Pastor, George Schweikert (1937-1957), found it necessary to testify against the synod's unionism and steady departure 17



Built 1914, Enlarged 1975

from Christ's Word. In September of 1951 the congregation withdrew its membership from the LC-MS.

At this time (September 25-26, 1951) the leaders of the "St. Louis Study Club" were given permission by the congregation to meet at St. John's. The result of this meeting was the formation of the Orthodox Lutheran Conference (OLC). Pastor Schweikert along with nine other pastors and six laymen signed the OLC Articles of Agreement.

This partnership was short-lived. Within eleven months Pastor Schweikert withdrew his name. No laymen of St. John's had as yet signed the articles. A history prepared in celebration of the congregation's Diamond Anniversary (1970) explains: "A spirit of legalism which became evident in the OLC is just as evil as a spirit of unionism. St. John's continued to steer clear of both."

During the years 1953-1960 St. John's was "affiliated" with the Evangelical Lutheran Synod (ELS), which was still in fellowship with the LC-MS. At its 1960 fall convention the ELS failed again to sever ties with the Missouri Synod in obedience to Romans 16:17-18. Pastor Reuben Ude (1957-1969) and St. John's were con-



strained by the love of Christ (2 Cor. 5:14) to recognize that another partnership had been broken.

Partnership in the CLC

If you think that after such a history St. John's considered membership in the Church of the Lutheran Confession very carefully, you are correct. Pastor Ude and "several carloads of members" observed the CLC in action at its January 1961 session in Sleepy Eye, Minnesota. Pastor Ude would later write: "The spirit of the CLC was found to be truly evangelical. It rejected the spirits of both unionism and legalism in practice as well as in words."

Pastor Ude became a clergy member of the CLC in the summer of 1961. That same year St. John's resolved to give its full support to a new "partner in the gospel," but did not become a voting member of the CLC until 1976.

After the recent CLC Convention two of St. John's laymen who had not yet served as convention delegates gave a thorough report to the congregation. In keeping with the historic concern of St. John's was the bottom-line comment of one of the delegates: "The CLC is teaching the pure Word of God."

Continuing in the "freedom" of the Word of Christ can cost the Christian congregation a loss of membership. And rural America is shrinking in population. St. John's present membership of 180 souls is less than half of what it was in 1940. But love for Christ and the desire to share the Gospel message of freedom is as strong as ever.

Sunday School enrollment is growing and the average attendance in the Adult Bible Class is 37. A program begun three years ago brings the pastor into the homes of the Sunday School children once a month for family Bible study.

In connection with our Mission Festival, St. John's hosted a Creation Seminar on September 23rd, inviting

the people of the surrounding communities. Dr. David Menton of our St. Louis congregation was guest speaker.

Whenever you wander into the "beanfield" region of southwestern Minnesota please do visit St. John's of Okabena. May our gracious Lord preserve us and all of our partners in the truth and freedom of His Gospel. For then we shall not have merely "some things" to offer our neighbors, but always "the one thing needful" for their salvation.

[Note: Pastors who have served St. John's since 1970: Clifford Kuehne (1970-72); David Lau (1972-75); Robert Wehrwein (1975-83); George Barthels (1983-89); and the undersigned currently.]

—Vance Fossum



Daily Devotions For November 1990

Date	Scripture	Theme	Hymn
1	Revelation 3:14-22	The lukewarm church is called to repentance.	415:5
2	Hebrews 7:23-28	Jesus' one sacrifice is good for all time.	415:6
3	Revelation 19:6-10	Blessed are those who are called to the marriage supper of the Lamb.	415:7
The Conqueror of Death			
4	Revelation 19:11-16	Christ is King of kings and Lord of lords.	598:1
5	Job 14:1-5	Our lifespan is in the hands of the Lord.	598:2
6	Hebrews 11:8-16	God has prepared a heavenly city for believers.	598:3
7	2 Timothy 1:6-12	Christ has abolished death!	598:4-5
8	Psalms 143	Take shelter in the Lord, our God.	598:6-7
9	Hebrews 11:17-31	By faith in Christ we shall overcome.	598:8-9
10	Revelation 2:12-17	A new name is reserved for the overcomers!	598:10-11
The Judgment of the World			
11	2 Corinthians 5:1-10	In life or death we are always confident.	604:1
12	Matthew 24:29-35	Jesus' words will never pass away.	604:2
13	Hebrews 2:1-4	Do not drift away or neglect so great salvation.	604:3
14	Matthew 24:36-42	The Father alone knows when the second coming of Jesus will be.	604:4
15	Hebrews 10:26-31	It is a fearful thing to fall into the hands of the living God.	608:1-2
16	Matthew 24:43-51	Be ready for the sudden return of Christ.	608:3-4
17	Psalms 130	Wait confidently for your Redeemer.	608:5

Reformation Heritage Festival

Immanuel Lutheran Church, Mankato, Minnesota cordially invites everyone to the Minnesota Conference's biannual Reformation Festival on Sunday, October 28, 1990. The service will begin at 4:00 p.m. and will be followed by a potluck supper at 5:30 p.m.

—R. Grams, Secretary

Minnesota Pastoral Conference

Dates: November 7-8, beginning at 10:00 a.m. Wednesday

Place: Berea Lutheran Church, Inver Grove Heights, MN

Agenda:

1. Comparison of *prasso* and *poieo* as used with reference to sinning (cf. Gal. 5:21). Does the former prohibit entrance into the kingdom of God? (cf. Rom. 7:19)—Robert List
2. Exegesis of Revelation 3:7-13—John Pfeiffer
3. Exegesis of Jeremiah 23:5-6 & 33:15-16; with reference to "the LORD our Righteousness." Does it mean the church or Christ?—David Naumann
4. Isagogical study of Ezekiel—Wayne Mielke
5. The doctrine of election with special reference to I Peter 2:8, Romans 9:22, and Proverbs 16:4—Dan Fleischer
6. Biographical sketches of notable spiritual leaders the Lord called to serve His people—Vance Fossum
7. Baptismal sponsors—Keith Olmanson

—Rick R. Grams, Secretary

Nominations for ILC Professor

The Board of Regents for Immanuel Lutheran College invites nominations to fill the vacancy created by the retirement of Prof. James Pelzl. The nominee should be qualified to teach mathematics, chemistry, and physics at the high school and college levels. Letters of nomination should include information about the nominee's educational background, teaching experience, and a family profile.

All pastors, professors, male teachers and voting members of CLC congregations are entitled to nominate a candidate or candidates. Letters of nomination must be postmarked no later than October 31, 1990. All nominations are to be sent to Pastor Vance Fossum, ILC Board of Regents, Box 98, Okabena, MN 56161.

Wise and Foolish Virgins

18	Revelation 3:1-6	Hear what the Spirit says to the churches!	611:1
19	Luke 12:35-40	Be ready for the unexpected hour.	611:2
20	Revelation 3:7-13	Hold fast, that no one take your crown.	611:3
21	I Thessalonians 5:1-11	Let us not sleep, but watch soberly.	611:4
22	Revelation 21:9-14	A glimpse of the heavenly city.	611:5
23	Mark 13:33-37	And one more time: Watch!	611:6
24	Revelation 21:18-27	The glory of the new Jerusalem.	611:7

Thanksgiving

25	Psalms 50:15-19	Call upon God in the day of trouble.	37:1
26	I Timothy 2:1-6	Give thanks for all men in Jesus' name.	37:2
27	Psalms 150	Let all things praise the Lord!	37:3

The Lord Who Comes

28	Zechariah 9:9-10	Behold, your King is coming to you!	65:1-2
29	Hebrews 10:19-25	Let us hold fast our faith without wavering.	65:3-4
30	Genesis 49:8-10	The Savior comes from the tribe of Judah.	65:5-6