

December 1993  
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# Lutheran Spokesman



JOY  
to  
the  
WORLD

THE LORD IS COME



*Church of the Lutheran Confession*

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# “It Is More Blessed To Give Than To Receive.”

*It is recorded by Paul that our Lord said: “It is more blessed to give than to receive” (Acts 20:35). Oh, what joy that this was heaven’s viewpoint! We again celebrate the greatest gift ever given.*

As we give gifts this Christmas, let’s remember with each gift we share how the Father gave His only-begotten Son to this earth and into death. The commercialism of the season that now finds its beginning even weeks before Thanksgiving Day cannot dampen the joy in our hearts at having received Him from heaven. Let’s be ever wary and not distracted by the crass commercialism. Let’s give attention to the praising of God for the Redeemer. In His sacrificial blood we find atonement once and for all.

In surveying the human landscape at Christmastide we see many people whose joy is a seasonal exuberance. There is a spirit of good will at this time. But because it so often is humanistic (centered in man), it doesn’t last. We know how fickle man

is. Oh, if only all could have the same year-long and life-long appreciative happiness as we have! Let’s pray to our King that He would have His Spirit work upon their hearts as He has on ours. Why not try to really capitalize on the season’s warmth and openness and give many scriptural portions and much biblical art work? People are in the mood to receive and we know “It is more blessed to give than to receive.”

As the tongues of the shepherds were loosed to speak of what they had seen, so take advantage of the season’s cheer to disclose the real reason for the season at every opportunity. Our Lord did come to live the perfect life and die the sacrificial death for all.

As the angels on that starry night

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burst forth in tuneful praise of God, so why not gather as the heavenly choir did and carol to friends and neighbors who have yet to own Him? When else would they give such welcome to you at their doors as in this blessed season?

Christ's love for us by becoming incarnate did not end with His crucifixion. When He arose to prove eternal life is ours through Him, His

love was demonstrated yet again. And Christians see His love day in and day out, as all things are added to us in His kingdom.

After the Christmas tree has lost its needles and long after the presents of clothes have worn out and the toys are broken and in the trash, Christ's love continues as the lasting gift. Why not give a gift that throughout the year reminds your friends of the lasting gift — this magazine, *The Lutheran Spokesman*.

We, having received Him, now know: "It is more blessed to give than to receive."

—Pastor David Koenig



*From the Editor's Desk -*

## **"And The Word Was Made Flesh..."**

It has been called to our attention that there is a statement which appeared in the October issue of the *Spokesman* which could possibly be misconstrued. In reference to the temptation of Jesus in the wilderness (Luke 4) this was said: "Some would say, 'Well, of course, Jesus was able to resist temptation. He was true God and used His Godly powers.' This is true. He did. But what we need to realize is that the same power is also at our disposal if we would only use it. Jesus used the sword of the Spirit which is available to us also."

The Christmas season is a perfect time to clarify, and maybe elaborate a bit.

Christ was not a phantom man, but a genuine man: "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (Jn. 1:14). As has always been taught among us, Jesus was and is both true God and true man, wonderfully and marvellously united in one person. The apostle Paul speaks of both the divine and human natures of Christ in glorious fashion when, for example, he writes: "For in Him dwells all the fullness of the Godhead bodily" (Col. 2:9). Likewise, to the Galatians: "But when the fullness of the time had come, God sent forth His Son, born of a woman..." (4:4). In the



Nicene Creed (A.D. 325) we confess with all true believers that Christ “was incarnate by the Holy Ghost of the Virgin Mary and was made man...”

Down through the centuries church history tells of controversies connected with the dual nature of Christ (one such was addressed and settled by the Nicene Creed). On the one hand, there have been those who have denied His deity; on the other hand, there have been those who have denied the fullness of His humanity. Still others confound the two natures. For such reasons, good care needs to be taken when the subject is touched upon, whether in the *Spokesman*, in sermons, or elsewhere. We would not wish to undermine anyone’s faith by leaving a wrong impression.

### Christ’s Flesh Was No Fraud

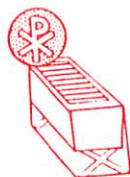
And so we say: The statement in the October issue that Jesus “was true God and used His Godly powers...” was in no way intended to deny Christ’s full humanity; nor was it to suggest that the temptation of Jesus was something less than a real — and victorious, praise God! — encounter with, our arch-foe. Rather, the point made by the author is that the “Godly powers” which were utilized by the Savior and which are then “at our disposal” are the written Word of God (“It is written...”).

“Scripture teaches clearly and plainly the true and perfect humanity of Christ...If the flesh of Christ is held to be a fraud, it follows that everything that was executed through the flesh of Christ was also done by fraud...If the incarnation was a fantasy, also the redemption was a fantasy” (*Christian Dogmatics*, F. Pieper, Vol. II, p. 66 & 68). In other words, what we celebrate on the festival of Christmas forms the basis for what we celebrate on all the other festivals of the church year. Christ, the long-promised Messiah, began His saving mission on earth by being virgin-born. As the sinner’s Substitute He then lived under the law perfectly, suffered and died innocently, rose again triumphantly, and now lives and reigns eternally (Cf. Php 2:5-11). The redemption and justification of sinners before God is complete!

As we sing our Christian hymns and carols this holy season let us pay special attention to their powerful content. On the subject at hand—that Christ’s flesh is no fraud, and His incarnation no fantasy!—notice how many hymns sing of the miracle of the incarnation (“true Godhead incarnate, omnipotent Word” etc.); and of how the Christ became and is, wondrously, our brother (“Made like yourselves of flesh and blood, Your brother is th’ eternal God” etc.).

Fellow confessors of the Christchild, let the welkin ring! What a fabulous Gift from God is ours!

—Pastor Paul Fleischer



Peace on Earth



## “And It Came To Pass In Those Days...”

My heart for very joy doth leap,  
My lips no more can silence keep.  
I too must sing with joyful tongue  
That sweetest ancient cradle song:

Glory to God in highest heaven,  
Who unto us His Son hath giv'n  
While angels sing with joyous  
mirth,  
“A glad new year to all the earth!”

It is well known that Martin Luther enjoyed Christmas. He wrote the verses quoted above for the family celebration that the Luthers held every Christmas Eve. It has been said that he liked to decorate a tree for the festival. But even if he had been without a tree, without a family, without children to open presents, and without Kate to prepare a feast, he would have still enjoyed celebrating Christmas, for in the manger was his hope, and ours.

“And it came to pass *in those days...*” Luther was not living in “*those days.*” Yet his heart leaped for joy over what came to pass in those days. None of us were living in *those* days. Yet we too celebrate what happened in *those* days. Why?

Isn't it *these* days that we have to survive? Sure, in those days the taxes seemed heavy, but don't they seem that way today too? Certainly there was hunger and misery, sickness and suffering in those days, but there is much of the same today, isn't there? Yes, those were days when it wasn't safe to walk from Jerusalem to Jericho because of robber gangs, but that is not hard to imagine in our day either,

is it? It is true that those were days of oppression for the people of God, but isn't there still plenty of oppression for God-fearing people today?

Yes, we want to survive these days. We want to graduate from school, keep our job, raise a beautiful family, enjoy our grandchildren, have good government, good weather, peace, health, education, honor, faithful friends, good neighbors, and the like. But we know that none of these things are permanent in this life. We may well survive such blessings—that is, outlive them. And if these things are not taken away from us, we will one day leave them all, to stand before the judgment seat of God.

Actually it is not *those* days, or *these* days, but *that* day which we need to survive, isn't it? And **how shall we stand** on that day before the gaze of God who searches the hearts, who knows our secret motives and evasions, who knows every time our mind wandered when He was speaking to us, and even when we were speaking to Him?

We could look to God's work in these days, and in our hearts, the faith that He has worked there, the sanctified paths He has caused us to walk. Luther looked to such things too and found they brought no security before the gaze of God. Because of our sinful human nature, our faith isn't what it should be, our repentance is not as deep as it might be, and our sanctified walk is more like a stagger.

No, it is not on God's work *in us*, in these days, that God's saving

# "DEAREST JESU"

P. Schaller, 1892

Based on  
Jesu meines Herzens Freud

Angels' Joy, my heart's de-light, dear - est Je - - - su,

Born for me that ble - - ed night, dear - est Je - - - su.



All my fears You put to flight, dear - est Je - - - su; Je - su.

dear - est Je - - - su!

2. Help me ever to recall, my Redeemer,  
How you came to die for all, my Redeemer,  
Humble in a cattle stall, my Redeemer;  
Jesus, my Redeemer!

3. Weak and lowly, strengthen me, Mighty Savior.  
In my illness, come to me, Mighty Savior;  
When I die, O comfort me, dearest Jesus;  
Jesus, dearest Jesus!

verdict — innocent, fit for heaven — is based. It was God's work outside of us, *in those days*, in the person of His one and only Son, that enabled Him to declare us just and righteous, forgiven of all our sins. God was *in Christ*, our substitute in the manger and on the cross, and it is His life and death in our place that will stand us upright on *that day of judgment*.

God's work in us, in these days, is simply to persuade us of this fact, that in the Babe of Bethlehem we have peace with God, and when we see Him face to face, He will be smiling.

With that assurance we can face any present situation, even if the earth on which we stand is removed and the mountains carried into the midst of the sea.

No wonder Luther loved Christmas. No wonder we do, too.

All this for us Thy love hath done;  
By this to Thee our love is won;  
For this our joyful songs we raise  
And shout our thanks in ceaseless praise.

Hallelujah! Amen!

—Pastor Paul Schaller

## *A Christmas Message From Our CLC President—*



"Peace on earth." The recent years have seen many changes on the political scene which have warmed the hearts of many who hold the dream of an eventual cessation of wars, accompanied by the long held dream of a millennial peace. Most certainly one of the more intriguing contributions to the perpetuation of the dream is the recent "accord" between the nation of Israel and the Palestinian Liberation Organization.

As citizens of the country which expends much time, money, and effort in pursuit of peace in the middle east, and as citizens of the country which is targeted so frequently by terrorists from the middle east, we certainly hope that an agreement between the middle east combatants to live peaceably together is real.

Christians yearn for peace on earth as much as any. Yet, Bible-believing Christians—yes, we do have to qualify the designation "Christian" today—know that ancient enmities between the descendants of Abraham are deep and of long standing. The ancient rivalry goes back to Ishmael and Isaac—one, the son of the law, and the other, the son of promise; nevertheless, both sons of Abraham. Peace between the descendants of Ishmael and Isaac will at best be relative, as it is, if not in every, in most human aspirations to enjoy "peace on earth." The world is at "peace" yet in Europe and in Asia there is distrust and bloodshed. Regularly we read of wars of varying magnitude. Our own country is at peace. This too is relative, because we are engaged in Somalia, where soldiers of the United States are dying. Further, day after day there is "war" in the streets, highways, inner cities, and communities of our land.

Yet this Christmas season we boldly and without apology echo the song of the angels, "Peace on earth." We who yearn for peace on earth in the social and political sense both understand and appreciate the clarity and meaning of the words of our Lord. The Prince of Peace declares to His disciples: "Peace I leave with you, My peace I give unto you; *not as the world giveth, give I unto you*" (Jn. 14:27).

It is no wonder that they who interpret the angel proclamation of "peace on earth" as reference to political, social, or millennial peace become disillusioned, and even begin to doubt the Gospel. Their dreams are at worst built on a foundation of unbelief, and at best are a figment of imagination. Christ never promised the peace they seek! What He has said is spoken by Him through the apostle Paul: "If it is possible, as much as depends on you live peaceably with all men" (Rom. 12:18). Even at that, these words were not spoken to the world, but to Christians. The people of God who live under the blessing of the peace Christ gives are there exhorted to assume the attitude of peacemaker to which the Lord encourages in the Sermon on the Mount.

So what then is the peace the Lord gives, and that of which we speak so

confidently? It is the peace of heart that is the gift of the Spirit of God to all those who believe that in Christ God has reconciled the world unto Himself. Jesus, the promised Messiah, of whom the angels sang on the night of our Savior's birth, has cleansed us of our sin, and restored us to fellowship with an offended Father. That peace, the absence of estrangement from the Father, the world cannot give. Only Christ has accomplished this for us. Only He who is our peace can give it. "Therefore having been justified by faith we *have peace* with God through our Lord Jesus Christ" (Rom. 5:1). The world that seeks peace on its own terms and according to its own definition, but will not recognize that Jesus is the Prince of Peace, will find no lasting peace on earth, nor come to the peace of heaven.

As Christians, promote peace and pray for it in the nations. Yet be realistic, as one cannot help but be if he remembers that the corrupt human nature, manifest in so many ways, is ever at war with God and is always inclined to stir the pot of unrest.

Give up the idle dream of finding the world's concept of peace on the earth. Such realism itself will reduce your stress. Look unto Him who gives the peace which passes all understanding, and find the peace which is a gift of the Spirit. It is a peace of a quiet stable. The peace of a conscience which has been washed in the blood of the Lamb. The peace of a morning sunrise on resurrection morning. The peace of a heart which through faith sees beyond a world which in its pursuit of peace chases dreams that are not real, nor ever shall be. Without Christ Jesus and faith in Him, peace is ever an illusion, indeed a peace that surpasses grasp and understanding. In Jesus is a peace, still beyond understanding, but yet known by those in whose heart He is enthroned.

*The fifth and final name is "Prince of Peace!"*

*And what a wealth of meaning lies not here!*

*The peace He came to bring all burdened souls*

*Is not a makeshift earthly armistice in carnal wars—*

*Ah no, 'tis peace eternal made 'twixt God and man,*

*A peace which brings surcease (relief) from every ill,*

*A peace surpassing far all human ken (knowledge)—*

*The angel promised "peace—good will to men!"*

*[Evening Bells At Bethany, Dr. Norman Madson*

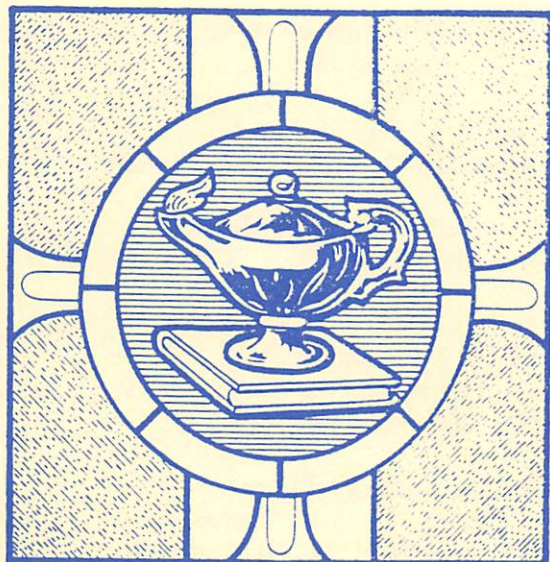
*(Christmas 1946) from "WHAT'S IN HIS NAME?"]*

"Peace be with you," is a realistic wish this Christmas season, and always. The world was no different than ours, and it is unlikely that the fears and concerns of the faithful were any different, when the angels came to the shepherds with their announcement of peace. Amidst the confusion of the world, the strife, hatred, and wars that cause us grief and concern there remains the truth that God's covenant of peace remains! It is anchored in promise, given in Christ, and revealed to all who in Jesus live in hope of heaven.

As together we await the perfect peace of heaven, there is no grander wish that we can give one another—and for which we can pray that the world may know—than this: "The God of peace be with you all. Amen" (Rom. 15:33).

*—Pastor Daniel Fleischer*





**Psalm**  
**119:105—**  
*“Your word  
is a lamp to  
my feet and  
a light to my  
path.”*

## Daily Bible Reading Guide — Calendar Year 1994

### DAY BY DAY

*Our Spokesman readers seem to like what we started last year. Selections for a daily Bible Reading Guide were made to complement the lections appointed to each Sunday in the widely used Three Year Lectionary. That way the theme of a Sunday worship service is carried forward through the week.*

*This year we follow the same design, assuming the use of **Year B** for the Sunday Lections.*

*Again we suggest that you use the suggested readings as foundation material for your **daily prayers**, “garlanding” the Words of God with your worship response.*

*This can do much to enrich your **intercessory prayers**. As you read the lection you might:*

- 1) Ask how this Scripture would apply to individuals on your prayer list.*
- 2) Praise and thank the Lord for the blessing this brings to the person of your concern.*
- 3) With confidence “let your requests be made known to God” (Philippians 4:6).*

—Pastor Rollin A. Reim

## **January 1, The Name of Jesus**

Luke 2:21-32

## **January 2, Second Sunday after Christmas**

Psalm 148; Genesis 17:1-7; Galatians 4:4-7; Luke 1:68-75

## **January 6, The Epiphany of Our Lord**

Matthew 2:1-12, Isaiah 61:10-62:3; Ephesians 1:3-6, 15-18

## **January 9, The Baptism of Our Lord**

Psalm 2; 1 Samuel 16:1-13; Titus 3:4-7; Luke 3:15-17, 21, 22;  
Isaiah 42:1-7; Acts 10:34-38; Matthew 3:13-17

## **January 16, Epiphany Two**

Psalm 89; Isaiah 49:1-6; 1 Corinthians 1:1-9; John 1:29-41;  
Isaiah 62:1-5; 1 Corinthians 12:1-11; John 2:1-11

## **January 23, Epiphany Three**

Psalm 27; Isaiah 9:1-4; 1 Corinthians 1:10-17; Matthew 4:12-23;  
Isaiah 61:1-6; 1 Corinthians 12:12-21, 26,27; Luke 4:14-21

## **January 30, Epiphany Four**

Psalm 1; Micah 6:1-8; 1 Corinthians 1:26-31; Matthew 5:1-12;  
Jeremiah 4:1-10; 1 Corinthians 12:27-13:13; Luke 4:20-32

## **February 6, Epiphany Five**

Psalm 111; Isaiah 58:5-9a; 1 Corinthians 2:1-5; Matthew 5:13-20;  
Isaiah 6:1-8; 1 Corinthians 14:12b-20; Luke 5:1-11

## **February 13, The Transfiguration of Our Lord**

Psalm 148; Exodus 24:12, 15-18; 2 Peter 1:16-21

## **February 16, Ash Wednesday**

Isaiah 59:12-20; 2 Corinthians 5:20b-6:2; Luke 18:9-14; Psalm 148

## **February 20, First Sunday in Lent**

Psalm 130; Genesis 2:7-9; 15-17; 3:1-7; Romans 5:12-19;  
Matthew 4:1-11; Deuteronomy 26:5-10; Romans 10:8b-13; Luke 4:1-13

## **February 27, Second Sunday in Lent**

Psalm 42; Genesis 12:1-8; Romans 4:1-5, 13-17; John 4:5-26;  
Jeremiah 26:8-15; Philippians 3:17-4:1; Luke 13:31-35



### **March 6, Third Sunday in Lent**

Psalm 143; Isaiah 42:14-21; Ephesians 5:8-14; John 9:1-39;  
Exodus 3:1-15; 1 Corinthians 10:1-13; Luke 13:1-9

### **March 13, Fourth Sunday in Lent**

Psalm 43; Hosea 5:15-6:3; Romans 8:1-10; Matthew 20:17-28;  
Isaiah 12:1-6; 1 Corinthians 1:18-25; Luke 15:1-3, 11-32

### **March 20, Fifth Sunday in Lent**

Psalm 116; Ezekiel 37:1-14; Romans 8:11-19; John 11:17-45;  
Isaiah 43:16-21; Philippians 3:8-14; Luke 20:9-19.

### **March 27, Palm Sunday**

Psalm 24; Isaiah 50:4-9b; Philippians 2:5-11; Matthew 27:11-54

### **March 31, Maundy Thursday**

1 Corinthians 11:17-32

### **April 1, Good Friday**

Hebrews 4:14-16; 5:7-9

### **April 2, Easter Eve**

1 Peter 3:17-22

### **April 3, The Resurrection of Our Lord**

Psalm 30; Isaiah 12:1-6; 1 Corinthians 15:51-57; John 20:1-18;  
Exodus 15:1-11; 1 Corinthians 15:1-11; Luke 24:1-12

### **April 10, Easter Two**

Psalm 16; Acts 2:14-32; 1 Peter 1:3-9; John 20:19-31;  
Acts 5:12-32; Revelation 1:4-18; John 20:19-31

### **April 17, Easter Three**

Psalm 67; Acts 2:14a, 36-47; 1 Peter 1:17-21; Luke 24:13-35;  
Acts 9:1-19a; Revelation 5:11-14; John 21:1-14

### **April 24, Easter Four**

Psalm 23; Acts 6:1-9; 7:2a, 51-60; 1 Peter 2:19-25; John 10:1-10;  
Acts 13:15-33; Revelation 7:9-17; John 10:22-30

### **May 1, Easter Five**

Psalm 33; Acts 17:1-15; 1 Peter 2:4-10; John 14:1-12;  
Acts 13:44-52; Revelation 21:1-5; John 13:31-35

### **May 8, Easter Six**

Psalm 66; Acts 17:22-31; 1 Peter 3:15-22; John 14:15-21

### **May 12, The Ascension of Our Lord**

Matthew 28:16-20; Isaiah 45:18-25; Ephesians 4:7-13

### **May 15, Easter Seven**

Psalm 8; Acts 1:1-14; 1 Peter 4:12-17, 5:6-11; John 17:1-11a;  
Acts 16:6-10; Revelation 22:12-17, 20; John 17:20-26

### **May 22, Festival of Pentecost**

Psalm 98; Joel 3:1-5; Acts 2:1-21; John 16:5-11;  
Genesis 11:1-9; Acts 2:37-47; John 15:26-27; 16:4b-11

### **May 29, Festival of the Holy Trinity**

Psalm 135; Genesis 1:1-2:3; 2 Corinthians 13:11-14; Matthew 28:16-20;  
Proverbs 8:22-31; Romans 5:1-5; John 16:12-15

### **June 5, Pentecost Two**

Psalm 78; Deuteronomy 11:18-28; Romans 3:21-28; Matthew 7:15-29;  
1 Kings 8:22-43; Galatians 1:1-10; Luke 7:1-10

### **June 12, Pentecost Three**

Psalm 119:65-72; Hosea 5:15-6:6; Romans 4:18-25; Matthew 9:9-13;  
1 Kings 17:17-24; Galatians 1:11-24; Luke 7:11-17

### **June 19, Pentecost Four**

Psalm 100; Exodus 19:2-8a; Romans 5:6-11; Matthew 9:35-10:8;  
2 Samuel 11:26-12:15; Galatians 2:11-21; Luke 7:36-50

### **June 26, Pentecost Five**

Psalm 31; Jeremiah 20:7-13; Romans 5:12-15; Matthew 10:24-33;  
Zechariah 13:7-9; Galatians 3:23-29; Luke 9:18-24

### **July 3, Pentecost Six**

Psalm 62; Jeremiah 28:5-9; Romans 6:1b-11; Matthew 10:34-42;  
1 Kings 19:14-21; Galatians 5:1, 13-25; Luke 9:51-62

### **July 10, Pentecost Seven**

Psalm 145; Exodus 33:12-23; Romans 7:15-25a; Matthew 11:25-30;  
Isaiah 66:10-14; Galatians 6:1-10, 14-16; Luke 10:1-20

### **July 17, Pentecost Eight**

Psalm 65; Isaiah 55:10-11; Romans 8:18-25; Matthew 13:1-9, 18-23;  
Deuteronomy 30:9-14; Colossians 1:1-14; Luke 10:25-37



### **July 24, Pentecost Nine**

Psalm 18; Joel 3:12-16; Romans 8:26-27; Matthew 13:24-43;  
Genesis 18:1-14; Colossians 1:21-29; Luke 10:38-42

### **July 31, Pentecost Ten**

Psalm 6; 1 Kings 3:5-12; Romans 8:28-30; Matthew 13:44-52;  
Genesis 18:20-32; Colossians 2:6-15; Luke 11:1-13

### **August 7, Pentecost Eleven**

Psalms 42-43; Isaiah 55:1-5; Romans 8:35-39; Matthew 14:13-21;  
Ecclesiastes 1:2, 2:18-26; Colossians 3:1-11; Luke 12:13-21

### **August 14, Pentecost Twelve**

Psalm 73; 1 Kings 19:9-18; Romans 9:1-5; Matthew 14:22-23;  
Genesis 15:1-6; Hebrews 11:1-3, 8-16; Luke 12:32-40

### **August 21, Pentecost Thirteen**

Psalms 133-134; Isaiah 56:1, 6-8; Romans 11:13-15, 28-32;  
Matthew 15:21-28; Jeremiah 23:23-29; Hebrews 12:1-13; Luke 12:49-53

### **August 28, Pentecost Fourteen**

Psalm 34; Exodus 6:2-8; Romans 11:33-36; Matthew 16:13-20;  
Isaiah 66:18-24; Hebrews 12:18-24; Luke 13:22-30

### **September 4, Pentecost Fifteen**

Psalm 121; Jeremiah 15:15-21; Romans 12:1-8; Matthew 16:21-26;  
Proverbs 25:6-7; Hebrews 13:1-8; Luke 14:1, 7-14

### **September 11, Pentecost Sixteen**

Psalm 19; Ezekiel 33:7-11; Romans 13:1-10; Matthew 18:15-20;  
Proverbs 9:8-12; Philemon 1:1, 10-21; Luke 14:25-33

### **September 18, Pentecost Seventeen**

Psalm 103; Genesis 50:15-21; Romans 14:5-9; Matthew 18:21-35;  
Exodus 32:7-14; 1 Timothy 1:12-17; Luke 15:1-10

### **September 25, Pentecost Eighteen**

Psalm 27; Isaiah 55:6-9; Philippians 1:18b-27; Matthew 20:1-16;  
Amos 8:4-7; 1 Timothy 2:1-8; Luke 16:1-13

### **October 2, Pentecost Nineteen**

Psalm 25; Ezekiel 18:1-4, 25-32; Philippians 2:1-11; Matthew 21:28-32;  
Amos 6:1-7; 1 Timothy 6:6-16; Luke 16:19-31

### **October 9, Pentecost Twenty**

Psalm 118; Isaiah 5:1-7; Philippians 3:12-21; Matthew 21:33-43;  
Habakkuk 1:1-3, 2:1-4; 2 Timothy 1:3-14; Luke 17:1-10

### **October 16, Pentecost Twenty One**

Psalm 23; Isaiah 25:6-9; Philippians 4:4-13; Matthew 22:1-14;  
Ruth 1:1-19a; 2 Timothy 2:8-13; Luke 17:11-19

### **October 23, Pentecost Twenty Two**

Psalm 96; Isaiah 45:1-7; 1 Thessalonians 1:1-5; Matthew 22:15-21;  
Genesis 32:22-30; 2 Timothy 3:14-4:5; Luke 18:1-8a

### **October 30, Reformation Sunday**

Psalm 46

### **October 31, Reformation Day**

Daniel 6:10-12, 16-23; Galatians 5:1-6; Matthew 10:16-23;  
Jeremiah 31:31-34; Romans 3:19-28; John 8:31-36

### **November 6, Pentecost Twenty Four**

Psalm 92; Malachi 3:14-18; 1 Thessalonians 3:7-13; Matthew 25:14-30;  
Exodus 34:5-9; 2 Thessalonians 1:1-5, 11-12; Luke 19:1-10

### **November 13, The Saints Triumphant**

Psalm 84; Isaiah 52:1-6; 1 Thessalonians 4:13-18; Matthew 25:1-13;  
Isaiah 65:17-25; 2 Thessalonians 2:13-3:5; Luke 20:27-38

### **November 20, Christ the King**

Psalm 47; Ezekiel 34:11-24; 1 Corinthians 15:20-28; Matthew 27:27-31

### **November 24, Thanksgiving Day**

Deuteronomy 8:1-10; Philippians 4:6-20; Luke 17:11-19

## ***SERIES C SUNDAY LECTONS BEGIN***

### **November 27, Advent 1**

Psalm 18; Isaiah 2:1-5; Romans 13:11-14; Matthew 24:37-44;  
Isaiah 63:16b-17, 64:1-8; 1 Corinthians 1:3-9; Mark 13:32-37

### **December 4, Advent 2**

Psalm 130; Isaiah 11:1-10; Romans 15:4-13; Matthew 3:1-12;  
Isaiah 40:1-11; 2 Peter 3:8-14; Mark 1:1-8



### **December 11, Advent 3**

Psalm 146; Isaiah 35:1-10; James 5:7-11; Matthew 11:2-11;  
Isaiah 61:1-3, 10-11; 1 Thessalonians 5:16-24; John 1:6-8, 19-28

### **December 18, Advent 4**

Psalm 24; Isaiah 7:10-14; Romans 1:1-7; Matthew 1:18-25;  
2 Samuel 7:8-16; Romans 16:25-27; Luke 1:26-38

### **December 25, The Nativity of Our Lord**

Psalm 98; Isaiah 62:10-12; Titus 3:4-7; John 1:1-14;  
Hebrews 1:1-9; John 1:1-14

### **December 31, New Year's Eve**

1 Peter 1:22-25

*“Now may the Lord direct your hearts into the love of God  
and into the patience of Christ!”*



## *The Bible Is the Written Word of God*

### **The witness of the Old Testament:**

\*The expression “thus saith the Lord,” or its equivalent, is used by the holy writers more than 2500 times, e.g., Is. 1:24; Jer. 5:14; 23:32; Eze. 13:6; Am. 1:3, 9, 11, 13.

\*The holy writers claim to have been inspired, e.g. Ex. 34:27; 2 Sam. 23:1-3; Is. 8:1, 5, 11; 34:16; 59:21; Jer. 1:9; 36:1, 2; Eze. 1:3; Acts 1:16; 1 Cor. 2:13.

\*Christ frequently quotes from the Old Testament and refers to it as the Word of God, e.g. Matt. 4:4, 7, 10; 5:17, 18; 22:29-32, 42-44; 26:54; Mk. 7:10; 10:19; Luke 4:16-21; 16:31; 18:31; 24:27, 44-46; Jn. 5:39, 46, 47; 7:22, 23; 10:34-36.

\*The New Testament writers repeatedly refer to the Old Testament as the Word of God, e.g. Matt. 1:22, 23; 2:4-6, 17, 23; 8:17; 12:17; 21:4, 5; 24:15; 27:9, 35; Lk. 1:67-70; Acts 1:16, 20; 2:16-21; 4:25; 10:43; 24:14; 28:25-27; Rom. 1:1, 2; 2 Tim. 3:15, 16; Heb. 1:1; 3:7; 4:7; 2 Pet. 1:19-21.

### **The witness of the New Testament:**

\*Christ promised that His words would endure forever: Matt. 24:35; Lk. 21:33; and that the truth which He proclaimed can be known: Jn. 8:31, 32; He commanded His disciples to preach His gospel in all the world and to teach the things He commanded: Matt. 28:18-20; Mk. 16:15; Lk. 24:45-48; Acts 1:8. He

sent them the Holy Spirit to guide them in all truth: Jn. 14:26; 16:13; Acts 2:1f; and declared that men should believe in Him through the apostles' word: Jn. 17:20; cp. Col. 3:16.

\*The writers of the New Testament testified that they did not write their own words but the words which the Holy Spirit inspired them to write: 1 Cor. 2:12, 13; 14:37; 1 Thess. 2:13; 1 Pet. 1:10-12; 2 Pet. 3:2; 1 Jn. 1:1, 3, 4.

\*The witness of the New Testament Christian Church which is built on the words of the apostles as well as on the words of the prophets: Jn. 17:20; Eph. 2:20; cp. 2 Pet. 3:2, 16.

The convincing testimony of the Holy Spirit: Jn. 3:3; 7:17; 1 Cor. 2:4, 5, 10-14; 1 Thess. 2:13; 1 Jn. 5:9, 10.

#### **Additional testimony:**

\*The perfect unity in the message of the various writers who lived over a span of 1600 years.

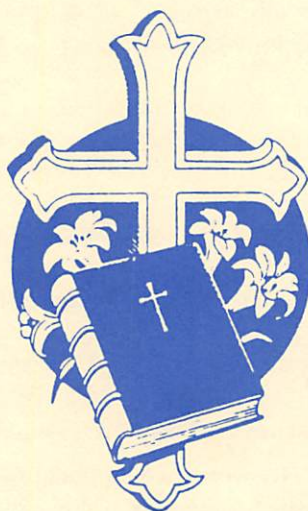
\*The testimony of the scriptural prophecies that have been fulfilled and are being fulfilled: 1 Kgs. 8:56; Is. 40:8; 42:9; 45:21; 46:9-11; Eze. 12:25; Matt. 5:18; 24:35; Lk. 17:22-30; 21:5-33; Acts 3:18; 20:29, 30; 1 Tim. 4:1-3; 2 Tim. 3:1-5; 4:3, 4; 2 Pet. 3:3-10;

\*The fulfillment of many Old Testament prophecies in the person and work of Jesus Christ.

\*The Bible's triumphs over persistent attacks: Ps. 119:89; cp. Matt. 24:35; Lk. 21:33; 1 Pet. 1:24, 25.

\*The transforming power of the Bible in the lives of men and nations: 2 Cor. 5:17; cp. e.g. Mk. 5:1-8, 15; Rom. 1:16; 1 Tim. 1:12-15.

—Selected





## *“The book of the genealogy of Jesus Christ, the Son of David...” (Matt. 1:1)*

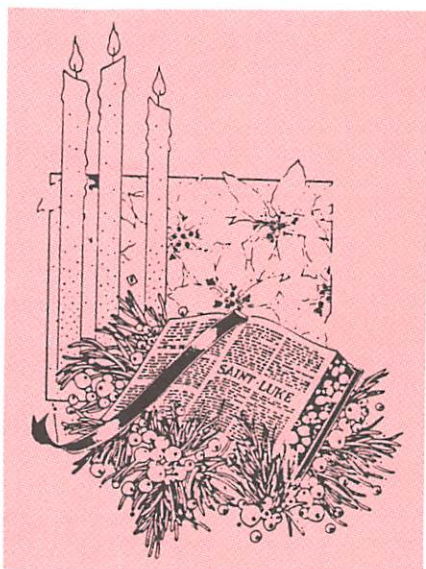
Some people are willing to go to a lot of effort and expense to discover who their ancestors were. They travel to distant places and spend hours poring over old records. And it's not hard to understand. Most of us have at least some curiosity about our family tree.

For the most part, however, it really does not matter all that much who one's ancestors were. To some, ancestry is the source of much pride, but it should not be. Those who have illustrious ancestors should not boast about them. Those who have infamous ancestors should not suffer on their account. Who our forebears were does not make us and need not break us. What matters is that we are children of the heavenly Father through faith in Christ Jesus.

But ancestry can be important. It is so in the Bible where we find a number of genealogies — lists recording the generations of a family. These lists, though doubtless passed over by many Bible readers, are there for a reason, for in the Word there is nothing trivial, nothing superfluous.

Two of the genealogies of the Bible record the ancestry of Jesus. Matthew 1 begins with Abraham and draws a line of descent through David to Jesus. Luke 3 begins with Jesus and traces His ancestry all the way back to Adam. Both of these genealogies are essential to the telling of the story of Christ and our salvation.

The Matthew genealogy shows that He is the promised Savior, the one



whose coming was foretold by the prophets. It makes this point by connecting Jesus with both Abraham and David. It shows that Jesus was the one the Lord had in mind when He promised Abraham that in His seed all the nations of the earth would be blessed (Genesis 12:3). Jesus is the fulfillment of God's promise to David that one of his descendants would establish an everlasting kingdom (2 Samuel 7:13)

The Luke genealogy shows the human lineage of Jesus, that He is truly a man, by connecting Him with Adam. And this was necessary to His work as our Savior. In Jesus, God came to us as a Savior who was like us. He had a human nature like ours, except without sin. As one of us He was able to take our place under the law of God, and to give to God the obedience to that law that we owed

but could not give because of our sinful nature. And, being a man, He was able to suffer and die in our place, to take our sins upon Himself, suffer the wrath of God for them, and so free us from them. Jesus became a son of Adam to undo the damage done by the

sin of Adam.

The baby born in Bethlehem was a child with a well-documented family tree, recorded for us, so that we may be certain that this Jesus is the long-promised one, our brother and our substitute, our friend and our Savior.

—*Pastor John Klatt*



## Christ, the Power of God and the Wisdom of God — Studies in I Corinthians

### *Chapter 10*

### **“AT MY NOSE”**

“Your rights end where my nose begins.” So goes the continually tested proverb. And in our day, seemingly more than ever before, people are demanding their “rights.” Civil, women’s, men’s, wives’, husband’s, children’s, animal, ethnic, gay...you name it, someone has founded an organization to push it.

All (and more) of the above are causes of the “BIG ME” generation. “What’s in it for ME?” “How will it make ME feel?” “Will I be better off?” In many parts of our country, reportedly, there is a new program aimed at teaching ethics and morals by stressing how each student — yes, even the first grader — “feels” about himself as he meets life’s good and bad people and events. The point seems to be that self-interest will force people into being better, and so it must be shown that the world revolves

around the “BIG ME.” Examples: “When I get presents this makes me feel happy (—cute bear with big smile).” “When mommy and daddy yell at me I feel sad (—cute bear with sad face).” “When mommy and daddy are talking to others, I feel ignored (—cute bear with angry face).” Check it out.

Readers of the Bible chapter before us find that the whole human “Ego” trip has been a problem ever since Adam and Eve first attempted to blame everyone else, including God, for the mess they got themselves into. God’s solution then will always be the one way to overcome ego. Convict of sin, and rely on the Savior who paid for sin. You will also recall the “Meat Market matter” dealt with again here, and in the recent September *Spokesman*. However, chapter 10 goes on to lay down a Christian conscience

issue which points away from the ego and toward the greater good of the faith and life of others first. Stated simply, "You first, me second and maybe third or even left out entirely."

Even Christian hackles can be raised over the question of what comes first, individual rights or another's possible spiritual welfare. The issue is "all appearance of evil"—see also 1 Thessalonians 5:22. Examples: A mixed group of young people go camping for a week without supervision. They do so with pure minds and intentions. But do Christians thereby discredit their and their Lord's good name and give the worldly a chance to blaspheme, as the worldly assume the worst? If you blame others for having their minds in the gutter, whose interest are you defending first of all? The ego again.

We don't suppose the issue of proper vs. improper dress will ever be solved. Fashion seems to push every possible and improper display of

human sexuality, and that beyond all reasonable limits. If you are inclined to pass off the matters of conduct and dress as problems only for others with dirty minds, whose cause, again, is coming first? The old ego?

When we get all tied in knots over the questions about what is proper and improper Christian living, we come to the end of this chapter. There we find that God long ago knew all about the problems of our powerful egos and sinful judgments on others first. He inspired Paul to make things simple enough even for our little minds to grasp. I surely do not come first. But neither do you. When we act in such a way so as to serve God's glory first and last we will find that both you and I are also best served.

Your rights end at my nose? Wrong emphasis. If we are going to pick out the most worthwhile rights issue, how about the "divine" one? Do all to the glory of God.

—Pastor Bertram Naumann



Interior Of The New Church In Lamar, Colorado



## Faith Lutheran School — Markesan, Wisconsin

*Usually a Christian day school is founded after a congregation has been established. In the case of Faith Lutheran School, the school came first. In July of 1963 interested members from two congregations met to establish a Christian day school. They formed the Lutheran School Association. On August 31st of that year the school opened with 23 students taught by Lois Albrecht, Velma Kelm, and Joyce Schwandt. The association had purchased a building with the rather odd name of Dantz Tavern School.*

*In January of 1964 the two congregations providing students for the school decided to return to the Wisconsin Synod. Pastor Egbert Albrecht together with quite a few voters from those congregations met to form Faith Lutheran Church. Many of those who started the new church were also members of the Lutheran School Association. The "Lutheran School" became an instructional arm of Faith Lutheran Church. Members of the new congregation used the school room for about a year while their new church/school facility was being built. The school moved into its new classrooms in September of 1965.*

*The enrollment of Faith Lutheran School has grown from those 23 to 57 the last three years. In 1987 the congregation added a classroom and a library to accommodate the increasing number of students. The 159 graduates are among the many who have had the opportunity to learn about the Savior in this special setting and have all their classes taught in the sphere of His guidance.*

*The current faculty is Ann Sprengeler, Marie Olmanson, Dan Barthels (Principal), and Pastor Mike Sydow (Catechism and Bible History).—Pastor Michael Sydow*



## WHAT IS THE CLC VTM?

**I**n every age we can rely upon our God to keep His world and His church prepared for the receiving of His precious Gospel message. He keeps ahead of us! "...That repentance and forgiveness of sins should be proclaimed in His name to all the nations" (Lk. 24:47).

In Luther's day, in preparation for giving the rediscovered Gospel its wings to go into all the lands, God enabled Johann Gutenberg to invent the art of printing, the printing press. From expensive and time-consuming hand copying of just *one* Bible at a time, Luther could now have *many* copies of his 95 Theses and his other writings go with lightning speed through Germany and beyond.

So too in our day in our small church body God has kept ahead of us. He knew that we would be a "mobile society" here in the United States. How often have members told their pastor that they have had to move for job, or other, reasons and that it would not be possible for them to attend our CLC services regularly? Not to fear though! Your congregation "kept in touch" by sending you printed Sunday bulletins and so forth. But that is not the same as attendance in church with your fellow members

to hear the *whole* sermon.

Again the Lord saw the need of our little flock. Over thirty years ago Pastor Paul F. Nolting and his people began making the *Ministry by Mail* available via the printed word. Every week, without fail, a complete sermon was in your mail box, if you were a subscriber. This is available to us right up to the present day!

Parallel to this, modern technology has made tape recording a precious, every-day gift to us from our Lord. Many of our congregations make audio tape recordings of their services, and send them to members who request them. You can listen in, join in the liturgy, and sing along!

**BUT** — What is the **CLC VTM**? Read on!

In these last years our Lord has again seen fit to make tape recordings still better with *video* taping. Most homes have a VCR now (Video Tape Recorder). The Lord has now provided our church body also with this form of "ministry."

For over ten years now the **CLC VTM** has been in operation — the *CLC Video Tape Ministry*. Through the direction and aid of the CLC Board of Missions we have compiled a library of *hundreds* of video tapes of *complete* worship services, recorded in a number of our CLC congregations. Each pastor has a copy of the catalog of these services.

Now congregation members, who cannot get to their church because of distance and who are interested in this ministerial help, can discuss with their pastor the use of the tapes from the



**CLC VTM.** Thus you can join, visually now, in the complete worship service from one of our churches on any Sunday morning in your own home. You can worship along by ear, by sight, and with your voice! If you can't get to church, you can have the church service brought to you.

With such wonderful gifts from our Lord, can there be anyone anywhere in our CLC "mobile society" who cannot "go to church" on a Sunday morning!?

Your fellow members have responded over the years in this way:

- \* "We do appreciate it so very much; we feel more as if we are in 'church'."
- \* "How I have enjoyed all these services available to me!"
- \* "Thanks for keeping our small group provided with worship services. I can't tell you how important this ministry is."

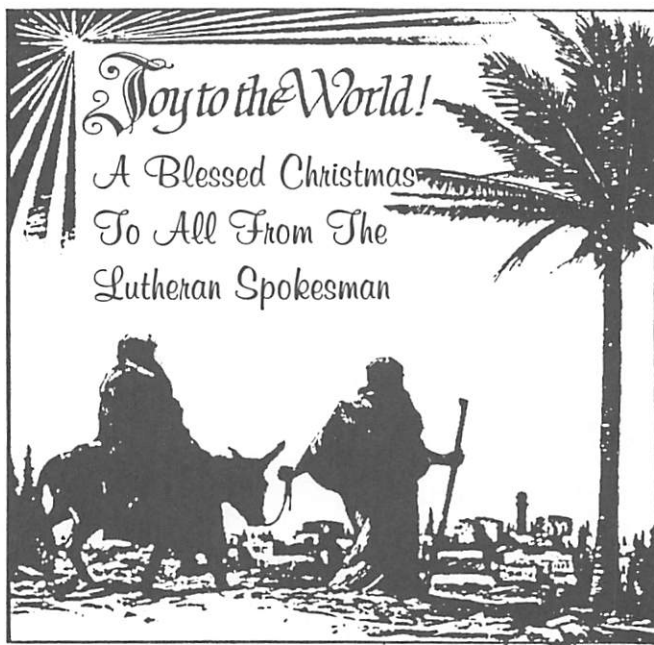
(This small congregation used the VTM for a whole year during its pastoral vacancy.)

- \* "I shall certainly continue to look forward to the regular arrival of the precious little packages of Videos!"
- \* and many more like it!

All of these various ways of worshipping are shared with you, keeping in mind that, if at all possible, the *ideal* is to worship and fellowship in your accustomed sanctuary with your fellow members. "...Let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together...but encouraging one another..." (Heb. 10:24-25).

—Harvey H. Callies

How can you receive the CLC VTM? Your local CLC pastor should be able to direct you. Or you may contact Mr. Harvey Callies at the following address: 1629 Mitscher Avenue, Eau Claire, WI 54701.—Ed.





Back: Tom McEnroe, Eileen McEnroe, Jason Williams, Pastor Fanning, Janelle Stocking, Leota Schiermeister; Front: Jael Unterseher, Blaine Williams, Martha McEnroe.

## Vacation Bible School St. Paul Ev. Lutheran Church Bismarck, North Dakota



"David And The Israelites"



Catechism Boys

*Pastor Warren Fanning writes:*

*"Our 1993 VBS was small, but lots of fun. Here we are dressed up for two stories: Pharaoh at the last of the plagues, and David/Goliath with the Israelites and Philistines."*

At the request of the *Spokesman* various congregations are sending pictures of their Bible School activities.

# Announcements

## Installations

With acknowledgement of Pres. Fleischer, I installed Elizabeth Avery as teacher at Redeemer Evangelical Lutheran School, Caledonia, Minnesota on September 5, 1993.  
—*Pastor Daniel Avery*

With the knowledge of President Fleischer, I installed Margaret Schierenbeck as 5th and 6th grade afternoon teacher at Messiah Lutheran School of Eau Claire, WI on August 22, 1993.  
—*Pastor Paul M. Tiefel*

## Services in Denver

Worship services are being conducted in Denver, Colorado every Sunday morning at 8:00 in room #303 of the La Quinta Inn, at the intersection of I-25 and 120th. If you know of anyone in the area who may be interested, or if you are traveling through, consider this mission outreach location of Prince of Peace Lutheran Church of Loveland. For more information call Pastor Mike Sprengeler at (303) 663-3594.

## Wintering in Arizona?

Holy Cross Lutheran Church and School, Phoenix, AZ encourages all CLC members and friends to worship with us while in Arizona.

If you are near Tucson please contact Robert and Gerry Johnson at (602) 296-7750 for Phoenix worship information. If you are nearer Phoenix please contact Pastor Michael Eichstadt at (602) 683-0449.

## Services in Fargo/Moorhead

Worship services are being conducted two times a month in the Fargo, North Dakota/Moorhead, Minnesota area. Pastors who have members living in the area and/or students attending school there are asked to contact Pastor Paul Krause. We would like to include them in our worship. For time and location of services or other information contact Pastor Krause at 601 Pine St., Hecla, SD 57446; Phone (605) 994-2145.

**Corrections:** On page 2 of the November issue, first column, change the word "threat" to read "thread." In the "Gems From Proverbs" article on page 7, second column, there is a sentence that needs correcting. Where the word "family" occurs, it should be changed to read "gambling." We regret the errors.—*The Editor.*

Pastor Paul Schaller  
N. 4724 Wall  
Spokane, WA 99205

## Acknowledgement

In behalf of all readers of the *Lutheran Spokesman* we thank Pastor Rollin A. Reim for his careful work in compiling another year's worth of day by day Bible readings. Pastor Reim, who also did the listing for the year drawing to a close, obviously takes the word "retirement" to mean "keeping busy for the Lord." Lord, we thank You for this labor of love by one of Your dear children.

While I am at it, may I acknowledge with gratitude the faithful labors of the Spokesman staff. Most of them are full-time pastors, teachers, or professors. They take time from their busy schedules to produce writings we hope and pray are edifying.

Our readers have noticed that we have begun printing pictures of our CLC Christian Day School student bodies and/or Vacation Bible Schools. This reminds us at a glance, doesn't it, what a big part our children play in our present and our future. Presently, there is never any greater responsibility than to teach our children the precious Gospel of the Savior. In the future then they shall be the men and women who "take up the torch" to spread the Good Word of the Gospel after us. "Spread, Oh Spread, Thou Mighty Word...!"

—*The Editor*