

# Lutheran Spokesman

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*Father, let me dedicate All this year to Thee,  
In whatever earthly state Thou wilt have me be.  
Not from sorrow, pain, or care Freedom dare I claim;  
This alone shall be my prayer:  
Glorify Thy name. Amen*

*TLH 118:verse 1*

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# Redeeming The Time For Our Redeemer

In his *Definitions*, the English philosopher Herbert Spenser wrote: "Time: that which man is always trying to kill, but which ends in killing him."

Spenser's broader view of time is somewhat to be regretted; along with Charles Darwin and Thomas Huxley, he was one of the founding fathers of the Theory of Evolution. However, when it came to modern man's *use* of time, he was right on the money. Killing time seems to have become a national obsession in today's American culture.

In a time of economic question marks, it's interesting that one sector of American industry is booming: the leisure and entertainment business. These companies cater specifically to people with "time to kill." The movie industry, theme parks, professional sports, nightclubs and casinos...all are expanding and making billions, on the premise that Americans will continue to lavish vast amounts of time and

money on activities that admittedly serve no greater purpose than to amuse and entertain. They're not called *pastimes* for nothing: people use these activities to kill time, to get from one Friday to the following Monday. And while they're "killing time," many of these people may be seeking, temporarily, to escape the fact that *time*, one day, will kill *them*.

## The Threshold Of The New Year

We Christians, on the other hand, have never been much for escapism, and even less so now as we stand on the threshold of the new year. Too clearly in our ears ring the words of Scripture: "*All flesh is as grass, and all the glory of man as the flower of grass. The grass withers, and its flower falls away*" (I Pet. 1:24). We are not blind to the inevitable end of our existence here. The new date on our calendars, the new unfamiliar "94" that we must remember to write on our personal checks — these serve

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to remind us again that our time on earth is strictly limited. For we know that these dates will not continue to pass indefinitely. There will be a *last* New Year...and '94 just might be it!

How shall we then live? The Bible answers: "*See then that you walk circumspectly, not as fools but as wise, redeeming the time*" (Eph. 5:15-16). Our God directs us to use our time wisely. Not to kill it, but to "redeem" it. The word in the original Greek means, literally, "to buy it back."

Interestingly, that same word is used of our Savior in Galatians 3:13. "*Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, 'Cursed is everyone who hangs on a tree').*" Jesus, for one, was no time-waster! His entire life on earth was invested in a single purpose: buying us back from the curse of our sin. Every second of his life was lived out in perfect obedience, keeping in our place the commandments we have broken. Every hour of His Passion — His innocent suffering and death on the cross — went toward paying the price of our eternal deliverance. And was it ever time well-spent! The open tomb of Easter proclaims that the investment was worth it. The sins of the

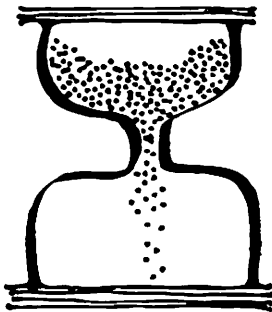
world have been atoned for, and we sinners are *redeemed!*

### Time — A God-Given Gift

"*Now you:*" our Lord directs us, "*redeem the time.*" Our time, like our money, is a God-given gift that we may redeem through wise investment, using it to "buy" items that have value not only for this life, but for the next. The time we invest in reading God's Word, for example, is always time well-spent. The hours we devote to Sunday worship and Bible class are hours we need never fear wasted. The moments we spend in daily prayer...in telling Bible stories to our children...in sharing the Good News of forgiveness with a troubled friend...these, at least, are moments we may be confident have been put to good use. This is time redeemed!

It was A. Maude Royden who once said, "Learn to hold loosely all that is not eternal." Wise advice, particularly as we survey the new year that lies before us. Again this year we will witness society around us clutching desperately at the temporal, and devising ever more ingenious ways to *kill* time. Meanwhile, let us Christians walk carefully, learning to number our days as we go. Let us *redeem* the time.

—Pastor Paul Naumann



*Time, like an ever-rolling stream,  
Bears all its sons away;  
They fly forgotten as a dream  
Dies at the opening day.*

*Our God, our Help in ages past,  
Our Hope for years to come,  
Be Thou our Guard while troubles last  
And our eternal Home!*

## **An Epiphany Meditation—**

# **SAVIOR OF THE NATIONS**

Over the last few years I have read a number of expressions of concern that our nation is becoming “balkanized.” The term comes from the Balkan Peninsula in southern Europe, known for its small, hostile fighting states. Many are concerned today that America, once a fairly successful melting pot, is becoming a collection of groups at odds with one another, each little group concerned only about itself rather than with the country as a whole.

Hostility among ethnic groups is nothing new, here or anywhere else. Since the Lord scattered the builders of the Tower of Babel people have resented and distrusted others with different languages and customs.

Given this state of affairs, the spread of the Christian faith throughout the world is a most remarkable thing. The Gospel of Jesus Christ has been carried to place after place where it was considered foreign and by people who were looked on as foreigners.

This began already during the ministry of Jesus when He traveled through Samaria and stopped at Jacob’s well (John 4). There He struck up a conversation with a Samaritan woman who had come to draw water. She was surprised that He even spoke to her, since the Jews ordinarily had no dealings with Samaritans. In their conversation Jesus presented to her the Gospel of forgiveness and eternal life, speaking of it as water that

quenches thirst forever. Not only did this woman believe but she took the Gospel back to her village, and because of her testimony many other Samaritans came out to hear Jesus and believed. They went out to listen to a Jew, a member of a group they considered not only foreign but hostile. But after hearing Him they said, “We have heard for ourselves and know that this is indeed the Christ, the Savior of the world.”

Man tries to overcome barriers separating racial and ethnic groups, but never completely succeeds. Appeals to a universal brotherhood of man fail because fallen man is alienated from God and from his fellow man. The only remedy for this is Jesus, the universal Savior, who has reconciled us all to God by taking away our sins. He alone lifts us above our little group and places us into the fellowship of the saints, the one true brotherhood of the Holy Christian Church. In the Church the bond that unites us is nothing external or superficial, such as language or skin color. It is the common fellowship with God that we have through His Son Jesus Christ.

The world will always be “balkanized.” We Christians too have our external ties to our race, ethnic group, family. But we know that in Christ, the Savior of the nations, we have the one tie and belong to the one group that really matters.

—*Pastor John Klatt*

## Something New:

# Hope-Full Lessons From “The Ancient Word Of God”

With the new year we are beginning a new series of articles on the Old Testament. The first treatment will be of Genesis, the book of beginnings. The series is patterned after the New Testament series we have carried on “Studies in Romans” and the current “Studies in I Corinthians.” Our new serial writers have been asked to “choose something from the assigned chapter(s) to teach our readers a lesson on Christian patience, comfort, hope in these latter days in keeping with Paul’s word: ‘For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope’ (Rom. 15:4).”

Please note that wonderfully reassuring word of our God! The things “written before...for our learning” are the Spirit’s own description of the Old Testament portion of our Bibles!

How sad that there are those in our “enlightened” day who suggest ignoring not only the holy (divinely-inspired!) history of the Old Testament Scriptures, but all of history. “Sad” we say, for people shouldn’t have to be told to learn from history. What arrogance to imagine that there is little or nothing to learn from one’s forebears — the triumphs and the failures.

Apparently some such suggestions were already being made in the first century after Christ, prompting the apostle’s remark to the Roman Christians. Paul wants us all to understand that...

*“...The Old Testament Scriptures are...indispensable to the life of the church; through ‘prophetic writings’ the mystery of Christ is made known to all nations...and Paul’s use of the Old Testament in this letter illustrates how the ancient Word of God sustains and nurtures faith...All that was written in former days was written for us ‘upon whom the end of the ages has come’ (1 Cor. 10:11). All Scripture looked and pointed toward the last great act of God in Christ; all Scripture therefore serves to instruct the church of Christ ‘for salvation through faith in Christ Jesus’ (2 Tim. 3:15). Through Christ Jesus the Old Testament, this dark, perplexing book, becomes clear and luminous for the eyes of faith... (Martin H. Franzmann, Concordia Commentary, Romans, p. 257).*

What is also noteworthy is that, after speaking of the “patience and comfort” of the Scriptures, the divinely-inspired apostle continues by using the identical qualities — “patience and comfort” — to describe our God (see 15:5). Think of it! What a precious treasure, dear readers, we have in our Bibles! The message of one is the message of the other. What one engenders the other does likewise!

*“Indeed, the Old Testament is the voice of God Himself...God speaks in the Scriptures; it is He Himself who through them gives us hope. This*

*hope is the sure confidence that all His promises, now fulfilled in Christ, will be fulfilled in us. This plants a steadfast courage in our hearts...*" (Franzmann, same reference).

Thus it is our prayer that, as we together study "the ancient Word of God" which is the Old Testament, our faith will be richly nourished on the rock-solid hope it engenders.

As writers for this new series we have chosen men with classroom teaching experience (Day School teachers Joseph Lau and David Bernthal, and Prof. Gordon Radtke). We have asked these men to "draw lessons from your assigned chapter(s) as you do when you teach that Bible story to your students..." What we have asked for we have already received in wonderful fashion. May you be inspired with Christian hope as you read installment one in this issue. (Pastor Sydow also treats of Christian hope in this month's installment in his "What Is This Thing Called LOVE?" series.)

—Pastor Paul Fleischer



## LESSONS FROM THE OLD TESTAMENT

*"That We Might Have Hope" (Rom. 15:4)*

*Genesis Chapters One and Two—*

### **"That We Might Have Hope"**

*In the history of the world there are few ideas which have had the destructive impact on human thought as the idea of evolution. As a Christian school teacher and one who has attended a secular university, I have seen how the notion of evolution has infiltrated nearly every textbook and area of study. According to scientific research principles, evolution does not even qualify as a theory. Despite what evolutionists will tell you, evolution is a humanist belief which requires far more faith to accept than does the biblical account of creation.*

#### **The Hopelessness Of Evolution**

Evolution is also a "hopeless" idea. In a world which desperately needs something solid on which to cling, evolution provides no comfort and no security. It provides no hope for this life or for the life to come.

Let us suppose for a moment that the idea of evolution is true. Let us suppose that the universe did develop by chance from a "big bang" and that humans developed over millions of years from lesser forms of life. Would this provide us with any hope?

If evolution were true, what would be our purpose for living? I suppose life's purpose would be to pass on our "good traits" to our offspring, so they in turn could do the same. You see, according to evolution man is just the

most recent link on the evolutionary chain. I suppose it would be our duty to do our part to keep the process going. But since the process takes millions of years, we can't expect to see the results in our lifetime. We must also be careful not to pass on any undesirable or "weak" traits.

What then is our relationship to "other animals" and to our own species? If the only difference between humans and animals is brain size and the sophistication of our language, then maybe we should reexamine how we treat lesser forms of life. Or can we be sure that we are not a lesser form of life? Regarding other humans, I would think it would be our duty to eliminate those with unfavorable traits to speed up the process of natural selection. Why should the elderly and handicapped sap us of our valuable resources? Was Hitler on the right track with all his genetic studies? Are Dr. Kevorkian's ideas so repulsive after all?

What about the estate of marriage? If evolution is true, isn't marriage just a convenient human custom which has no sanctity? And other than the fact that they are "unproductive," what would be wrong with "alternative lifestyles"? In fact, what would be wrong with anything? Is there personal accountability for anything one does in a world without a Supreme Being?

What about a hope in the afterlife? I suppose we could find some hope and comfort in knowing our dead bodies will provide nourishment for other life forms. But since we will only "go around once," we should probably make the most of our life on earth.

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**In a world which desperately needs something solid on which to cling, evolution provides no comfort and no security.... We know that our God of order not only had a plan for creation, but a plan for our salvation as well.**

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### **Creation Provides True Hope!**

Does this sound like a meaningless and hopeless existence to you? It does to me. Let us now contrast the hopelessness of evolution with the hope that creation provides. As Paul writes to the Romans (15:4), "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures *might have hope.*"

It does not take the Holy Spirit long to set the record straight in Genesis 1:1. "In the beginning God created the heavens and the earth." God did it! It did not happen by chance. There was no big bang.

How did God accomplish this great task? Simply by stating the words "Let there be...." We have a God of power. Unlike the idea of evolution which starts out with matter already present, God created everything out of nothing. It did not take God millions of years to carry out His work, but six ordinary days.

The Genesis account of creation also reveals our God to be a God of order. He had a definite plan of logical progression. He established in all living species a reproductive system whereby each would reproduce "according to its kind." God's creation

was perfect in every way, for God does not make mistakes.

The jewels of God's creation were Adam and Eve, the first human beings. God formed them in a special way; Adam from the dust of the ground, and Eve from the rib of Adam. Unlike the plants and animals, humans were made in the image of God. They were sinless, having a perfect knowledge of God and the creation. Creation was intended for them. God instituted marriage, a special union between one man and one woman. God gave them the command to reproduce and have dominion over the rest of creation.

So what hope does the Genesis

account provide us today? We find assurance in the fact that we have an all-powerful, all-knowing God. When our lives seem out of control, we know our God is in control. We have the blessed knowledge that each of us is a special creation of His and is important to Him. We know that our God of order not only had a plan for creation, but a plan for our salvation as well. We have a purpose in life, spreading His message of hope throughout creation. Above all, we have the hope that our eternal God will preserve us through this life to be with Him in the next.

May the Holy Spirit strengthen our faith in our Creator God.

*—Teacher Joseph Lau*



## Grace Lutheran School Valentine, Nebraska



**Students:** Row 1, Anna Mayhew, Jacob Ohlmann, Jennifer Ohlmann, Michelle Tuohy, Philip Mayhew. Row 2: Jered Morrison, Stephanie Ahrens, Kendra Ahrens, Alana Ahrens.  
**Teachers:** Mrs. Louis Mayhew, Miss Wendy Greve, Rev. Steven Sippert.



*“The wise in heart will be called discerning, and pleasant words promote instruction” (Prov. 16:21).*



## Gems From Proverbs

Everyone wants to be intelligent, or at least to appear so. That is why it is so devastating when a child is told, whether by peers or parents, “You’re so stupid!” We can even hurt adults with that kind of message.

These clumsy feet, still in the mire,  
Go crushing blossoms without end.  
These hard, well-meaning hands we thrust  
Among the heartstrings of a friend.

Everyone wants to be wise, and our proverb suggests that to be wise means to see where we are tramping, to be discerning, able to judge a situation. We feel sorry for the man who thought he was going to San Francisco, but discovered too late that he was on the plane to Miami. The truly wise will be discerning.

For parents “to be discerning” sometimes will mean having to decide: “Is this disagreeable behavior childish *irresponsibility*, or is it childish rebellion and *disobedience*?” The two are not identical, nor should they be treated as if they were.

Again, “to be discerning” will sometimes mean deciding whether a situation requires *talking* or *action*. With children there is a time for patient instruction and a time for swift discipline. Recognizing these times is wisdom. If we merely speak when we should take action, or if we take action

when words are called for, the results in either case can be disastrous. The truly wise will be discerning.

But our goal is much more than just to be called wise or intelligent. It even goes further than wanting our children to become responsible and self-disciplined. We also want to impart *wisdom* to our children. The proverb takes it that step further too: “...and pleasant words promote instruction.” What good is all that wisdom in us if we cannot pass it on to others? Here we are told that it is pleasant speech that serves this end.

But of course! Isn’t that how God came to us?

See, my soul, thy Savior chooses  
Weakness here and poverty;  
In such love He comes to thee.

Even in the Garden, God came to Adam, not in majesty, but in kindness. Not with “You dumb idiots!” but with “Adam, where are you? What have you done?” Didn’t God know all about it? Had He not provided the Savior from eternity? But He wanted Adam and Eve to come out of hiding and *learn* how the Seed of the Woman would crush the serpent’s head, and free us all from sin, even at the cost of His own life.

“Pleasant words promote instruction.” The pleasant words of the Gospel convince us that God has only our best interests at heart, and so prepare us to learn whatever He would have us learn. May this kindness also be reflected in us, for we are all teachers of those around us, by word and example.

—Pastor Paul Schaller



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

### Chapter 11

## CHURCH CUSTOMS

Some of us will remember when the men sat on one side, the women on the other. They communed separately too. And the women were careful to wear hats in church.

Such custom is almost unheard of today in America, though still quite common in places like Southeast Asia. Should such differences be a matter of concern?

Yes and No.

Concern about customs was keen in the apostolic period of the church. Paul penned four long chapters to help the Corinthian congregation improve the manner in which they conducted themselves at worship. In the process he taught the church of all ages and places **how to decide on customs**, the way things are done in our church life.

### NO FORM AND ORDER GIVEN

In the Old Covenant almost every detail of worship life was prescribed in the Levitical Law. Mary and Joseph did not have to figure out what kind of sacrifice would be appropriate for the presentation of Jesus. For the poor the Law said: a pair of doves or pigeons.

In the New Testament Church the Holy Spirit did not spell things out that way. The **WHAT** was, of course, but not the **HOW**. Baptism, for

example, was mandated by our Lord. **How** the water is to be applied (by sprinkling or immersion), however, was not.

Differences in custom must be expected. The church sent on a worldwide mission needs to be free in its way of doing the things commanded. Yet the decisions for form and order must be made with utmost care. For the course of Gospel witness dare not be hindered by inappropriate custom.

### PAUL SHOWS US HOW

In chapters 11-14 of 1 Corinthians the apostle is at work giving practical counsel to that troubled congregation. The way he handles their problems remains an inspired model for us today.

The very last sentence of that section gives the standard by which all church custom should be judged: “But everything should be done in a *fitting and orderly way*” (14:40).

In chapter 11 Paul deals with the matter of head covering and communion practices.

### WHEN WOMEN PRAY OR PROPHECY

In Corinth of that time there could be no options. When women prayed

or prophesied (taught God's Word), they were to do so with heads covered. The men should not even let their hair grow long, much less cover their heads.

To show that this would indeed be a "fitting and orderly way," Paul calls to their mind vital considerations:

1. In the Corinthians culture it was "a disgrace for a woman to have her hair cut or shaved off" (11:6). That was what prostitutes customarily did, making a public statement of rebellion and independence. At the same time it was a disgrace for a man to have long hair (11:14).

2. In view of this, such conduct in the church would contradict the "headship principle" ("The head of every man is Christ, and the head of the woman is man, and the head of Christ is God" 11:3). An abiding principle in the Divine Creator's scheme of things.

3. Such custom as head covering, when "proper" (11:13), can adorn the Gospel, making a non-verbal statement in support of divine principle.

### **SAME TODAY?**

Would the apostle give the same counsel to a church like ours today? If all things were the same, we can be sure that he would. But the significance of customs changes.

For Samson it was disgraceful to have his hair cut.

For a Corinthian man it was disgraceful to have his hair long, covering his head in transvestite submission.

For men today hair length doesn't seem to make much of a social statement, although it may have in the "Sixties."

The symbolic content of customs does change from time to time. Paul advises: "Judge for yourselves. Is it proper?" (11:13) In establishing church custom we need to ask what would be consonant with God-given principles and would adorn the Gospel with fitting form (14:40).

### **LET IT BE THE LORD'S SUPPER!**

The lovely **Agape** (love-feast) of the early church had turned sour in Corinth. Following general custom, they combined their celebration of the Lord Supper with what we would call a pot-luck meal. The rich brought more, the poor brought less—that all might be satisfied in their physical as well as their spiritual hunger.

Carnal human selfishness, however, crept in. Love got lost. So badly that Paul could scarce believe the reports. At mealtime people were divided, the rich distancing themselves disdainfully from the poor (11:18, 22). Like little children they pushed to the head of the line at the buffet table (11:21). These were not just bad manners. They were acts that "despised the church of God" (11:22).

How could the **Lord's Supper** take place in the context of such gross lovelessness?

### **WHEN YOU EAT THIS BREAD AND DRINK THIS CUP**

How we treasure the apostle's directives in this matter! He repeated for them and for us the very words of Jesus when He ordained His Supper to nourish His Body, the church of all time. In His perfect love for us He sacrificed Himself, that He might give us the Body broken for us and the Blood shed for us (11:24-25). We

shall remember Him in this way as we proclaim His death till He comes (11:24-25).

This remembering and proclaiming was the antidote for the lovelessness of the “love feasts.”

### DISCERNING THE BODY

In practical terms Paul directed **self-examination** as a practice to precede communing. For what? Discerning the Lord’s body (11:28-29, NKJV). Because of v. 27, it is best to see “body” as a reference to the Body of Christ which is truly present in the Supper. But it is not amiss to think also of His body, the Church (see 12:13). To see your fellow diners of the Agape as the body of Christ would surely help one to a high level of respect for them.

Again Paul’s method was to view custom in its relation to the Gospel. Always, it should be measured for

fitness and propriety.

Should the Agape be discontinued? Should pot-luck suppers be dropped because of abusive behavior that might disgrace them?

For a moment it seems that this is Paul’s solution. “Don’t you have homes to eat and drink in?” (11:22) But he does not discard a potentially fine practice.

His partial advice is down-to-earth practical: “If your ravenous appetite keeps you “waiting for each other” in the Agape, try having a snack at home before you come (11:33). Call it “outsmarting the devil.”

In dealing with the problems of customs in Corinth, the apostle has given the right technique for the church today as we establish or modify our customs. So the Spirit teaches, that all things may be done “in a fitting and orderly way” (14:40).

—*Pastor Rollin A. Reim*



*From the Editor’s Desk —*

## “Boxing In Believers”?

The media campaign against true Christianity continues. Last fall the Minneapolis *Star Tribune* carried a full two-page article which it called “Ever-constant, Ever-changing Christianity.” The article’s contention was that “scholars, pastors, and just plain folks are taking a new look at that old-time religion.” A wide variety of opinions were expressed, critical of the authenticity and reliability of the biblical record.

The substance of the article was a classic example of what is known as the “historical critical” method of Bible interpretation. That method does NOT begin with the belief that “the Scripture cannot be broken” (as Jesus asserted—John 10:35) or that the Bible is the Word of God. No, you have to prove historically (and scientifically, and geographically, and philosophically etc.) that it is true. With that approach you can well imagine how all kinds of difficulties arise with Bible teachings, including the story featured the following week in our Weekday Class. In answer to Joshua’s prayer God, we learned, caused the sun to stand still for the benefit of His people’s campaign against her enemies

(See Joshua chapter 10). Scientifically impossible, say the worldly wise, and dismiss such Bible teachings out of hand.

### **Luther Anti-Semitic?**

The campaign of the liberal media also continues against smaller segments of Christianity such as Lutheranism of which we are a part. A couple of weeks later the same Minneapolis newspaper carried a lengthy article treating Luther's supposed anti-semitism. It made a point of focusing on the Reformer's harsh words against the Jews, even faulting him for being responsible at least in part for Hitler's holocaust.

Luther said things at times—in this and other areas—we wouldn't try to defend. What we will confidently assert is that he was not a racist—any more than the Savior was when He showed the culpability of the Jewish nation when, for example, He taught the parable of the wicked tenants in Matthew 21.

As someone has pointed out, Luther's at times caustic remarks—whether against the Jews, the Turks, or the Pope—were “prompted by his intense theological concerns.” Luther also knew that when you point the finger of blame at others, three are pointing back at yourself. He knew well and confessed that “there is no difference, for all have sinned and fall short of the glory of God...” (Rom. 3:22f). He knew well, under the Gospel of Christ, that “there is neither Jew nor Greek” but that “you are all one in Christ Jesus” (Gal. 3:28).

### **Orthodox Religion Embarrassing?**

Yet another article out of *U. S. News & World Report* (given to me recently by one of our members) was called “Boxing in believers.” The *Society* column writer showed how the liberal press and media are determined to paint orthodox religion as “backward, medieval, embarrassing, and irrelevant.”

They assume that, if true religion can be discredited in the minds of the public, then secularism and humanism and its various combinations will win the day.

We let the matter rest. We realize that, in the interest of exposing the “truth” about Christianity and/or smaller segments of the visible churches, the liberal media and church will continue to call attention to what, through clouded glasses, is perceived by them as the weaknesses and blemishes of the Faith. No surprise. With the Scriptures approached as man's word, the Truth remains hidden. But it will stand: “Heaven and earth shall pass away, but My Word shall not pass away,” says Jesus.

### **Arise And Shine!**

As the orthodox are more and more being “boxed in” by an anti-Christian culture, let them not be discouraged. In spite of all attempts of Christ's enemies to destroy His Church, it's as true as ever that He has them all as a footstool for His feet. The world in general and the liberal media in particular will continue to sell Christianity out as a fraud and Christ Himself as a cheat. No doubt they will continue to bad mouth Luther and other faithful prophets of the Lord. And

while all this goes on God's patience continues until the day when "every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father" (Php. 2:11).

And let's be thankful—thankful that we, by the grace of God, are numbered among that little band of beleaguered, "boxed in believers"; among that little band of those who follow Jesus in humble faith and true obedience; who are triumphantly described as "a chosen generation, a royal priesthood, an holy nation, God's own special people, that you should show forth the praises of Him who has called you out of darkness into His marvelous light" (1 Pet. 2:9).

Fellow-believers, out from under the "box" — arise, and shine!

The Church shall never perish!  
Her dear Lord, to defend,  
To guide, sustain, and cherish,  
Is with her to the end.  
Tho' there be those that hate her,  
False sons within her pale,  
Against both foe and traitor  
She ever shall prevail. (TLH 473:3)

—Pastor Paul Fleischer



*What Is This Thing Called LOVE?*

## LOVE ALWAYS HOPES

Hopelessness is a dangerous enemy. It occurs when people believe that the future is not secure. Its symptoms are fear, despair, anxiety, frustration, pessimism, and day to day bitterness. It intrudes into relationships. In this mode people react to others based on the symptoms of their hopelessness rather than with the love of God. Those who do not see a secure future often seek to establish it on their own. Then follow strategies doomed to more disappointment: self-atonement, the accumulation of things at the expense of other people, and a foundation for life which is self-oriented.

So what, or who, can turn this around? Where is the foundation of proper hope? In order to better

understand we need to know the real source of the problem. Hopelessness has sin at its root. It is a failure to confidently place one's confidence and life into the care of almighty God. It occurs when we do not "fear, love, and trust in God above all things." And we lack the ability to extricate ourselves from the problem of sin because sin always interferes with our perspective, insights, and any plan devised for its solution.

What is it like to be hopeless?

\* *"But the eyes of the wicked will fail, and they shall not escape, and their hope—loss of life!"* (Job 11:20)

\* *"At that time you were without Christ, being aliens from the commonwealth of*

*Israel and strangers from the covenants of promise, having no hope and without God in the world” (Eph. 2:12).*

• Without God...! What happens? 1) People develop a humanistic approach to life as an explanation of how things are and ought to be. 2) They grab the first religion that comes along and believe what the god of that religion supposedly said about life in the present and future. 3) Or they end up with perpetual hopelessness with all its symptoms: despair, worry, and their relatives.

The key then to hope based on a secure future is an eradication of sin.

- \* *“This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief” (I Tim. 1:15).*
- \* *“Behold! The Lamb of God who takes away the sin of the world!” (Jn. 1:29)*
- \* *“But God demonstrates His own love toward us, in that*

*while we were still sinners, Christ died for us” (Rom. 5:8).*

Do you see it? The work of Christ solves exactly the specific problem which we have!

According to the Lord’s arrangement those who believe in Jesus shall be saved. And it is the Lord who connected faith with hope. Faith is even described as the “assurance of things hoped for”—confident because the future is secure.

The apostle Paul in I Corinthians 13 sees the Christ-created secure future as the solution to a problem plaguing the congregation to which he was writing. Because the future is secure, members of the congregation do not have to try to create their own future or stake, but can be empowered by the very love which has saved us. Love always hopes.

\* *“Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit” (Rom. 15:13, emphasis added—cheerfully).*  
*—Pastor Michael Sydow*



*My mom knew  
I was a child,  
not a “choice”*

# Announcements

## 1994 Directory Roster Changes

Now available for \$1.00 each postpaid at:  
CLC Book House  
501 Grover Road  
Eau Claire, WI 54701-7199

### 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 Tuscon 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) 863-0449.

### Installations

In accordance with established order (I Cor. 14:40), I ordained and installed, on July 4, 1993 at Redemption Ev. Lutheran Church, Lynnwood, Washington, the Rev. Wayne C. Eichstadt as the CLC Missionary At Large assigned by the Board of Missions to Ascension Lutheran Church of DuPont, Washington.

Also, in accordance with the same order, I installed Miss Candice A. Ohlmann as teacher and principal of Redemption Lutheran School on August 8, 1993.

—Pastor Bertram J. Naumann

Pastor Paul Schaller  
N. 4724 Wall  
Spokane, WA 99205

### ss Correction

id Gullerud (PM, EM)  
24 Felts Road  
VA (509) 921-1371



Worship Site For Redeemer Lutheran, Caledonia, Minnesota