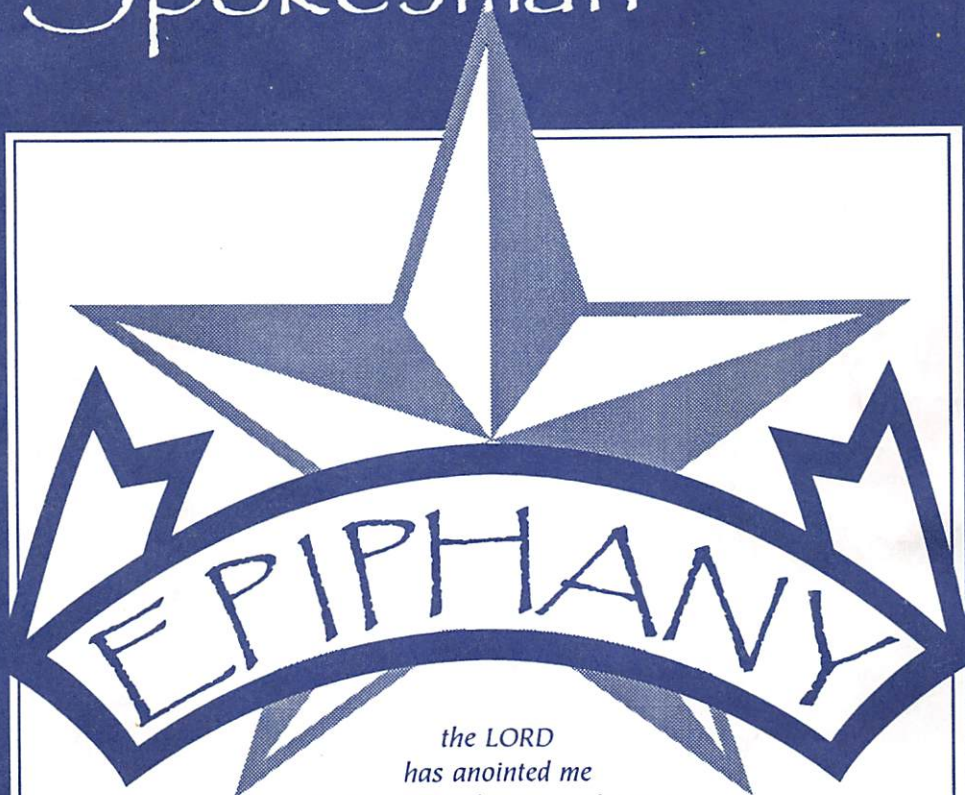


Lutheran Spokesman



*the LORD
has anointed me
to preach good news to the poor.
He has sent me to bind up the
brokenhearted, to proclaim freedom for
the captives and release from
darkness for the prisoners
Isaiah 61:1*

Souls in CLC, BELC and CLCI
Selected/Available Years 1984 to 1995

Souls	1984	1994
CLC	8,500±	8,500±
	1984	1993
BELC	200±	2,000±
	1987	1995
CLCI	2,300±	12,000±

In This Issue

- * A King-Sized Bed
- * Holy Communion
- * Godly Sorrow
- * The Leipzig Interim
- * "Stand For Something"
- * Pastor James Shrader

“One Died For All” — A Missionary’s Compelling Message, A Missionary’s Compelling Motive

“If we are out of our mind, it is for the sake of God; if we are in our right mind, it is for you. For Christ’s love compels us, because we are convinced that one died for all, and therefore all died.” — 2 Cor. 5:13-14

WANTED: Messenger; must be willing to work long hours for little or no pay, and travel often at own expense; job hazards include verbal and physical abuse, false accusations resulting in run-ins with the law, and the probability of losing one’s life in the line of duty.

A brief look at this job description quickly brings the thought to mind: “A person would have to be crazy to accept a job like that!”

One man who took up this work admitted that he might appear to be just that when he wrote: “If we are out of our mind, it is for the sake of God...” From the beginning of his career as the Lord’s messenger, the apostle Paul was constantly aware that his chosen vocation — or rather, the

vocation that chose him — would mean a life of self-denial in the interest of the Gospel.

So it happened. Paul was beaten, stoned, hounded from town to town, imprisoned, and finally martyred because of his witness for his crucified and resurrected Lord.

What was it that drew him, inspired and motivated him to continue on this difficult and dangerous path? By his own admission, it was not his own choice at all. No, Paul was *compelled* to witness to the Gospel — not forced by the Lord’s will, but rather moved by His love.

The compelling nature of Jesus’ love and the message that He sent Paul to proclaim are one and the same.

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

Editor: Paul Fleischer, 710 4th Ave. SW, Sleepy Eye, MN 56085; Assistant Editor: Keith Olmanson; Artists: W. Bernthal, M. Schaser; Staff (Also District Reporters): D. Bernthal, M. Bohde, W. Fanning, J. Klatt, D. Koenig (Great Lakes), Joseph Lau, R. Mackensen, Bertram Naumann, Bruce Naumann, P. Naumann, G. Radtke, P. Reim, Rollin Reim (Pacific Coast), P. Schaller, D. Schierenbeck (Minnesota), John Schierenbeck (South-Eastern).

Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent to Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$7.50 for one year; \$14.00 for two years; \$21.00 for three years. Subscriptions sent in bulk to congregations: \$6.50.

Printed in U.S.A.

They are beautifully summarized for us in four words: ONE DIED FOR ALL.

ONE — Jesus Christ and He alone
DIED — the ultimate payment for sin
FOR — as a substitute for others
ALL — no sinner is excepted!

The sins that bind the hearts of men may be thick ropes of outward vice, or they may be the silky threads of selfishness, hatred, and lust hidden in the heart. The devil doesn't care which temptations he employs as he has his successes against us each day. He knows that open and secret sins alike separate us from God and merit eternal death to our souls.

But — thanks be to God! — “if one died for all, then all died.” This Gospel assures us that, as far as God is concerned, we have *already* died for our sins, since Christ has died in our place! With God's wrath expended, there is nothing left to fear, as Paul says: “There is therefore now NO condemnation to those who are in Christ Jesus” (Rom. 8:1).

This compelling message that speaks grace to our hearts is also a powerful motivation for us to speak it to others. This is the occupation

before us, and we know that the job description for “disciple of Christ” hasn't really changed down through the centuries:

WANTED: Messenger; must be willing to work long hours for little or no pay, and to be hated by family and friends, if necessary, out of devotion to employer; disregard for temporal goods and personal self-interest a prerequisite; on-site job hazards a distinct possibility.

What could possibly make a person desire to take up this work and stay the course? Neither promise of reward nor threat of punishment can do it. Neither personal goal-setting nor the expectation of others will serve the purpose. Only a divine power will move us to do this blessed work of proclaiming the Gospel. This power is the love of Christ that has already sought us out and has already saved us by faith in His own shed blood.

“One died for all.” This is both the message and the motive for Jesus' employees — which means all of His disciples, which means YOU.

There is no higher calling, no finer occupation. The salary may be low, but the benefits are positively compelling!

—Pastor Bruce Naumann



A KING-SIZED BED

The iron bedstead 13½ feet long and 6 feet wide described in Deuteronomy chapter three, verse eleven, was both king- and giant-sized. “For only Og, king of Bashan, remained of the remnant of giants. Behold, his bedstead was a bedstead

of iron; is it not in Rabbath of the children of Ammon? Nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man” (1½ feet).

King Og's height probably matched that of Goliath who stood 9



feet, 9 inches tall. Such towering men of war easily intimidated most of their opponents. When Israelite soldiers saw Goliath, they fled from him and were sore afraid. We express similar fears today. "Where does a 500 pound gorilla sit?" "Anywhere he wants to!" The more powerful controls the weaker.

Our Lord expressed this same truth when picturing His imminent victory over the spiritual giant, Satan, and our release from that tyrant's slave-labor camp. "When a strong man, fully armed, guards his own palace, his goods are at peace. But when a *stronger* than he comes upon him and overcomes him, he takes from him all his armor in which he trusted and divides his spoils (possessions)" (Lk. 11:21f).

Long ago the devil enticed our foolish human race to join his "I am a god" cult. His hypnotic personality so permeated the human body, soul, and mind that none of us could by our own reason or strength return to our heavenly Father's home. We lay in bondage, sin, death, and darkness, but . . .

God's love was working to set us free.
He sent forth Jesus, that true Redeemer,
He sent forth Jesus, and set us free.

God the Son began our undeserved rescue by joining the human race. Since we are made of flesh and blood,

Christ also took a human nature into His person. The man Jesus was conceived by the Holy Ghost in the virgin Mary and born from her at Bethlehem. For the next 33½ years that God-man lived here on earth as one of us. During that time no shameful desire or thought ever crossed His mind. A video tape of His earthly life would show that He never once spoke or acted against God's ten commandments. God the Father declared: "Jesus is My *beloved* Son. I am *well pleased* with Him."

The Savior then gave the record of His perfect life to all of us. He became "the Lord *our* righteousness." The title on His video tape label now reads, "The Sinless Life of Every Human Being." After replaying that tape, the holy God says to each one of us, "*You* are My beloved child. I am well pleased with you."

In order to prevent Satan from playing the *original* tapes of our sin-filled lives before God, our merciful Redeemer assumed full blame for our many transgressions. He wrote *His* name on the labels of *our* tapes. "The Lord laid on Him the iniquity of us all" (Is. 53:6). God punished Jesus by death on the cross for all our sins. In this way Christ erased all our incriminating tapes. He broke us free from Satan's shackles.

That is why Martin Luther exulted:

Tho' devils all the world should fill,
All eager to devour us,
We tremble not; we fear no ill,
They shall not overpower us.

The devil still walks about looking for some soul he can recapture. We should be wary of his tricks but need not dread his attacks. The Lord who has all power in heaven and earth dwells in us Christians by His Gospel. By being strong in the Lord and in the power of His might, we can resist the devil and force him to flee.

The Lord also encouraged Moses

about the giant Og and his armies. "Fear him not, for I will deliver him, and all his people, and his land, into thy hand" (Deut. 3:2). Later on Moses reminded the Israelites: "The Lord our God delivered into our hands Og also, the king of Bashan, and all his people; and we smote him until none was left to him remaining" (Deut. 3:3).

Nothing remained except that cumbersome artifact stored in Rabbath: an iron bedstead 13 ½ feet long and 6 feet wide.

—Robert Mackensen



Holy Communion — An Endless Supply Of Forgiveness

What is your most precious possession?

It is not hard to imagine the range of answers one would get to such a question. Some might name a treasured family heirloom, others a precious object they searched for and saved for. Those who are more thoughtful might say their spouse or children. Those more materialistic might value most highly a car or boat.

But how would we answer? Our first thought might be one of the kinds of things mentioned above. But as children of God we could give finally only one answer: the forgiveness of sins that we have through faith in Jesus Christ. Forgiveness of our sins means that we have nothing to fear from God, not even on Judgment Day. It means that we have life, now and forever. It means that we have God's favor and His help day by day. Every other possession we could lose and life would go on. But to lose the for-

giveness that we have in Christ would be to lose all.

Our forgiveness is something we did not buy and could never earn. It is a gift from God. But it was a most expensive gift, bought at great cost: the sacrifice of His own Son.

The forgiveness that Christ won for us is complete; it includes every sin, past, present, and future. But the peace that we have in the knowledge of forgiveness is disturbed by our daily sins. We repeat the same sins, over and over. We may be ever so



confident of God's forgiveness in general, but we still feel guilty about yesterday's sins, and today's. We sometimes fear that we have offended God once too many times, and that this time He will not forgive us. We have an ongoing need for God's forgiveness and for the assurance of His forgiveness.

Personal Assurance

It is exactly for this that Christ has given us the sacrament of Holy Communion. Here He gives us — in a way that is beyond our understanding — His own body and blood, the very body and blood that He gave and shed when He offered His life as a sacrifice for human sin. And as we eat and drink we hear the words — Jesus' own words — “. . . given for you . . . shed for you.” The sacrament gives us assurance that is individual and personal. It is the Lord Himself telling us one by one, “I died for you. Your sins are forgiven.”

Holy Communion then gives us the

same kind of personal grace that we received in our Baptism. But, unlike Baptism, Holy Communion was given to be repeated. This life-long repetition of the sacrament assures us that the body and blood of Christ, given and shed for us, never runs out. It is available to us again and again, to the end of our life, giving us forgiveness.

Does Holy Communion actually give us forgiveness of sins? Yes, it is a means of grace. The sacrament is no human invention. Christ Himself instituted it and gave it to His Church. It is a means by which God gives us His grace, the forgiveness of sin. Whoever receives the body and blood of Christ, believing the words of Christ, has forgiveness.

As we take inventory of our possessions we should then have no trouble deciding which of them is the most valuable. It is the forgiveness of sins, which we have in abundance in the sacrament of Holy Communion.

—Pastor John Klatt



“New Creatures In Christ”

(2 Cor. 5:17)

Studies in Second Corinthians

Chapter 7

GODLY SORROW

The Church lives by perpetual repentance. Luther summarized his concerns for the church and the Gospel in the first of his ninety-five theses, in which he states that “penance” is not an outward mechanical performance, but an inner attitude of mind which continues throughout life.

The clarion call of John the Baptist “Repent for the kingdom of heaven is at hand” sounds out of place in modern ears. There is very little

concern for true repentance. Modern preaching has a flavor of political correctness as it avoids any mention of sin and any negative connotation invoked by calling for a turning from sin. Part of this results from the fact that society has minimized sin and destroyed the reality of accountability and responsibility to God. The “god of this world” has blinded the minds of people so that they do not realize their spiritual needs and impotence.

Strong Words

In his first letter to the Corinthians the apostle Paul had dealt very sternly with sins troubling the Corinthian congregation. In particular he had warned them not to tolerate the behavior of the man who was living with his father’s wife. He commands them to deliver this person to Satan. This was not done in a spirit of self-righteousness but out of a genuine concern for an individual caught in sin. The apostle had to lay it on the line with plain and strong words. He regretted that he had to discipline the congregation, but this was necessary for their own good. In verse eight Paul writes: “For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while” (2 Cor. 7:8). Paul was sorry that his strong words caused the congregation pain, but it was necessary for the greater good of the congregation.

The aim of Paul’s strong rebuke was that the congregation be brought to true repentance. They recognized that their attitude and conduct were contrary to God’s will. They responded with true repentance. Titus had

brought to the apostle this comforting report of the Corinthian congregation’s repentance. Paul rejoiced “not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner” (2 Cor. 7:9).

Paul distinguishes between “godly sorrow” and “the sorrow of the world.” In both cases there is a feeling of guilt and sorrow, but the result of these two sorrows is worlds apart. The sorrow of the world is simply the feeling of guilt for having done something wrong. For instance, many children are sorry because they have been caught doing something wrong.

Sorrow which is only guilt produces only death. In the Bible two examples of this sorrow of the world are King Saul and Judas. King Saul killed himself (1 Sam. 31:4) because of the sorrow produced by losing the battle with the Philistines and being wounded in the process. This sorrow was a result of Saul’s disobedience of God’s command and his rejection by God (1 Sam. 15). Judas is another example of sorrow over sin that leads to death: “Then Judas, His betrayer, seeing that he had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, saying, ‘I have sinned by betraying innocent blood.’ And they said, ‘What is that to us? You see to it!’” Then he threw down the pieces of silver in the temple and departed, and went and hanged himself” (Mt. 27:3-5). It is a terrible thing when guilt and sorrow over sin lead only to despair and death. The world has no answers for this sorrow over sin.

The Sorrow That Is From God

There is however a “godly sorrow.” This sorrow is from God and leads a person to repentance over his sins and to faith in Jesus Christ for forgiveness. Godly repentance includes not only sorrow and guilt over sin. It includes faith which trusts in Jesus Christ for free forgiveness. This sorrow leads a person, by the power of the Holy Spirit, to Jesus and the cross. This godly sorrow brings a repentance that leads to salvation.

There are many examples in the Bible of this godly sorrow. In contrast to King Saul and his sorrow over death, we have the example of King David. David sinned against God when he committed murder and adultery. David’s sorrow over sin led to the blessed knowledge of God’s forgiveness. “I acknowledged my sin to You, and my iniquity I have not hidden. I said, ‘I will confess my transgressions to the LORD,’ and You forgave the iniquity of my sin” (Ps. 32:5).

David found relief from the guilt of his terrible sins by confessing those sins to God and rejoiced in the fact that God does not impute iniquity. In Psalm 51 David confessed his sins in true repentance. “For I acknowledge my transgressions, and my sin is always before me” (Ps. 51:3). David in repentance turned to Jesus for forgiveness. “Purge me with hyssop, and I will be clean; Wash me, and I shall be whiter than snow. Make me hear joy and gladness, that the bones which You have broken may rejoice. Hide Your face from my sins and blot out all my iniquities” (Ps. 51:7-9).

In contrast to Judas and his sorrow



unto death, we also have the example of Peter. Peter sinned as grievously as Judas when he denied Jesus, not once but three times. Peter also felt sorrow over his denial. But his repentance led him to that godly sorrow which trusts in the blood of Jesus for total forgiveness. Jesus at the Sea of Galilee restored Peter to apostleship.

This godly sorrow manifests itself in the faith-life of the forgiven. “For observe this very thing, that you sorrowed in a godly manner: what diligence it produced in you, what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication! In all things you proved yourselves to be clear in this matter” (2 Cor. 7:11).

It is sometimes difficult for a pastor to preach the law to his congregation. It is difficult to cause pain by plainly warning individuals about the reality of their sins. And yet it is necessary so that the Holy Spirit can produce that godly sorrow over sin which leads to salvation.

The faithful pastor also needs to proclaim the free forgiveness of Christ to real sinners. If the Gospel is not proclaimed, the sorrow produced by

the law will only lead to guilt and eternal death. The Holy Spirit needs to produce in us a true sense of the magnitude of our sin and the reality of our rebellion against God. The Holy Spirit through the preaching of the Gospel leads us to godly sorrow that trusts in Jesus Christ for full and free forgiveness.

One of the beautiful and perhaps

unappreciated parts of the Lutheran liturgy is the emphasis on the need to confess our sins to God and the assurance of God's forgiveness for those who repent of their sins.

May your sorrow lead to everlasting life through Jesus Christ. For the Church lives by perpetual "godly" repentance.

—Pastor John Schierenbeck



After The Death of Luther — How the Formula Of Concord Was Forged

(Ten Parts)

Part Three:

The Leipzig Interim

After Luther's death in 1546 Emperor Charles V conquered Germany with the help of the treacherous Elector Maurice. Charles used executions, imprisonment, and banishment of pastors to impose the papal doctrines of the Augsburg Interim (May 1548), which was hated by the Lutherans. Maurice, mindful of public opinion, convinced Melancthon to issue a compromise document, known as the Leipzig Interim, December 1548.

The theologians of Wittenberg and Leipzig collaborated on the Leipzig Interim, making it even more hateful than the Augsburg Interim, which only bore the stamp of Agricola, who was earlier disfellowshipped by Luther himself. In 1557 and 1560 the two faculties were still defending their

betrayal of Lutheran doctrine. That the Reformation survived these servants of the church can only be credited to the work of the Holy Spirit.

The Leipzig Interim hoped to effect a compromise between the dangers of persecution and the most odious provisions of the Augsburg Interim. Melancthon's secret longing for a reunion with Rome was hidden under ambiguous language which omitted justification by faith alone, but allowed for the Roman view of infused righteousness. The Pope remained supreme and Roman customs were allowed. However, persecution continued and disunity grew worse.

Magdeburg, known as "God's chancellery," became the only safe haven for those who opposed the

Interims. Matthew Flacius Illyricus took refuge there, while Maurice besieged the city for thirteen months, finally capturing it. Flacius became a leader of the Gnesio or pure Lutherans, who never stopped attacking the Interims.

Melanchthon and the faculties of Wittenberg and Leipzig defended their surrender as a compromise on matters of indifference (adiaphora). The argument, still used today, is that one may compromise on unimportant matters (adiaphora) for the sake of preserving or presenting the Gospel. The Formula of Concord had to refute their false claims.

John Calvin wrote eloquently to Melanchthon about his errors: "My grief renders me almost speechless. How the enemies of Christ enjoy your conflicts with the Magdeburgers appears from their mockeries. Permit me to admonish you freely as a true friend. I should like to approve of all your actions. But now I accuse you before your very face. This is the sum of your defense: If the purity of doctrine be retained, externals should not be pertinaciously contended for. But you extend the adiaphora too far. Some of them plainly conflict with the Word of God. Now, since the Lord has drawn us into the fight, it behooves us to struggle all the more manfully. You know that your position differs from that of the multitude. The hesitation of the general or leader is more disgraceful than the flight of an entire regiment of common soldiers."

Today, advocates of the Church Growth Movement, for instance, declare that Lutherans can (or must!) give up, as adiaphora, the historic liturgy, Lutheran hymns, the Creeds,



Elector John Frederick

Law/Gospel sermons, and the name "Lutheran" for the sake of gaining more members. Behind their fine words and noble ideals is a secret longing for the false doctrines of the Reformed.

When something good comes from an evil, it is surely a sign of God's hand at work. In the case of the Interims, the repugnance of the pastors and people was so great that Maurice, in a bid for public acceptance, turned against the Emperor, drove him from Innsbruck, and sent the Fathers of the Council of Trent running for safety. Maurice entered Augsburg on April 5, 1552, hailed as a hero for defeating the papists. The Peace of Augsburg, 1555, gave some measure of freedom for Lutherans.

The Formula of Concord answered the excuse of "adiaphora" by stating: "We likewise regard it as a sin that deserves to be rebuked when in time of persecution anything is done either in indifferent matters or in doctrine, and in what otherwise pertains to religion, for the sake of the enemies of the Gospel, in word and act, contrary

and opposed to the Christian confession.” (Article X, *Triglotta*, p. 1061)

The real hero of the Interims was not a theologian, but a ruler, John Frederick, who spent five years in prison with a death sentence hanging over his head. He was brutally treated, exhibited to the mobs for money, and deprived of his Bible and Luther’s works in prison. His faithful witness

remains an inspiration to Lutherans. From such a man comes spiritual wisdom. He told Musculus, when the future Formula of Concord author was banished, “Though the Emperor has banished you from the realm, he has not banished you from heaven. Surely, God will find some other country where you may preach His Word.”

—Pastor Gregory L. Jackson



(A condensation of the 1994 Annual Report of Pastor Mike Sydow to his congregation, *Faith of Markesan, Wis.* A member had suggested the report be submitted to the Spokesman.)

You’ve Got to Stand for Something Or You’ll Fall for Anything

It is sometimes rather difficult to maintain a confession of Jesus Christ in a world bent on bashing Christians. Everyone of us is tempted to remain silent rather than risk the rebuke of others attacking our witness to Jesus Christ. A life of ease at the expense of a confession of faith is the path of least obstacles — certainly attractive so as not to make any waves.

The title comes from a country song. What is intriguing is the implication of the principle it expresses, even at a theological level. If we don’t stand for something, we’ll fall for anything. If we don’t stand up for Christ and His Word, we will inevitably fall to everything worldly and satanic.

There are still a few in our country who say they stand for something. A recent poll revealed 88% of the individuals surveyed said that they always have believed in God; 44% said that

they attend religious services on a regular, weekly basis.

It appears a few are trying to stand on one leg — teetering, as it were. One young man said that he didn’t go to church, but he considered himself a religious person. It appears that the “young . . . are less likely to translate belief in God into church attendance. . .” (*Reader’s Digest*, Jan. 1995, p. 53f)

The urgent concern is that this article did not mention Jesus Christ at all. Being religious does not automatically translate into being a Christian.

REDEMPTION

The Gospel of Christ is the teaching that everything relating to the spiritual life and salvation of mankind is because of the love of God. It was His Son who offered the only sacrifice which could set things right between us and Him.

Unless we stand up for, and with,



Christ, we'll fall for the world's current do-it-yourself theories of well-being. One doesn't have to go far to hear or read about self-worth, self-esteem, and self-love. These are paraded as the solution to any problems people have. People are advised to look for the "good within" rather than to the Good One on the cross. In Him alone is forgiveness of sins — the solution to the worst problem we have as human beings.

WORSHIP

The young man in the survey evidently did not know that one of the central features of belief is worship. Those in Christ can think of nothing better to do than gather with fellow Christians to honor and praise their King and to hear from Him over and over again how He has saved us through His death on the cross.

Unless we stand up for Christian worship, we'll fall for every lame-duck excuse to avoid this God-pleasing activity: "too tired" — "doing something else" — "need family time" — "I can worship better outdoors." Old honest Abe — Lincoln, that is — said it the way it is: "We do pretty much what we want to do." Falling for the excuses to miss worship means that we may have fallen into a lukewarm, semi-confessional state. Our Savior would rather "spit" such out of His mouth (see Rev. 3:16).

Has this become the respectable sin

— skipping worship when we have the opportunity to attend? The excitement of the Gospel creates an enthusiasm for arranging one's life so that worship is always a priority.

OFFERINGS

Our Lord loves generous and cheerful givers. He expects that His people honor Him with their talents and their substance. Actually, the Lord is asking that we return to Him some of what He has lent to us. Those who stand for, and with, Christ respond gratefully and proportionately of their money and time for the service of the Savior.

Those who don't stand firmly will fall for every sort of scheme to be pickers (stingy!) in their gifts to the Lord. Perhaps we should contact each member who has given so little in a year to see if they have had some financial reverses and are now in a state of poverty. It's either that, or we respond in overwhelming concern that worldly things and pastimes are in danger of becoming more important than Jesus. It is genuinely disturbing to see people spend more for their leisure time and recreation than they do for their Savior.

EDUCATION

Our congregations stand for Christian education. Those which have schools are committed to much higher expenditures for church

expenses. They need to provide teachers, classrooms, books, and supplies — all because they value learning in the classroom where Christ is King, and all subjects are taught against the backdrop of His Word.

There are those of our fellowship who cannot attend a Christian school, but that does not all of a sudden make Christian education optional. If we don't have a Christian school, we have Sunday School. We have catechism classes for our public school students. We can offer a youth group to remind our high school students of the pre-eminence of Christ. Yes, it does matter what one learns!

FAMILY

Not only are families under attack these days. The very idea of family in the first place has gotten some terrible press recently. When we stand up for, and with, Christ we recognize the wisdom that God has "set the solitary in families." Let all seek the Savior's advice to define their roles, relationships, attitudes, and goals as members of a family.

Without commitment to Christ and His Word people ignore God's design for marriage, get divorces for reasons contrary to the Word, spout off about better — or at least different —

arrangements, and otherwise belittle what God has ordained and continues to guard and keep. A Christian family is a laboratory of God's grace where His Word reigns supreme and His counsel is sought on a regular basis for all of life's plans and events.

FELLOWSHIP

When we stand up for, and with, Christ we are also standing up for His Word. He has also prescribed how a person's attitude toward the Word controls with whom we worship and whom we call confessional brothers and sisters. Scriptural fellowship principles are not a fickle restriction designed to irritate faithful disciples. They are a special opportunity to witness. They are a protection of the Gospel itself from those who use the Word irresponsibly.

If we fail to stand up for, and with, Christ we'll fall into a variety of fellowship expressions which militate against our Savior and His Word. Our Savior invites us to look to opportunities where we know we can share worship and church work. "Then said Jesus to those Jews who believed Him, '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).



Editor's note: Pastor James Shrader recently joined the CLC by colloquy. We requested some biographical information which would introduce him to our readers. We heartily welcome the Shrader family into our wider church family!

A New Pastor In Sioux Falls

Pastor James Shrader is the third of six children born to Gilford and Gwendolyn Shrader in Newark, Ohio.

His mother and three of the children have been involved in the field of music as a profession. Between 1967



The Shrader Family

and 1971 Jim was a member of the O. S. U. Marching Band, a tubist in the symphony, the brass ensemble, and principle tubist in the concert band. Jim also played trombone and bass professionally in trio, quartet, and big band ensembles.

After graduation Jim taught instrumental music in the public schools as well as teaching privately. Later he entered the ministry. It was through the LCA that he first enrolled in Hamma School of Theology (the year it consolidated with the ALC's Lutheran Theological Seminary at Capital University, Columbus, Ohio). After many doctrinal debates with students and faculty alike, Jim enrolled in the M. Div. program at Concordia Seminary, St. Louis (1980).

At Concordia he sang tenor in the seminary choir and played in the brass ensemble. While gaining practical experience at a field work church in St. Louis, Jim met Christine Gaebler who was later to become his wife. He left the Missouri Synod after serving as a pastor in Charlotte, N.C. Seeking out fellowship, Jim and Christine joined the WELS and soon after began the colloquy process for the public ministry in that synod.



Installation: Pastors Hartman and Krause, Greg Kesterson, the New Pastor.

After going to Mequon, Jim eventually was called to be an exploratory pastor in the upper Ottawa valley in Ontario. After four years there he resigned his call and returned to Columbus, Ohio with his wife and three children: John Mark (born in St. Louis), Kurt Walther (born in Charlotte), and Katie (born in Pembroke, Ontario). The Shrader family soon started worshipping with the Tiefels, Paul Sr. and Virginia, while in Columbus. They found out about this faithful couple through Gregory Jackson (who himself was to leave WELS and become a CLC pastor) and through Pastor Mark Bernthal of Saginaw. Pastors Bernthal and Roland Gurgel served the CLC families in the greater Columbus area. Pastor Leroy Dux, who presently serves this area, and also Mark Bohde helped Jim in his decision to enter colloquy with the CLC.

It was the Holy Spirit, working through the Word as read in Scripture and spoken by the various people along the spiritual journey of the Shrader family, Who sustained them and led them into the church fellowship they have sought in the CLC. Not long after his colloquy, Jim was called

and installed as pastor of Berea Lutheran Church, Sioux Falls, S.Dak. on August 20, 1995.

The Shraders thank the Lord of the

Church, Jesus Christ, for blessing them with the warm fellowship they have found at Berea and throughout the CLC.

Vacation Bible School Berea Lutheran Church Sioux Falls, South Dakota



August 1995



Announcements

Corrections

In the October 1995 issue, p. 12, I quoted from *The Vine And Branches*, identifying it as "a publication of ELCA conservatives." A reader has called to our attention that this is incorrect information. The editor of *The Vine And Branches* is Dr. David Barnhart. Dr. Barnhart was once a member of the LCA, but never of the ELCA. For some time he has been, and is currently, a member of the Association of Free Lutheran Congregations (AFLC). I am sorry I gave wrong information.

In the 1996 *Daily Bible Reading Guide*, under "January 21, 3rd Sunday after the Epiphany," the correct reference for the reading in the Gospel of Mark is chapter 1:14-20.

—The Editor

*

Change Of Address

Michael J. Sprengeler
21290 Birch St.
Hayward, CA 94541
(510) 886-3252, Residence
(510) 581-6637, Office

Keith N. Olmanson
Route 1, Box 335C
Mankato, MN 56001
(507) 387-2787

*

Nomination — ILC President

The Board of Regents for Immanuel Lutheran College invites voting members of CLC congregations to nominate an individual or individuals to serve as President of Immanuel Lutheran College. The person called will serve from June 1, 1996 to May 31, 1998. The person nominated must currently be a member of the ILC faculty. The individual(s) nominated should be qualified to be the chief administrative officer of the school. Please send your nominations, postmarked no later than February 5th, to

Pastor Mike Sydow
Board of Regents for ILC
N1521 State Rd. 73
Markesan, WI 53946-9565

Great Lakes Pastoral Conference
February 6-7, 1996
Redeemer Lutheran Church
Sister Lakes, Michigan

The assigned essays are as follows:

1. OT Exegesis, Ecclesiastes 9:1-6 — Pastor James Albrecht
 2. NT Exegesis, 2 Cor. 9:1-14 — Pastor David Schmidt
 3. A study of contemporary psychotherapeutic counseling in light of what the Bible teaches about the nature of fallen man — Pastor John Ude
 4. A study of the biblical practice of fasting in view of Luther's comment that it is a "fine outward custom" — Pastor John Johannes
 5. Book Review — Walther's "*Pastorale*" in English — Pastor James Sandeen
 6. The historical background for the use of the terminology "closed" as opposed to "close" communion — Pastor Paul Tiefel
 7. A hymn study — Professor John Reim
- Conference Speaker** — Pastor Mark Gullerud

Conference Chaplain — Pastor Robert McDonald

—Pastor David Reim,
Conference Secretary

*

Pacific Coast Pastoral Conference
St. Stephen Lutheran Church
Mountain View, California
February 6-8, 1996

The program is as follows:

1. The Apostolate, Office Unique to the Early Church — Pastor Michael Eichstadt
2. Word Study: Comparison of *Sheol*, *Gehenna*, *Hades*, *Tartarus* — Pastor Peter Reim
3. How Militant Should Soldiers of Christ Be (e.g. Right to Life etc.)? — Pastor Bruce Naumann
4. Tithing and the New Testament Christian — Arvid Gullerud
5. Honing Homiletic Skills — Pastor Bertram Naumann
6. Carry over assignment — Rollin Reim
7. OT Exegesis, Hosea 3:1ff. — Pastor David Naumann
8. NT Exegesis, 1 Thessalonians 5:1ff. — Pastor Paul Schaller

Chaplain — Pastor Michael Sprengeler
Conference Speaker — Pastor Paul Naumann

—Submitted by
Pastor Bruce Naumann

Installations

As authorized by President Fleischer, the Rev. Michael Sprengeler was installed on November 12 as pastor of St. Stephen Lutheran, Hayward, Calif.

— Rollin A. Reim

*

Nomination Request

The Board of Regents for Immanuel Lutheran College invites voting members of CLC congregations to nominate an individual or individuals to fill the vacancy on the ILC faculty created by the retirement of Prof. Paul Koch. The man nominated should be a seminary-trained individual who is qualified to teach religion (especially New Testament) and English (composition, grammar, and literature) at the high school and college levels. He should also be able to teach languages and a high school course in the humanities (appreciation of all the fine arts).

Those placing nominations are encouraged to include information regarding their nominee's educational background and teaching experience. They should also indicate how their nominee(s) might help our school in supervising extracurricular activities (music, theater, sports, etc.).

Please send your nominations, postmarked by February 5th, to

Mr. Marlin Beekman
ILC Board of Regents
3708 Halsey
Eau Claire, WI 54701

M M Albert Reim