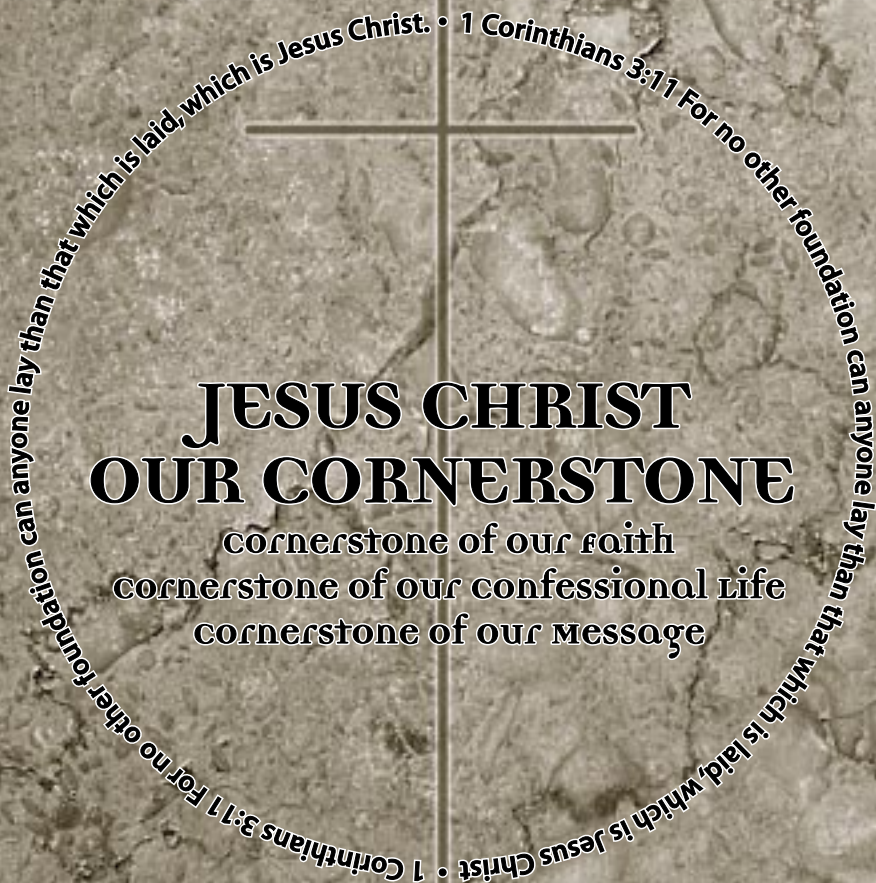


# Lutheran Spokesman

For no other foundation can anyone lay than that which is laid, which is Jesus Christ. • 1 Corinthians 3:11



**JESUS CHRIST  
OUR CORNERSTONE**

cornerstone of our faith  
cornerstone of our confessional life  
cornerstone of our message

# A CHOSEN STONE, PRECIOUS AND TRUE

The size and strength of some cornerstones used in ancient buildings continue to amaze modern builders. It is said that one such stone used in Solomon's temple was tens of feet long and exceeded a hundred tons in weight.

While these ancient cornerstones may have been the best stones, strictly speaking they did not carry the entire weight of the structure or bind it together; neither did they just connect two walls or complete the foundation—especially as decorative or commemorative stones.

The cornerstone, and especially the chief cornerstone, was the first stone to be laid. It controlled the angles, direction, and character of the foundation and of the whole building. If the chief cornerstone was misplaced as to direction, the whole structure would necessarily be misdirected. And if it was not level along its horizontal and vertical

axes, then the entire edifice would be out of plumb and in contention for the 'Leaning Tower of Pisa' award.

## Christ Jesus, The Rock

Isaiah—who saw Solomon's temple on many occasions—prophesied, "Therefore thus says the Lord God: 'Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone . . .'" (Isa. 28:16a). Centuries later the apostle Peter quoted that Scripture, likened the chief cornerstone to the Savior, and added: "And he who believes on Him will by no means be put to shame" (1 Pet. 2:6).

Christ Jesus is that Rock on which the Christian Church is built.

The decree of God to lay this Stone goes back to eternity. God did not create this Stone, nor did He hammer and chisel to prepare Him. He chose Him and put Him in place—a Stone whose

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glory fills the universe.

But this Stone, Christ, was tested: in the lowliness of His birth, in His flight to Egypt, in the humility of His service. Satan and the crowds tried to turn Him from His purpose. Further testing came in the dark shadows of Gethsemane, before the courts of blasphemous and sinful men, and in the loneliness and pain of the cross.

All these tests the Anointed Stone passed! He was found to be perfect in love and obedience, with no weakness of character or fissure and no misalignment of purpose.

No wonder Isaiah and Peter call our Lord a precious Chief Cornerstone—precious in the fullness of the Godhead and His humanity; precious in His holy life and atoning death; precious in His victorious resurrection, ascension, and majestic ruling at the right hand of God. No wonder the Father called Him "My beloved Son."

### **Skewed Houses—Built By Men**

The orientation or direction of the Chief Cornerstone—hence also of the Christian Church—is always toward heaven, toward God himself. When other spiritual houses are built by men, seemingly toward God but without Christ, then the direction is always wrong—skewed downward to shameful failure. Without Christ to set the direction and the character, such spiritual houses are all spiritual Babels, projects condemned and eventually stopped by God Himself.

By contrast, the Chief Cornerstone remains firm, immovable, and true. He is not shale, which crumbles easily. He is the solid Truth in contrast to the shaky refuge of lies and deceit. His Word also is precious and true in all things.

Even a slight deviation off this divine plumb can quickly lead to monstrous and shameful errors: liberalism and legalism, perfectionism and emotionalism, universalism and unitarianism, and a host of other isms. Such "cornerstones" are not true, not level, not straight—not built on Christ and so doomed to totter and fall. Without Christ there can be no true and lasting spiritual house.

Without Christ sinners ever remain stone-cold-dead in their sins, with no prospects of becoming holy priests and no power to offer up spiritual sacrifices pleasing to God. Everything about them is naturally crooked and faulty.

### **Living Stones—Built By God**

But by faith in Christ, God makes us living stones, fit for His House. Sculptors may speak of living rock, but that is mere art talk. Believers as living stones are much more than artful beauty. They are God's work of mercy and grace, a special temple built for God's glory, heavenward toward Himself.

In trying to build their own nationalistic edifice of earthly power and glory, the Jewish leaders rejected Jesus as a stone unfit. He became to them a cause of stumbling. Most people today are still offended by the blood-theology of Christ and end up trying to build on their own pride and self-righteousness. The Lord holds such in derision.

Without the cornerstone there is no building; without the Chief Cornerstone there is no true Church.

Faithful Christians owe their all to the Savior: A Chosen Cornerstone, precious and true. "*On Christ the solid rock I stand, All other ground is sinking sand.*"

May God so build us and keep us.

—Pastor David Fuerstenau

## Studies In Philippians

**“Rejoice in the Lord always.  
Again I will say, rejoice!” (4:4)**

### **Chapter 2: 1-11**

## Church Convention with an Attitude

Imagine yourself a delegate attending a church conclave such as the one assembled these days on the ILC campus. You are stretched out on a dorm bunk bed, doing your personal prayer time. How will we face our tasks, you wonder. Will we do our work in a manner "worthy of the gospel"? Will our exercise of brotherly love allow for strengthening of the ever-fragile bond of fellowship? Will our resolutions honor and glorify Jesus, the Head of the Church?

### **Garlanding the Word**

In the manner of Luther, you find peace as you "garland" the Word with your prayer and praise—this time the Scriptures of Philippians, which happen to be tailored to the occasion.

**"If you have any encouragement from being united with Christ, if any comfort from His love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being one in spirit and purpose" (2:1-2\*).**

*Gracious Savior, Lord of the Church, we thank You for the assurance that it is indeed possible for this convention to be "like-minded . . . one in spirit and purpose," for You have gathered us into a family where all enjoy the same love, the love that moved You to redeem us as Your own and call us Your brothers. Help us to be what You have made us!*

**"Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others" (2:3-4).**

*O Lord, how Your Spirit does slash through the pious pretense that covers so much carnality in us! In our zeal we often find ourselves more concerned about our personal image and reputation than the spiritual interests of our brothers and sisters. Forgive us*



2000 Convention Communion Service

*and redirect us, that we might offer a respectful ear to the counsel of others and a tender heart to their needs.*

**"Your attitude should be the same as that of Christ Jesus" (2:5).**

*Oh, there it is . . . the key to a harmonious convention! And You are offering, in Yourself, the model for it, a model that could not be found anywhere else on earth. Open our eyes to Your glory, that we might be conformed to Your image.*

**"Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing; taking the very nature of a servant, being made in human likeness, And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross!"(2:6-8)**

*By Your willingness to lay Your honor by, Lord, with all the divine glory which You had with the Father from the beginning, You emptied Yourself of what was eternally Yours and chose rather to take on the garb of the lowliest slave, becoming obedient even unto death, the shameful death on the cross. Surveying the wondrous cross on which You, the Prince of Glory, died, we hear the call to pour contempt on all our pride and aspire to that glorious, humble attitude which graced You as our Savior.*

**"Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (2:9-11).**

*We pray most earnestly, Lord, from our knees, that Your attitude*



*of humble, selfless service might pervade the hearts and minds of us, Your people, gathered in Your name these days.*

*So our efforts will be "to the glory of God the Father" and the honor of the Name in which we pray. Amen.*

(\*Bible verses in NIV)

—Pastor Em. Rollin A. Reim

**"So when Jesus saw that he answered wisely, He said to him, 'You are not far from the kingdom of God'" (Mark 12:34).**

## The Heart of Confirmation

It was the kind of answer that any pastor would have been happy to hear. Not only did it reveal a knowledge of Scripture, but also a keen insight into how the Scriptures applied. Put simply, the answer was: "To love God with one's whole being and to love one's neighbor as himself is more important than bringing sacrifices and burnt offerings." Well said.

In the same way, pastors are happy when students are able to properly confess the Christian faith on Confirmation Day. The right answers are essential. That is why these truths are not merely studied, they are memorized. The Six Chief Parts of Luther's Small Catechism serve as the foundation for a lifetime of Bible Study that steadies one against the assaults of false doctrine. Any teaching that contradicts the Six Chief Parts is immediately suspect and eventually reveals a serious flaw in theology.

Having the right answers is not enough, however. A thorough knowledge of Scripture and a flawless recitation of passages, as important as these are, are not the heart of Confirmation, nor are they the heart of the Christian life.

Then what is?

The answer is hinted at in the passage



above. The man in Mark's account answered correctly. He made the right application of Scripture, but that, of itself, was not enough. Being "not far from" is vastly different from being "in" the kingdom of God. What was lacking? Jesus knew. Jesus could look directly into the heart from which the confession was made. He saw a correct confession that was betrayed by a lack of saving faith.

The heart of Confirmation is not intellectual knowledge, but faith. Faith is God's work, not ours.

Parents can and should bring their children to church and Sunday School. Pastors and teachers can and should drill their students in the parts of the Catechism. But only God can produce the heart of Confirmation. He is the One who nurtures and sustains the faith He created at Baptism and causes the gospel seed to mature and grow. He is the One who enables our confirmands to confess, not merely with their lips,

but also with their hearts.

The true blessing of Confirmation is precisely what our confirmands confess: That God has "called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith; even as He calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and keeps it with Jesus Christ in the one true faith." This is the difference between being "close" to the

Kingdom of God and actually being a member of it .

Better than merely having the right answers is having the heart of saving faith that God has created and continues to preserve through the gospel. This is our joy at Confirmation. May our confirmands enjoy this blessing throughout their lives.

—Pastor James Albrecht

## A Father's Day Devotion—

# Honor Your Father

What do you give your father in order to honor him on Father's Day? If he wears a suit, the gift of a tie has often been a popular choice or perhaps a shirt or a pair of socks. These are not very exciting gifts, but at least they are useful. How about a greeting card? Looking over the vast selection of cards at the store, it isn't often you can find the right card that conveys what a thankful son wants to express to his father on his special day of recognition.

How about taking the time to write a letter to him, telling him of the various things you are thankful for concerning his fatherly ways?

Here are some thoughts that a Christian son might write to his Christian father:

*Dear Father,*

*I am very thankful to the Lord for blessing me with a father like you, because from the very beginning of my life you not only showed a loving*

*concern for my physical welfare, but also more importantly for my spiritual well-being. Together with mother you brought me to the Lord Jesus at infancy, making it possible for me to be adopted into the family of God by having me baptized. What a wonderful comfort it has been to be a baptized child of God, for not only was I washed clean of all my sins through the shed blood of Christ, but I was also on the receiving end of God's abiding covenant of grace and mercy.*

*As I was growing up, you showed me the kind of fatherly care that was needed. Whenever the old Adam raised its ugly head in my life so that I misbehaved, you disciplined me with firmness and yet with love. And your much-needed correction helped me to learn the path that the Lord would have me walk on. Serving as the spiritual priest of the family, you led the family devotions*

which were a regular source of spiritual nourishment that enriched my soul and built up my Christian faith.

During the adolescent years of my life when I was foolish in my ways and thought that I knew more than my parents, you showed a great deal of patience with me and were always there to supply me with godly counsel and wise advice. When peer pressure was a trying factor in my life, the good example you set for me was a steadying influence in my life.

A very important lesson that I learned from you as you went about your duties of rearing me was your humility in being willing to admit your mistakes and even to seek my forgiveness. This not only helped me

to learn not to follow any bad example you might have given, but also to learn of the importance of swallowing my own pride whenever I have wronged others, and that I might apologize to them.

Father, besides helping me to be equipped to live a life of service to God in this world, most important of all you have aided me in being ready and well prepared for that glorious world to come, which our Savior Jesus has made possible for us.

I thank God always in remembrance of your Christian, fatherly ways and for the many blessings that I received through you.

Your loving and grateful son,  
/signed/

—Pastor Mark Gullerud



**CLC WOMEN'S RETREAT, Trego, Wisconsin, April 6, 2002. Shown opposite (l-r) are Mesdames Lois Mackensen, Anita Barthels, Erma (Schuetze) Tiefel, and Ruth Sydow.**



# Understanding Our Faith

—Pastor Daniel Fleischer  
(From a series of bulletin articles)

**When walking in the forest we admire the greenery, but we must also point out the poison ivy. Preaching of the truth is like that. Error so often imitates truth. So preaching involves pointing out those things that are contrary to the truth.**

## SPEAKING THE TRUTH

Believers in Christ have been called by the truth. The Father regularly comforts the heart through the truth of our redemption in Christ. That is the sum and substance of Scripture. He has sent us to proclaim the truth. "Let Him that has my Word speak my Word faithfully" (Jeremiah 23:29). Indeed God the Father does not take kindly to teaching error. "Behold I am against those who cause my people to err by their lies and by their recklessness" (23:31).

Christians will speak the truth in love. Love is not haughty. It does not pick a fight. Love has at heart the interest of those to whom the truth is spoken. Love speaks sincerely because it recognizes that error is an affront to God and is dangerous for the hearer. Love cares!

The proclamation of truth does not avoid the reality of the law, and sin that is uncovered by the law. What is more loveless than to deceive someone into thinking that he does not need the gospel? The proclamation of truth emphasizes the gospel, the good news of the blessings of forgiveness and salvation that God the Father gives us in His unique Son, Jesus Christ, true God and Man. The truth brings us to the cross and comforts us

from the cross. Truth cannot abide error, because when truth and error are mixed only error exists.

When walking in the forest we admire the greenery, but we must also point out the poison ivy. Preaching of the truth is like that. Error so often imitates truth. So preaching involves pointing out those things that are contrary to the truth. Jesus often warned of the leaven of the Pharisees. The epistles of Paul preach the truth of God and expose the error and the errorists. It is not love to do one and not do the other.

This is not popular preaching. A pastor does not like to do it. People do not like to hear it. But on occasion it is necessary. Our Lutheran Confessions make the point. *"Moreover, since for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary, not only that the pure, wholesome doctrine be rightly presented, but also that the opponents who teach otherwise be reproved, 1 Timothy 3 (2 Timothy 3:16); Titus 1:9— for faithful shepherds, as Luther says, should do both, namely feed or nourish the lambs and resist the wolves so that the sheep may flee from strange voices (John 10:12), and may separate the*

*precious from the vile (Jeremiah 15:19)" [Formula of Concord—Thorough Declaration, Of Articles in Controversy. Triglotta, page 857].*

From Scripture as well as from our fathers we are taught to speak the truth in love. Such speaking also involves

pointing out the error and errorist so that precious lambs of God are not deceived and do not lose eternal life. Some mushrooms are good for eating. Others will kill you. To fail to point out the difference is not love—in the woods or in the church!



*From the chapel talks file of Prof. Em. Paul R. Koch—*

"Therefore, of these men who have accompanied us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John to that day when He was taken up from us, one of these must become a witness with us of His resurrection.' And they proposed two: Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, 'You, O Lord, who know the hearts of all, show which of these two You have chosen to take part in this ministry and apostleship from which Judas by transgression fell, that he might go to his own place.' And they cast their lots, and the lot fell on Matthias. And he was numbered with the eleven apostles" (Acts 1:21-26).

## *The Future—Controlled by His Wondrous Love*

Having control is the dynamic of culture; whether it be in business, government, or private lives—people try to get control of themselves, parents of their children, bosses of their employees, teachers of their students, and sophomores of the freshmen. In due process, control changes hands with whoever has the greater power of muscle, of money, or of intellect.

Let us seek to develop the attitude exhibited by our brethren in the early days of our era—this era when Jesus as Lord rules from heaven, giving power to His children to exercise control over what we are responsible to control; but then leave the rest to God's control.

There in old Jerusalem genuine Christians were going about their Father's business. There was a vacancy to be filled among the apostles due to the fall of Judas Iscariot. That had been a most unwelcome shock in the con-

gregation, which nobody had control over except Judas himself, and he had transferred control of his life from God's hands into Satan's claws.

Now, there are many areas which we Christians do have some control over and for which God holds us accountable. Thus we prepare ourselves as well as we can to serve God in this life; we do not close doors opened to us here at ILC; we do not close doors in our intellectual and emotional and spiritual growth by dozing through our classes or by frittering away our study hall hours or by neglecting the valuable advice and encouragement of adult Christian mentors.

These were the same concerns in that Christian congregation. They knew the qualifications a person should have to serve in the special ministry of the apostleship. "Choose one of the men who have been with us the

whole time the Lord Jesus went in and out among us" . . . Why were they so interested in the past three years of the life of those two nominees? Because those were years spent with Jesus and the brethren as the training ground for their lives; those were the years of their special education in methods, in observation, in discussion, in practice, in listening, sharing, and maturing.

But those folks knew that was still not enough. For how can a human control another person's heart so he won't become a Judas? How can a parent control a child so he won't waste his life? How can a teacher control his students so none wastes his talents and opportunities? Although opportunities can be controlled—the curriculum and the classrooms and the external lives of your students can be controlled—only God can get to the heart of the matter and gain control of where you really live in your heart.

The apostles knew that—and acted accordingly.

### **A Cardinal Principle**

"Then they prayed, 'Lord, you know everyone's heart. Show us which of these two you have chosen to take over this apostolic ministry.'" Christians learn when to yield control into God's

hands; indeed, when to surrender all attempts to be in control, and just put the thing simply and directly into the hands of the Lord Jesus, the almighty God Himself, who can make no mistakes in ruling over the lives of His people.

This is one of the cardinal principles of Christian living—to cast all our care upon the Lord, knowing that He cares for us; and that's both easy and difficult. It is easy for our regenerate heart to surrender our future into the control of Him who loves us, to relax about issues that are beyond our control, and just let God take care of it for us. The difficult part is in our taking control where God asks us to and expects us to exercise ourselves in preparation for the future.

Do what you can to prepare yourself for the future, then don't worry that you can't control the job market next summer. God can control that. Use your talents and develop your skills as gifts from God, then don't sweat it that your first full-time job isn't as agreeable as you might like; God knows your needs and will do the right thing by you. He has you on His heart, and you may depend on Him.

How do you know the direction your life will take? Will you meet the



**Delegates in food line-up at the 2000 Convention**

right person for a future life together, with a family of nice in-laws and of decent children? Will you get cancer? Those questions dare not be answered on the faulty premise that nobody is really in control of your future. The child of God knows that his life is not governed by random chance, but by God's superior intellect and super-human power—controlled by His wondrous LOVE.

Our futures on this Friday the thirteenth are written not in the stars (as says the astrologist) but in God's handwriting in His Book of life, which reads: "This soul is mine; this life is mine; this person is special to me; nobody is going to pull you out of my control. I simply will not allow it. I am in control of your success in the future, which I control."



*Part One of Two—*

## RESILIENT, RESURGENT LEGALISM

In the epistle about the body of the Church, Paul wrote: "For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Ephesians 6:12).

At the outset of this study, we give the devil his due and note his strategy for trying to take the Church away from Christ. Long before he employed the Romans and the might of their empire to attempt to crush the Church, he tried to thwart the advance of the kingdom by means of his Jewish thrust. It was a two-pronged attack: legalism from within, persecution from without. In this pincers move he would utilize both according to his evil will.

The focus in this study is not the persecution that emanated from the synagogue and Sanhedrin, but rather from the Jewish Christians or from those who claimed to be Christians in their legalism.

In this study there are four sure

episodes of Jewish Christian legalism, with possibly a fifth. These episodes cover a span of about twenty years and reach from the mother church, Jerusalem, to the fields well beyond. The episodes with their possible dates and areas of activity are: 1) Galatia; A.D. 46,48; Syria (Antioch), Galatia; 2) Jerusalem Council; A.D. 49,51,52; Jerusalem; 3) Corinth; A.D. 55,56,58; Greece (Corinth); 4) Paul's Arrest; A.D. 56,58; Jerusalem; 5) Titus in Crete; A.D. 63,65; Crete.

In considering these scenes, see how Jerusalem is repeatedly involved. Furthermore, see how far afield the problem goes and over such a time period.

In these episodes (in particular among Jewish Christians) the devil finds ready ground in man's heart to sow the seeds to propagate a resilient, resurgent legalism. Like creeping jenny in the garden, such legalism is always beneath the surface ready to spring forth, entwine, and choke. Like those noxious weeds in the garden, we

see the Judaizers cut off again and again only to reappear.

In the following episodes then, we consider the Christians still tied in varying degrees to the Mosaic Law.

### 1) Galatia

While Paul wrote to Galatia, it was also with reference to Antioch where the opposition arose. In Galatians 2:4 he refers to "false brethren"—but brethren nonetheless within the pale. In 2:12 the opposition are called "certain men came from James," which makes them Jewish Christians.

Peter backed off in an encounter and even Barnabas did. Paul is astonished that the Galatians are so quickly deserting the gospel (cf. 1:6). Other strong words indicate the seriousness of the situation: "foolish," "bewitched" (3:1), "I am afraid" (4:11), "I am perplexed" (4:20), "mutilate themselves" (5:12).

The devil's attack is not only in Galatia, but in Paul's home base of Antioch, where Paul mentioned even Peter and Barnabas' backing off when men came from James (of the circumcision party, 2:11). Things had to be straightened out.

### 2) Jerusalem Council

Men came down from Judea and taught "unless you are circumcised according to the custom of Moses, you cannot be saved" (Acts 15:1). After Paul and Barnabas had no little debate with them at Antioch, Paul, Barnabas, and some others went up to the apostles and elders about this question.

I take this to come subsequent to the letter to the Galatians, and that the letter to the Galatians does not refer to the Jerusalem Council. This means there was more to the frequency of the problem than if the Galatian letter had

referred to the Jerusalem Council. The problem dealt with in Jerusalem is with Jewish Christians ("Some of the sect of the Pharisees who believed" 15:5; "some who went out from us" 15:24).

The well-known settlement (Acts 15:19-29) should settle the matter, right? A united front is presented.

We remember who is actually behind all this—the devil—and that his cunning is beyond our ken. In Galatia and again in Corinth he hounded the missionary. He ratcheted up his attack, breaking the formerly united front there at Antioch between Paul, Barnabas, and Peter.

Satan varies his attacks, his bag of tricks being deep. Would it be any different with the God-pleasing outcome at Jerusalem?

### 3) Corinth

In Second Corinthians Paul is defending his ministry against some who would improve upon him. The possibility that these were Judaizers as in the other episodes comes from chapter 11:4-5, 12-13, 20-13, and 12:11. The opponents were Jewish (11:22) and Christian (11:23). Paul calls them "superlative" apostles (12:11, 11:5).

Where would the apostles come from but Jerusalem? However, these are not any of the twelve. Paul calls them "false apostles, deceitful workers, transforming themselves into apostles of Christ" (11:13). They would enslave (v. 20).

To put back under law would be enslavement. If these are not Judaizers, what else would they be? Jewish gnostics? But they are described differently (Col. 2:8 — "philosophy"; 2:21 — judgmental, true enough, in food and drink, festival and sabbath; 2:18 — but involved in self-abasement and visions



not from the law). Is it possible that these were involved in calling themselves a Cephass party?

There is, of course, a variety in legalism to suit any fluctuations in taste which could allow for these at Corinth too. Just peruse *Ye Olde Shoppe Legalismus*, and there is variety galore for those who would add to the Word or make the Word into something it is not.

Tragically, we too stare at the wares and even hanker after or become somewhat engrossed with their seeming sturdiness and practicality. Of course,

it is all veneer—at a distance an appealing chimera, but up close and upon it a disease that would cripple spiritually.

And there is that something in us that it all appeals to—the flesh. I think it was Malcolm Muggeridge who told of how, in a twilight hour, he saw on a beach an enchanting silhouette of a woman. He dove into the water and swam up to her, only to find out up close that she was a leper.

*(To be concluded)*

—Submitted by  
Missionary David Koenig

## SMORGASBORD

### • RE: DEVOTION BOOK

As a service to our fellow-Christians, Volume II of E. Schaller's *Selected Sermons* is now available, containing a selection of Pastor/Professor Schaller's sermons preached on the Sundays of the Trinity half of the church year (plus eleven of a more specific nature—such as on the occasion of V-J Day, The Christian Home, Preparation for Mission Festival, Contending for the Faith, Stewardship, Encouragement for Christians, etc.). These may serve well as devotional readings for folks who desire more than one sermon per week or for those who are unable to attend regularly at their church home.

This booklet is the companion to Volume I, which contains selected sermons from Advent through Pentecost and which has been re-edited and republished to improve the format and edit out glitches. Each volume is still priced at \$5 per copy; an extra dollar will cover postage (prices are reduced somewhat for multiple copies, postpaid).

Contact Paul R. Koch at 3425 Morgan Ave., Eau Claire, WI 54701-7023; or e-mail your request to [parekoak@aol.com](mailto:parekoak@aol.com). When ordering, also specify Volume I and/or Volume II.

*To the glory of our risen  
and living Savior,  
/s/ Paul R. Koch*

### • "FROM A LAYMAN'S PEN" (A note and an appeal from your editor)

Periodically, the *Lutheran Spokesman* has a section entitled: "From A Pastor's Desk." We want to pass along that we also welcome articles from CLC laymen, such as the article in this issue entitled "What Is Evangelism?" by Mr. Gorne from one of our San Francisco congregations. We are thinking of articles based on a particular text of Holy Scripture and/or on practical articles touching on Christian witnessing or on otherwise living the Christian life in this fallen, evil world.

Perhaps it should be added that we are not thinking of articles which

amount to the traditional "letter to the editor" (though those, as always, are welcomed); nor are we thinking of articles written to by-pass a pastor and/or touching on some controversial subject-matter which a congregation member will properly discuss with the pastor.

In fact, it would be advisable for a layman who is contemplating submitting an article to the *Spokesman* to run

it past his pastor first.

Unsolicited lay-authored articles have appeared before on these pages. We just want our readers to know that appointed staff or ordained clergy do not have a lock on writing for the *Spokesman*.

Naturally, the responsibility of what appears in print on these pages remains with the editor.

## FROM A LAYMAN'S PEN . . .

*"Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the end of the age" (Mt. 28:19-20).*

# What About Evangelism?

One of the most helpful and inspiring Bible classes I was privileged to be part of was a study on "Evangelism." It once more opened my eyes to why Christ suffered, died, and rose again for me and all sinners, and how important it is to share this message with others, and why every believer is an ambassador for Christ. Many members for one reason or another missed this most important Bible Class.

I would like to go back and ask a few questions that were asked in this evangelism study. Have you ever asked yourself, "How will this affect me? Does God's Word say anything to us about being involved in evangelism. Is evangelism the pastor's responsibility? Is it just the evangelism committee's responsibility? Is it the synod's responsibility? Is it the responsibility of the congregation? Is it the responsibility of each Christian?"

If you said "yes" to all these ques-

tions, you were absolutely correct. No one is left out; everyone is asked to go and witness the Good News of Jesus Christ. Christ gave us the great commission to "Go and make disciples of all nations" (Mt. 28:19). Witnessing the gospel is for everyone. God chose you and me to do this. No one is left out.

How many times have you wanted to be part of the evangelism program, but they said, "We have too many participating already"? I believe I can answer this question for all of us. "NEVER!" In Evangelism you will never hear these words, "We have too many serving already."

## The Spirit Is With You

When the pastor equips the members with God's Word and leads by example, then the membership will also want to become more involved with spreading the Good News. You may remember from past Bible classes

that God could have chosen another way to spread the Good News, but He did not, because His plan was for us to spread the gospel.

We should count this a privilege and real joy that God chose us to serve Him. If the cults like the Jehovah's Witnesses and the Mormons, who do not know the truth of the gospel, can spend time training and equipping their members to go out into the community to spread what they believe is God's Word—and do this, believing they are doing a good work for God—then what is keeping us Christians, who have the truth and the Spirit living in us, from telling others the gospel?

Don't we claim that our church is evangelical? (Some of our churches have names like St. Luke's, St. Stephen's, or St. John's Church.) We have the truth of God's Word and His promises. And He tells us, "My Word that goes out . . . will not return to me empty" (Isa. 55:11). He also says, "I am with you always," so there is no need to feel you can't witness. The Holy Spirit lives in you and will help you share the very words you need at the time you need them.

Now a question we don't want to forget is: How are we doing? We can become so comfortable in our church that we expect the pastor and a couple of the members to reach out and expect that's the way for the church to grow. But the truth is we should all have an interest in Evangelism, for God has called His church to be His witnesses. And if our attitude is "let someone else do it," then the church will reap exactly what it sows.

We must not forget that God's Word authorizes all believers to be His witnesses. In the area where I live there

are at least six hundred thousand people. This means there are hundreds who have never heard the gospel. And I'm sure this statement could be said no matter where we live.

## **Confidence To Share**

When you share the gospel with someone, you are also once more sharing the gospel with yourself, which in turn strengthens your own faith. What a way to build up your faith! This gives you confidence to want to share the gospel again and again.

Just think, when you share the gospel, that person has the opportunity to become a child of God. And when this happens, all heaven rejoices. All believers are saved by grace, through faith, through the saving gospel. But the problem is that so many hide this great treasure from others and keep it to themselves, instead of sharing it with others. His Word says that the more you give, the more you shall receive—and the gospel is the greatest treasure and gift you and I could ever give away to someone else.

So how do I witness? One way is to go out with the Evangelism team. Just share from your heart what Christ means to you and leave it in the Holy Spirit's hands. We have been given the gift of His Word, let us make use of it. Let us share this gift of salvation with others.

Many of us cannot go out into the community to make calls, and God knows the reasons why a person cannot do so. But He also puts you into contract with many different people—like at the workplace, at recreation, during vacation, and during family gatherings. All He asks you and me to do is share what Christ means to us. Don't wonder

if you will have opportunities; He will give you plenty of opportunities. You may miss opportunities along the way, but don't give up, for He will continue to give you many more.

We are the forgiven children of God, and what a privilege we have to serve Him by telling others the good news. He promises "I will never leave you or forsake you," and "I am with you always" (Heb. 13:5, Mt. 28:20).

What promises! You can't help but give the reason for the hope that you have within you (see 1 Pet. 3:15).

Lord, we thank You and praise You for allowing us sinners to be part of Your plan in spreading Your saving Word. In Your name we pray. Amen.

—submitted by *Lee Gorne,  
St. Stephen Lutheran Church  
(East Bay), Hayward, Calif.*

*Called home to eternal life—*

## **LeRoy O. Greening** **January 8, 1930 - March 10, 2002**

Funeral services were conducted at 3:30 p.m. on March 14, 2002 for LeRoy Greening, 72, a member of Redeemer Evangelical Lutheran Church, Cheyenne, Wyoming.

Pastor Peter Reim, vacancy pastor from Prince of Peace Lutheran Church, Loveland, Colo. conducted the funeral service, using John 14:1-6 as basis for his message, "Where I Am, There You Also May Be." The Redeemer Church Choir sang the Benediction.

Mr. Greening was born in Rib Lake, Wisconsin. After graduating from the teacher program at Dr. Martin Luther College, New Ulm, Minnesota, he had the privilege of ministering to Christ's little lambs in Christian Day School classrooms at Our Savior's Lutheran School, Jamestown, N.Dak. (1951-1957) and Redeemer Lutheran School, Cheyenne, Wyo. (1957-1964, 1988-1994). He was a frequent delegate to synod conventions.

Interment was at Mountain View Memorial Park in Cheyenne. Mr. Greening is survived by his wife,



**Teacher  
Greening**

Marilyn; by five daughters and four sons-in-law: Ward (Ruth) Scow, Denver, Colo.; Mary Greening, Cheyenne; Chuck (Judy) Hensel, Cheyenne; Alan (Debby) Diede, Jim Falls, Wis.; Charles (Rachel) Patterson, Cheyenne. There are seven grandchildren.

"Then I heard a voice from heaven saying to me, 'Write: 'Blessed are the dead who die in the Lord from now on.' 'Yes,' says the Spirit, 'that they may rest from their labors, and their works follow them'"(Rev. 14:13).



—Adapted from the Annual Report of Faith Lutheran Church, Markesan, Wisconsin; Rev. Bruce Naumann is pastor

## Dedicatory Service

On March 3, 2002 a dedication service was held at Faith Lutheran, marking the completion of a new gymnasium and fellowship hall. This structure was built with the help of a loan from the CLC's Church Extension Fund, and with a great deal of volunteer time and effort on the part of Faith's members.

In his introductory remarks for Faith's Annual Report (2002), Pastor Bruce Naumann compared the building of this physical structure to the Lord's work of building His Church:

*"Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being joined together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit." — Ephesians 2:19-22*

Dear Members of Faith,

Over the past six months, it has been an inspiring sight to see the spirit of cooperation and hard work that has characterized the building of our new

gym and fellowship hall. It is indeed a major addition to our church facility, and it has been a long time in coming. As far back as most of our members can recall, there have been hopes and plans for such a structure to be built for our school and congregational use. Through many generous contributions of time, skills, funds, know-how, and hard work, the Lord has given us this wonderful benefit. From the clearing of the site to the pouring of the foundation, the raising of the walls, and all the interior work and finishing, we have seen a step-by-step progression from homes . . . to plans . . . to reality.

This material blessing that God has bestowed on us should serve as a reminder of the "other" building project here at Faith—the one that is described in the Scripture passage from Ephesians quoted above. This "other" building project is the one on which our congregation was truly founded. The cement-and-bricks-and-wood buildings that we think of as our church facility are actually servants for this greater building project, which is the building composed of all believers. Brick by brick, soul by soul, this "holy temple" is







Students at Faith Lutheran School enjoying the new facility.

continually under construction. As each new person is brought to faith in the Lord Jesus, the structure becomes more and more complete, until that day when the final soul which God has sought out for His kingdom is found, and our Lord returns for judgment.

Let us examine this "building project" even closer. Its Cornerstone is the Lord Jesus Himself. That means that every person who puts his or her trust in Christ will look to Him alone for salvation and will find a sure direction for life in this world—and the way to eternal life to come. The foundation is the sure prophetic writings of the Old Testament prophets and the New Testament apostles—that is, the inspired and inerrant Word of God in the Bible. As long as our congregation is committed to the idea that in all the words of Scripture God says what He means and means what He says, then the structure that is built on this foundation will be a strong and enduring one.

So as we enjoy the fruit of our labors in the completion of this building project, let it be with a sense of

humble gratitude to our Lord who is the true Giver of every good gift. Let it also be with a sense of renewed purpose—with the knowledge that we do not build for the sake of the building itself, or merely for convenience or recreation. No, the Lord has enabled us to build so that our greater, more important "building project" can be furthered, namely, the proclamation of the message of Christ.

Let this wonderful blessing make us that much more committed to providing a solid, Scriptural education for our children. Let it make us that much more ready to be about the Lord's business of building up each other in the knowledge of God's Word. Let it make us that much more eager to add other "bricks" to the temple of God's believers by sharing the Good News about Christ with those who do not yet truly know Him.

If we do so, then our efforts will have served the best and more long-lasting purpose of all: to make the hearts of more and more people a "dwelling place of God in the Spirit."

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## Tacoma, Washington

Wrote the Preacher in Ecclesiastes 3: "To everything there is a season, a time for every purpose under heaven . . . A time to

break down and a time to build up."

We saw all the breaking down we ever hope to see last September. But



**Groundbreaking participants (l-r): Dr. Bruce Buchanan, Pres. Doran Slater, Pastor P. Naumann, Councilman Warren Harding**

horrible events must not deter us, but rather inspire us all the more to carry out our commission to spread the saving gospel of Jesus Christ. So turn with us to a far better scene.

On a sunny Sunday afternoon, March 17th, we members and friends of Ascension Lutheran congregation, together with visitors from our mother congregation in Lynnwood, broke ground for our new church. About 45 people, standing in the middle of the just under five-acre property, praised our gracious God in song and prayer.

The land (and the large, remodeled home on it) was purchased several years ago with a Mission Extension Fund [MEF] loan. Seeing the potential for growth, the Board of Missions gave the go-ahead to erect the first phase of a building program. After waiting—not always very patiently—for over a year to receive the proper county permits, springtime should see the educational-wining construction well under way.

As even our united voices did not seem to carry very far in the open air that Sunday afternoon, it was encouraging to remember the reassurance of the apostle Paul: ". . . Though he is not far from each one of us" (Acts 17:27).

So we invite each of you to share our joy, just as so many of you have

shared your gifts and loans to the MEF to make "a time to build up" possible here. Thank you.

—Submitted by  
Pastor Em. Bertram Naumann

## Announcements

### Anniversary in Middleton

Peace Thru Christ congregation at Middleton, Wisconsin invites attendance at its 30th anniversary service at 3:00 p.m. on June 30th when Pastor John Ude will be the special speaker. Those planning to come are asked to so indicate by June 20th to: Peace Thru Christ Congregation, 3232 West Point Road, Middleton, WI 53562; or call Ellen Bratz at (608) 238-9703 or e-mail to: bratzellen@johndeere.com

### Installation

In accord with our usage and order, Paul Fleischer, who was called by Redeemer Ev. Lutheran congregation of Cheyenne, Wyoming to be its pastor, was installed on April 14, 2002. Assisting in the installation were Pastors Victor Tiefel and James Sandeen, and Mr. Michael Sprengeler.

—Pastor Peter Reim