



# LUTHERAN SPOKESMAN

*“...The Scripture Cannot Be Broken.” (John 10:35)*

In the ...

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The Creation was  
the beginning  
even of time,  
the beginning  
of the world,  
including the  
atoms and  
molecules of  
which all things  
are made. Had  
any-thing existed  
prior, it would  
not have been  
“the beginning”!

# Refreshingly Uncomplicated

**I** remember the summer I was a tour-bus driver in Glacier National Park. Drivers were taught park history, information, and geological features. It wasn't any surprise to me that the "geological features" section was full of terms, time frames, and explanations from evolutionary geology. It got old in a hurry. How absolutely refreshing one evening, in the quiet of my room, to open up to Genesis 1 and read the Lord's simple, straightforward account of the miraculous creation of the heavens and the earth!

*In the beginning God created. God said, and it was so. The heavens, the earth, light, firmament (atmosphere), seas, dry land, vegetation, sun, moon, stars, fish, fowl, cattle, creeping things, beasts. And He made man, male and female. Everything was very good!*

How easy to follow! How simple! The beauties, intricacies, and mysteries of the world, all created by God in six days. Even a child can grasp it!

## HIS SPECIAL ACT

God created by His Word. He "said"; and it was so! All out of nothing, and perfect. Such power! Such wisdom! Such love and concern!

The word *create*, in Hebrew, means more than simply "to make." In English, the question "What did you create in the kitchen today?" means more than, "What did you make for dinner?" But even there, *create* does not mean out of "nothing." The fact that God created *out of nothing* is evident from the words "*in the beginning*" (vs. 1). The BEGINNING. No-thing had been. Only eternal God! The Creation was the beginning even of time, the beginning of the world,



including the atoms and molecules of which all things are made. Had any-thing existed prior, it would not have been “the beginning”!

Genesis 1 uses *create* in three different sections. Verse 1, God “created,” or made in His own special way, the heavens and the earth—arrayed in the finest of greenery and with the countless entities of space (verses 1-19, days one through four). At verse 21 God “created,” called into being in His own special way, the living creatures of the sea, air, and land—with their wide variety of characteristics and natures (verses 20-25, days five and six). In verse 27, God “created,” brought into existence in His own special way, man—a being far different from fish, birds, and beasts, despite any similarities—male and female—made in His image, holy and righteous— ruler over all the earth (verses 26-31, day six). “Then God saw everything that He had made, and indeed it was very good” (vs. 31).

### LOST, BUT RESTORED!

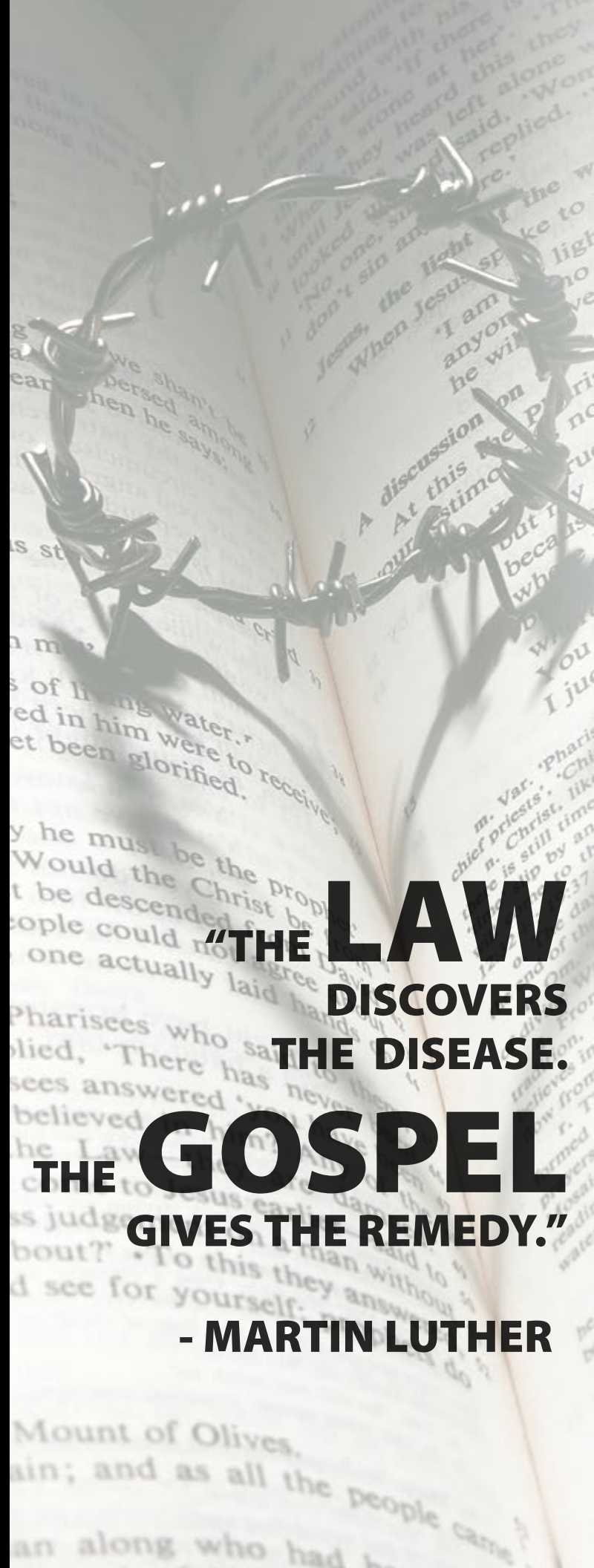
Such a wonderful world and life! Sad to say, creation isn’t so “good” any more. Catastrophes, disease, hate-filled hearts, death. The cause? Man’s disobedience to God. Sin. (Genesis 3).

Man’s sin and the corruption of creation are not the end of the story, however. Sin and its effects are lifted and replaced with life, new life forever, through God’s dear Son! Jesus has rescued man, God’s special creation. “. . . God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ” (Ephesians 2:4-5). Through faith in Christ, the crucified and risen Savior, we are forgiven, are pronounced not guilty by God. We are created—re-created!—in true righteousness and holiness. “Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new” (II Corinthians 5:17). On the last day we will be raised with glorious bodies to live with God forever in heaven! Perfect once again!

Creation was great, but *re-creation* in Jesus is even greater! God’s created world before sin was amazing, and still is; but new life in Christ is even more amazing! It is so simple, so refreshing, so glorious!



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**“THE LAW  
DISCOVERS  
THE DISEASE.  
THE GOSPEL  
GIVES THE REMEDY.”  
- MARTIN LUTHER**

# Opposite Sides of Different Coins

Our minds were designed by our Creator to work on the basis of logic. Researchers tell us that this is why optical illusions work on us. Our brains, in attempting to see patterns in chaos, will often fill in “missing” information allowing us to see things that aren’t actually present. We all like logic and order in our lives, to different extents. We want to know the sun will rise tomorrow and that two plus two will still equal four. However, our God has given us our logic and reasoning ability to figure out problems and day-to-day strategies in this *physical* life. There is a whole different set of rules for our *spiritual* one.

Although we may want to argue that it is logical that an all-powerful God created this universe, we know that this knowledge is received by faith. The Scriptures testify, “By faith we understand that the worlds were framed by the word of God” (Hebrews 11:3). Our Lord reminds us again and again that we “. . . walk by faith, not by sight” (II Corinthians 5:7), no matter how tempting it may be to trust our eyes, mind, or other faculties. Our whole faith-life is a matter of trusting in the unseen and unknowable.

Nowhere is it more tempting to use logic and reason inappropriately than in the doctrine of the election of grace. If A and B are mutually-exclusive propositions, and A is proven true, then B must be false. Conversely, if B is proven to be true, then A must be incorrect. So mankind reasons: If it is a man’s fault if he finds himself in hell, then it must be to man’s credit when he finds his way to heaven. Or conversely: If it is to God’s credit that an individual ends up in heaven, isn’t it God’s fault if one is not saved? After all, these statements appear to be opposite sides of the same coin. They may indeed be opposites, but in reality, we are dealing with two entirely different “coins”: the *salvation* coin, and the *damnation* coin.

Both the Law of God written in our hearts, and the Scriptures surely do convict our consciences in regard to

our wrong-doings and shortcomings. Logic then tells us we’d better do something to make up for, or compensate for these affronts to God. Scriptures tell us this is a no-win scenario. “Therefore you shall be perfect, just as your Father in heaven is perfect” (Matthew 5:48). Scripture does give us the answer. It is by faith that we are saved. And lest we think that this faith is a good work on our part or even a contribution toward our own salvation, God’s Word clearly points out that it is God’s free gift to us, planned and prepared before time began (Romans 3:23-24, 11:6, Ephesians 2:4-9).

In Ephesians 1:3-11, Paul mentions again and again that our God chose us *before* the foundation of the world, that He predestined us to adoption as His children, and that we have obtained an inheritance with Him as well.

The opposite side of the predestination coin is simply that man has chosen to go it alone without God. A soul who finds himself in hell will be there because he has rejected the grace of God.

Paul again wrote to the Roman Christians, “We know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified” (Romans 8:28-30).

This doctrine of election of grace, or eternal predestination, has been revealed to us not by logic or reasoning, but by faith. That faith is given us by a loving God, in order to assure us of our place with Him in the world to come!

**David W. Bernthal** is the principal of Luther Memorial School in Fond du Lac, Wisconsin.



**Both the Law of God written in our hearts, and the Scriptures surely do convict our consciences in regard to our wrong-doings and shortcomings.**



# Worship — With a Purpose

I have held my fair share of gym memberships over the years—enough to realize the purpose behind all the machines that you find there. They aren't there just to get your body into a wide variety of physical positions—sitting, standing, lying down, bending over. Their purpose is to exercise, and thereby strengthen, the various muscles of your body as you go through the various positions and the ever-increasing amounts of resistance.

It is the same when it comes to worship—it also comes with a purpose!

The word for “worship” in the New Testament Greek carries with it the idea of a person literally lying prostrate before someone else. Picture for yourself, perhaps, the thousands of Muslims at the call to prayer, on their knees with their foreheads to the ground. Better yet, picture Martin Luther in the movies made of his life, where he is lying completely flat on his face on the cold stone floor of the church. That is the word picture behind the idea of “worship.”

But when it comes to the use of that word “worship” in the New Testament, that is not all that is involved. When the wise men came and “worshiped” the newborn Christ child, it was not simply a matter of the physical act of prostrating themselves before Him and then going home. The tax collector in the temple, in Jesus’ parable, was not there for the simple act of pounding himself on the chest. The leper didn’t fall at Jesus’ feet because he tripped. All these instances were “purposeful” worship.

It is the same way for us in our worship! Those physical actions—taking those steps as we “go to church” where we sit, stand, fold our hands, bow our heads—dare never become an end in and of themselves!

Jesus made it clear, in His response to one of the devil’s wilderness temptations, that our worship has an object. He also made clear Who the object of our worship is:

“. . . [I]t is written, ‘*You shall worship the LORD your God, and Him only you shall serve*’” (Matthew 4:10).

We know Who it is that we worship! He is the almighty God, the Creator of the universe, the Lord of heaven and earth. So it is fitting that our worship takes the form of praise, as it did with King David, who wrote, “*I will praise You, O LORD, with my whole heart; I will tell of all Your marvelous works*” (Psalm 9:1).

We worship Him because we know what He has done for our physical well-being. When that man who was born blind was introduced to the One Who had healed him, “. . . he said, ‘*Lord, I believe!*’ And he *worshiped Him*” (John 9:38).

We worship Him because we know what He has done for our salvation! At His ascension, after Jesus had completed the work His Father had sent Him to do, He ascended to heaven, at which time His disciples “. . . *worshiped Him, and returned to Jerusalem with great joy*” (Luke 24:52).

And because we know who He is, and what He has done for us with His material and spiritual blessings, let’s continue to go to Him for all of our ongoing needs, as His people have always done. Let us be like Jairus in Matthew 9:18, who “. . . *came and worshiped Him, saying, ‘My daughter has just died, but come and lay Your hand on her and she will live.’*” Or the leper in Matthew 8:2, who “. . . *came and worshiped Him, saying, ‘Lord, if You are willing, You can make me clean.’*”

May such worship ever be ours—not just a physical position, but purposeful bowing in heartfelt respect before our God Who has loved and saved, guarded and kept each one of us!



**Paul Krause** is pastor of Trinity Ev. Lutheran Church in Watertown, South Dakota, and Zion Ev. Lutheran Church in Hidewood Township, South Dakota.

# Appointed to Sacrifice and Intercede

*“So also Christ did not glorify Himself to become High Priest, but it was He who said to Him: ‘You are My Son, Today I have begotten You.’ As He also says in another place: ‘You are a priest forever According to the order of Melchizedek’; who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him, called by God as High Priest ‘according to the order of Melchizedek,’ of whom we have much to say, and hard to explain, since you have become dull of hearing” (Hebrews 5:5-11).*

**M**any of us learned in confirmation class about the office of Christ, namely, that God appointed Jesus the Christ to serve as our humble and then exalted Prophet, Priest and King. I’m not sure that I really understood this when I was a confirmation student. It wasn’t until I wrestled with it in order to teach it that I began to understand the office of Christ.

At the time of His Baptism, Jesus the Christ was publicly declared to be the Anointed One, and entered into the work of our Redemption.

Thus, even though He is God from eternity, He humbled Himself and appeared in time to serve as our Prophet, speaking the Words of God (which is what a prophet does). He did this throughout Judea and Samaria and even on the other side of the Lake of Galilee. Now that Christ is ascended and exalted, having completed the work of our Redemption, He still serves as our Prophet by calling and sending pastors and teachers to speak the Word of God, both Law and Gospel (Ephesians 4:11ff).

Moreover, though He rules all things as the King of Kings and Lord of Lords, Christ humbled Himself and appeared in His creation as a man in order to defeat all of our spiritual enemies. When tempted by Satan, He was victorious in our place (Matthew 4:1-11). Now that Christ has ascended into Heaven and is seated in the highest place of authority and power (Ephesians 1:20-23), He still rules as the King of Love in the hearts of all those who trust in Him.

In this portion of the letter to the Hebrews, the Spirit of God speaks of Jesus’ position as our great High Priest. It’s important to our understanding that we remember what a priest does, namely, sacrifice and intercede. Jesus the Christ appeared in time to humble Himself and offer Himself as the one perfect sacrifice for human sin (Hebrews 9:12, 10:10). The ascended and exalted Jesus still serves as our High Priest when He intercedes for us at the throne of God, pleading His own sacrifice (Romans 8:34).

The writer to the Hebrews here makes the point that Jesus did not appoint Himself to serve as our High Priest, neither did He set out to glorify Himself. It was His heavenly Father Who anointed Him to be our eternal Priest (Psalm 110:4). He is our perfect Intercessor, being fully God and fully human.

## Christ humbled Himself and appeared in His creation as a man in order to defeat all of our spiritual enemies.

There is none better for us to turn to than the One Who, when carrying out the work of our redemption, did not only pray on our behalf but, being human Himself, cried out to the Heavenly Father. Although we at times ask for things outside of the will of God, Jesus prayed that God’s will be done—even when it meant His own suffering and death.

Now the Exalted Christ is the author of eternal salvation for all those who by grace cling to Him in faith. He is our Underwriter, the surety of our eternal redemption.

Finally, these words (Hebrews 5:11) remind us that, though we may have been confirmed in the faith long ago, still we have much to learn from our exalted Prophet, Priest and King.



**Andrew Schaller** is pastor of Calvary Lutheran Church in Marquette, Michigan.

# Josiah, The Boy-King

(II KINGS 22-23; II CHRONICLES 34-35)



**D**own through the centuries, rulers of nations have had either a positive or negative influence on the subjects they govern. During the period of the Divided Kingdom in Israel, there were more ungodly kings that “*did evil in the sight of the LORD*” than God-fearing kings. Following the lead of evil kings, many of the people adopted the pagan worship of Canaanite gods and wallowed in worldliness, being guilty of every conceivable form of perversity and immorality. It was almost as though each king was trying to outdo the evil ways of the one who preceded him (see I Kings 16:30). May God have mercy upon us and bless us with rulers who do what is right in the eyes of the Lord in their governance of our nation!



In the midst of Judah's history of depravity, the Lord crafted a precious gem of a king who far outshone most of his predecessors. This king, named Josiah, is characterized by the Holy Spirit with these words, "And he did what was right in the sight of the LORD, and walked in the ways of his father David; he did not turn aside to the right hand or to the left" (II Chronicles 34:2).

Succeeding his idolatrous and wicked father, Amon, Josiah ascended the throne at the tender age of eight. Upon hearing this, many might wonder and question how an inexperienced youth could rule a kingdom well and leave a legacy that is truly praiseworthy. According to God's gracious plan, will, and purpose, at the youthful age of sixteen Josiah "... began to seek the God of his father David" (2 Chronicles 34:3). He looked to the true God of heaven and earth for guidance, wisdom, and courage to rule Israel according to the righteous ways of the Lord.

Upon reaching the age of twenty, and at the prompting of the Holy Spirit, Josiah began a thorough purging of everything that had to do with idolatry, both in Judah and far beyond his kingdom's boundaries. Other good kings had applied only half-measures in trying to eradicate idolatry. When in the church of God the infection of false teaching is detected, only a complete removal of the cancer will do. Otherwise it will spread and grow (see Galatians 5:9 and II Timothy 2:17), potentially causing spiritual and eternal death.

Marching on in his youthful reign, at the age of twenty-six Josiah began a major renovation of the temple in Jerusalem. Over the years, God's house of worship had fallen into dreadful disrepair. This was the place where the Lord manifested His glory in the many different facets of worship. What a grievous slap in the face of a gracious and merciful God for His own chosen people to allow the temple to get so run down. Just as Josiah showed a high regard for the honor and glory of God by overseeing the upkeep of the temple, so also our congregations' worship facilities are deserving of being kept in good repair.

During the process of rejuvenating the temple, Hilkiah the high priest discovered a long-forgotten divine Book,

gathering dust on the shelf. It was the Holy Scriptures, referred to as the "Book of the Law" and the "Book of the Covenant." Hearing this, each of us should ask ourselves whether our Bibles at home are left to gather dust on the shelf or coffee table.

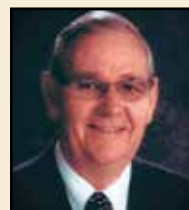
When the Book was read to king Josiah, he humbled himself before the Lord by tearing his clothes in horror, grief, and sadness (illustration, opposite). Josiah was heartbroken, because the Word of God revealed how far the children of Israel had fallen away from God and His holy Word and will. The only suitable remedy Josiah could see was to have all this holy Book of God read to all his subjects in Judah. In the hope of restoring that precious

covenant with God, which the Israelites had so drastically broken, Josiah called upon his people to recommit themselves to the covenant.

In the case of Josiah, his recommitment to the covenant of God was not merely empty words spoken from a hypocritical heart. He demonstrated this when he instructed the religious officials to conduct a celebration of the Passover Festival, faithfully following God's instructions down to the smallest detail. The Bible reports the following about this extraordinary Passover observance: "There had been no Passover kept in Israel like that since the days of Samuel the prophet;

and none of the kings of Israel had kept such a Passover as Josiah kept, with the priests and the Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem" (II Chronicles 35:18).

With the help of God, Josiah carried out a very thorough religious reformation in Judah. What is sad to report is that it was short-lived. Why did the people of Judah lose so quickly what Josiah had delivered to them? Was it a case of the people drawing near to God with their lips, but their hearts being far from Him (Matthew 15:8)?



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**When in  
the church of God  
the infection of  
false teaching is  
detected, only a  
complete removal of  
the cancer will do.  
Otherwise it will  
spread and grow.**

## Why Are There No Women Pastors (or Even Voters) in the CLC?

**T**he beginning of the answer to this question is found in the creation of Adam and Eve. *"The Lord God said, 'It is not good that man should be alone; I will make him a helper comparable to him.' . . . Then the rib which the LORD God had taken from man He made into a woman and He brought her to the man"* (Genesis 2:18, 22).

The Apostle Paul applies this historical fact to congregational life when he writes to the pastor, Timothy: *"Let a woman learn quietly with all submissiveness. I do not permit a woman to teach or to exercise authority over a man; rather, she is to remain quiet. For Adam was formed first, then Eve"* (1 Timothy 2:11-13 ESV).

God is a God of order (I Corinthians 14:40), and as such, He has created an orderly structure for both the home (Ephesians 5:22ff) and the Christian congregation (I Timothy 2:11). In both spheres God's desire is that the man provides the leadership. This order is based upon God's creation.

It is helpful to consider that God's direction regarding leadership does not speak to one's status as a child of God. The Apostle Paul clearly states by inspiration that when it comes to salvation and one's status as a child of God, there is no difference from one redeemed sinner to the next: *" . . . you are all one in Christ Jesus"* (Galatians 3:28).

The responsibility for leadership in the church does not imply a woman's lack of gifts or ability, nor any kind of male superiority over women. Jesus came to be our slave and to serve (Philippians 2:7, Matthew 20:28), and yet that position of service does not suggest that Jesus is inferior to us. It does present His role as our Savior.

When Paul speaks of spiritual gifts, there is no mention of differences male to female; rather, gifts are given to every child of God in various types and measure for the profit of all (see I Corinthians 12, Romans 12). Paul greets a number of Roman women who were actively serving in the work of the Gospel: *"I commend to you Phoebe our sister, who is a servant of the church in Cenchrea . . . . Greet Priscilla and Aquila, my fellow workers in Christ Jesus . . . . Greet Mary, who labored much for us"* (Romans 16:1ff).

If we consider some of the most typical objections to God's design for leadership, it is helpful to go back to the Garden of Eden, this time to the devil's temptation. You will recall that God gave Adam and Eve the blessing to eat freely from all the trees of the garden—except one. God said, *"Of every tree . . . you may freely eat . . ."* (Genesis

2:16), just avoid one—and only one—to show love to Me.

God's blessing focused on all that Adam and Eve *could* eat. When the devil tempted Eve, he turned the focus to what she could *not* do: *"Has God indeed said, 'You shall not eat of every tree of the garden?'"* (Genesis 3:1) God did, in effect, say that, but do you see the shift? It was only one tree out of so many from which they could not eat—a small matter with a large opportunity to show love to God; but the devil tempted Eve into despairing over what she could not do, instead of rejoicing in what she could do.

This temptation of the devil is still alive and well today. It is possible quickly to become unhappy, discontent, unthankful, resentful, bitter, and more if we focus on what we don't have and what we can't do, instead of all that we do have and can do. The same is true in connection with the leadership roles of the church. God has reserved the leadership for men, and He directs women not to exercise authority over men in that context. There is a wide variety of ways and opportunities for women to serve in the work of God's Kingdom without compromising God's design. A woman could ask herself, "Is my focus on what I can't do, or on all of the opportunities in which I can serve?"

God's desire regarding leadership is applied to the office of a pastor because a pastor is called to be the spiritual shepherd of everyone in a congregation—men, women, and children; young, old, healthy, sick. The leadership principal is applied to voters because they are providing the leadership of the congregation—making decisions for the congregation's work and providing spiritual leadership together with the pastor. God has entrusted the spiritual leadership of a congregation to the men—they need to step up and faithfully serve in their God-given role.

It is also true that a leader who does not listen to those whom he is leading is foolish. Wise leaders will seek to communicate effectively with all whom they lead to work together in serving the Lord with gladness. Such a leadership and mutual effort is effective in doing the work of the Gospel and opportunities will abound for all to use their gifts to the glory of the Savior whom we serve.

God's Word has more to offer on this topic. Your pastor is called as your spiritual shepherd and will be happy to study and apply Scripture with you in these matters.



**Wayne Eichstadt** is associate pastor of Immanuel Lutheran Church in Mankato, Minnesota.



IN THIS SERIES, THOSE INVOLVED WITH CLC FOREIGN MISSIONS PROFILE ONE ASPECT OF OUR OVERSEAS ENDEAVORS.

# Iganga, Uganda



**“Thank you, Pastor. That was very encouraging!”** remarked Daniel, concentrating on each word lest his stutter once again get the best of him. The Word of God, unsurprisingly, shows itself to transcend culture, geography, time, and circumstance. The text for that morning was taken from Habakkuk and the sermon was one preached several times before.

Habakkuk was a prophet of God who had heard about the good old days of booming economic success, peace, and tranquility during King Solomon’s rule. But by Habakkuk’s time that prosperity was only a distant memory.

Yes, the living God had delivered Israel from Egypt and—in the days of David and Solomon—given them a mighty earthly kingdom. But in Habakkuk’s days there was a wholesale departure of God’s people from the true worship of God, and God had withdrawn many of His blessings. Habakkuk’s complaints to God in his book indicate his disillusionment and disappointment. But in the end the prophet was strengthened by God’s revelation to him, and stated his faith in these remarkable words:

*“Though the fig tree should not blossom, nor fruit be on the vines, the produce of the olive fail and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet I will rejoice in the LORD; I will take joy in the God of my salvation. God, the LORD, is my strength; He makes my feet like the deer’s; he makes me tread on my high places”* (Habakkuk 3:17-19 ESV).

In other words, “Even if things don’t improve— even if they get worse—I will rejoice, because God is my hope and salvation. He is the source of my trust, strength, confidence, approval, and purpose.”

Like Habakkuk, Daniel is no stranger to adversity. He is from the Iganga area of Uganda. Uganda is a country

Above: members of the church at Iganga, with missionary Michael Gurath (left), Kinship Committee member Sherman Carstensen (center-right), and Pastor Daniel (far right).



rich in natural resources, though many of its people remain teetering on the edge of poverty. The country has seldom known peace or stability, enduring genocide and countless civil wars. In his earlier years, Daniel had engaged in illegal methods of earning money in an effort to avoid homelessness and starvation. He has known times of severe lack as well as times of abundance. But our great God and Savior has strengthened him, leading him to rejoice in the God of his salvation.

Daniel had lived with a stutter his entire life. It was only when he entered the public ministry, and began preaching the same Word of God that Habakkuk proclaimed, that his tongue “loosened.”

Daniel has greatly appreciated the fellowship that he shares with his brothers and sisters in the CLC-USA



Children of the congregation.

and also those in the CLC-Kenya. He has covered many kilometers traveling throughout Uganda, proclaiming in many cities the good news of Christ crucified for sinners. It has been a true joy to witness his zeal for lost souls, and his love for digging deep into the Scriptures. He and his fledgling congregation have not asked for monetary support. On their own they rented a property for their church meetings; on their own they have now purchased a small plot of land. The Lord has blessed Daniel with a wife in recent years, and a daughter whose name is Peace. He has also taken several orphaned children into his home. Due to the Lord’s work through his servant Daniel, several congregations have been founded in the eastern regions of Uganda. The Mission Helper Program is sending young people to visit these congregations this summer. Together with them, we rejoice in the Lord and take joy in the God of our salvation.



**Michael Gurath** is pastor of Holy Cross Lutheran Church in Phoenix, Arizona, and also serves as a part-time missionary to Africa.





## Our Savior's Evangelical Lutheran Church— Jamestown, North Dakota

*"But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ" (Philippians 3:20).*

In 1931 a layman, William Arndt, moved to Jamestown, North Dakota, with his family. Eight souls gathered in his home in August of that year to hear the Gospel preached by Rev. Eugene Hinderer, a Wisconsin Synod pastor serving in Tappen, North Dakota, about forty-five miles to the West. They began renting a church building from the Free Church for five dollars a month. They worshiped in the basement because the sanctuary was unfinished. Also unfinished was the exterior, which was covered in tarpaper and awaiting stucco. For this reason the building was known to area residents as "the black church."

In 1934 the property came up for sale, and the congregation, by then well-established, purchased it. Our Savior's Evangelical Lutheran Church had found a permanent home at the intersection of Fourth Street and Fifth Avenue Southeast in Jamestown. The parsonage, a spacious home one block south, was purchased later. The congregation began a Christian day school in the church basement in 1947, with an opening enrollment of twenty-nine students.

In April, 1959, Our Savior's sent a memorial to the convention of the Wisconsin Evangelical Lutheran Synod (WELS), asking them to acknowledge their error and offense for failing to break fellowship with the Lutheran Church—Missouri Synod (LCMS). These and similar memorials were rejected by the synod, and Pastor Helmuth E. Rutz instructed the church membership in these matters.

The voters were led by Spirit and Scripture to withdraw from the WELS that September. The congregation applied for membership in the fledgling CLC in October of 1960, and was formally accepted into the CLC in January of 1961.

As the years passed, many faithful servants preached the Gospel of forgiveness in Christ Jesus from the pulpit, and taught the youth in the Christian day school. In the early 1970's a summer camp was begun which was eventually named Roughrider. In the early 1980's a dedicated school building was built across the intersection from the church. Our Savior's continued to operate a Christian day school until 2006.

Recently the church has undergone extensive renovation, especially to the basement, where everything from floor to ceiling was replaced and the kitchen was repositioned and rebuilt. Also new is an elevator which gives access from the outside street level to both the sanctuary and the basement. A dedication service and open house are planned following completion of the project.

Our Savior's is a congregation of about 115 souls and 75 communicants. We worship on Sunday mornings at 10:00 A.M. year round, and have adult Bible Class and Sunday school at 9:00 A.M. during the school year. "Wolff class" is a less-formal weeknight Bible class, named for a departed sister who loved Bible study. It is held about twice a month.

The Outreach Group meets irregularly to find ideas for sharing the gospel with the community and making our church more visible. Recent efforts in outreach have included participation in the annual local Christmas parade with a float, distributing information and promotional materials at the local University street fair, and planning for signage around town.

The history of Our Savior's shows God's faithful hand guiding and providing for His believers in Jamestown. For these blessings we give glory to Him.



**James Naumann** is pastor of Our Savior's Ev. Lutheran Church in Jamestown, North Dakota.



Above left: Exterior view.  
Left: sanctuary.

## September 2015

TLH = The Lutheran Hymnal, 1941; WS = Worship Supplement 2000; SC = Martin Luther’s Small Catechism;

[ ] = Minor Festivals or commemorations in the Christian Church Year

Date	Reading	Verse
<b>Sept 1</b>	<b>Joshua 10:1-14</b>	<b>PS 41</b>
	[Commemoration of Joshua] Joshua was a faithful leader in battle, but the LORD was doing the real fighting!	
<b>Sept 2</b>	<b>1 Samuel 1:1-18</b>	<b>TLH 520:1-2</b>
	[Commemoration of Hannah] After praying to the LORD and hearing Eli’s words of comfort, Hannah was no longer downcast.	
<b>Sept 3</b>	<b>Ephesians 6:10-20</b>	<b>WS 768</b>
	With the armor of God, we can stand fearlessly against the enemy.	
<b>Sept 4</b>	<b>Deuteronomy 34:1-12</b>	<b>TLH 520:10-12</b>
	[Commemoration of Moses] God keeps His promises and is with us to the end.	
<b>Sept 5</b>	<b>Luke 1:1-25</b>	<b>WS 701</b>
	[Zechariah and Elizabeth] It was a miracle that Elizabeth would have a baby, but the greater miracle was that people would be brought back to God.	
<b>Sept 7</b>	<b>Matthew 12:19-21</b>	<b>PS 128</b>
	Jesus is our gentle Savior.	
<b>Sept 8</b>	<b>Isaiah 35:4-7</b>	<b>PS 87</b>
	How would the people know the Messiah when He came? Partly through signs like these.	
<b>Sept 9</b>	<b>Mark 7:31-37</b>	<b>PS 71</b>
	Here is just one example of Isaiah’s prophecy fulfilled, revealing Jesus to be the Son of God and Savior of the world.	
<b>Sept 10</b>	<b>Romans 7:14-25</b>	<b>TLH 219</b>
	The only escape from our sin is the cross of Christ. By His death and resurrection He rescues us.	
<b>Sept 11</b>	<b>Luke 7:36-50</b>	<b>PS 115</b>
	When people realize how much they have been forgiven in Christ, they show much love, too.	
<b>Sept 12</b>	<b>James 2:1-10</b>	<b>PS 15</b>
	Man looks at the outward appearance—often more than he should.	
<b>Sept 14</b>	<b>1 Kings 18:21-40</b>	<b>TLH 251</b>
	The LORD— He is God!	
<b>Sept 15</b>	<b>2 Corinthians 9:6-11</b>	<b>WS 788</b>
	We do not give reluctantly, but generously, for God generously gives us all we need.	

Date	Reading	Verse
<b>Sept 16</b>	<b>Luke 14:12-15</b>	<b>SC Commandment IV</b>
	People who give only because they anticipate something in return are not giving the way God does.	
<b>Sept 17</b>	<b>Isaiah 50:4-10</b>	<b>PS 70</b>
	Our help is in the name of the LORD.	
<b>Sept 18</b>	<b>Mark 9:14-29</b>	<b>SC Apostles’ Creed III</b>
	“I do believe; help me overcome my unbelief!” By His Spirit He does help us!	
<b>Sept 19</b>	<b>James 3:1-12</b>	<b>WS 741</b>
	We use our tongues for good, but also for much evil. How we need Jesus’ forgiveness!	
<b>Sept 21</b>	<b>Luke 5:27-32</b>	<b>TLH 386</b>
	[Festival of St. Matthew] It’s such a comfort that Jesus has come for sinners, because it means He’s come for us.	
<b>Sept 22</b>	<b>Jonah 2:1-10</b>	<b>TLH 226</b>
	[Commemoration of Jonah] Jonah acknowledged his sin and then praised God that he had been redeemed. A good prayer pattern to follow.	
<b>Sept 23</b>	<b>Matthew 22:23-33</b>	<b>TLH 188</b>
	Using a foolish question, the Sadducees try to disprove the resurrection of the dead. Jesus proves it true instead.	
<b>Sept 24</b>	<b>2 Kings 5:8-19</b>	<b>TLH 291</b>
	Unfortunately, it can take us some time too before we finally humble ourselves before God’s Word.	
<b>Sept 25</b>	<b>Jeremiah 11:18-20</b>	<b>PS 44</b>
	If you should suddenly realize what your enemies are trying to do to you, leave the matter in God’s hands.	
<b>Sept 26</b>	<b>Mark 9:30-37</b>	<b>PS 22</b>
	Jesus showed Himself to be servant of all when He went to the cross, died for all, and rose again from the dead for all.	
<b>Sept 28</b>	<b>Acts 6:1-7</b>	<b>PS 82</b>
	The primary concern of the apostles was the ministry of the Word, but they did not disregard the poor and needy.	
<b>Sept 29</b>	<b>Revelation 12:7-12</b>	<b>SC Lord’s Prayer VII</b>
	[Festival of Michael and All Angels] The good news here is that Satan has been defeated!	
<b>Sept 30</b>	<b>Numbers 11:4-29</b>	<b>TLH 520:3-4</b>
	“Is the LORD’s arm too short?” We might act like it is, but He always proves otherwise.	



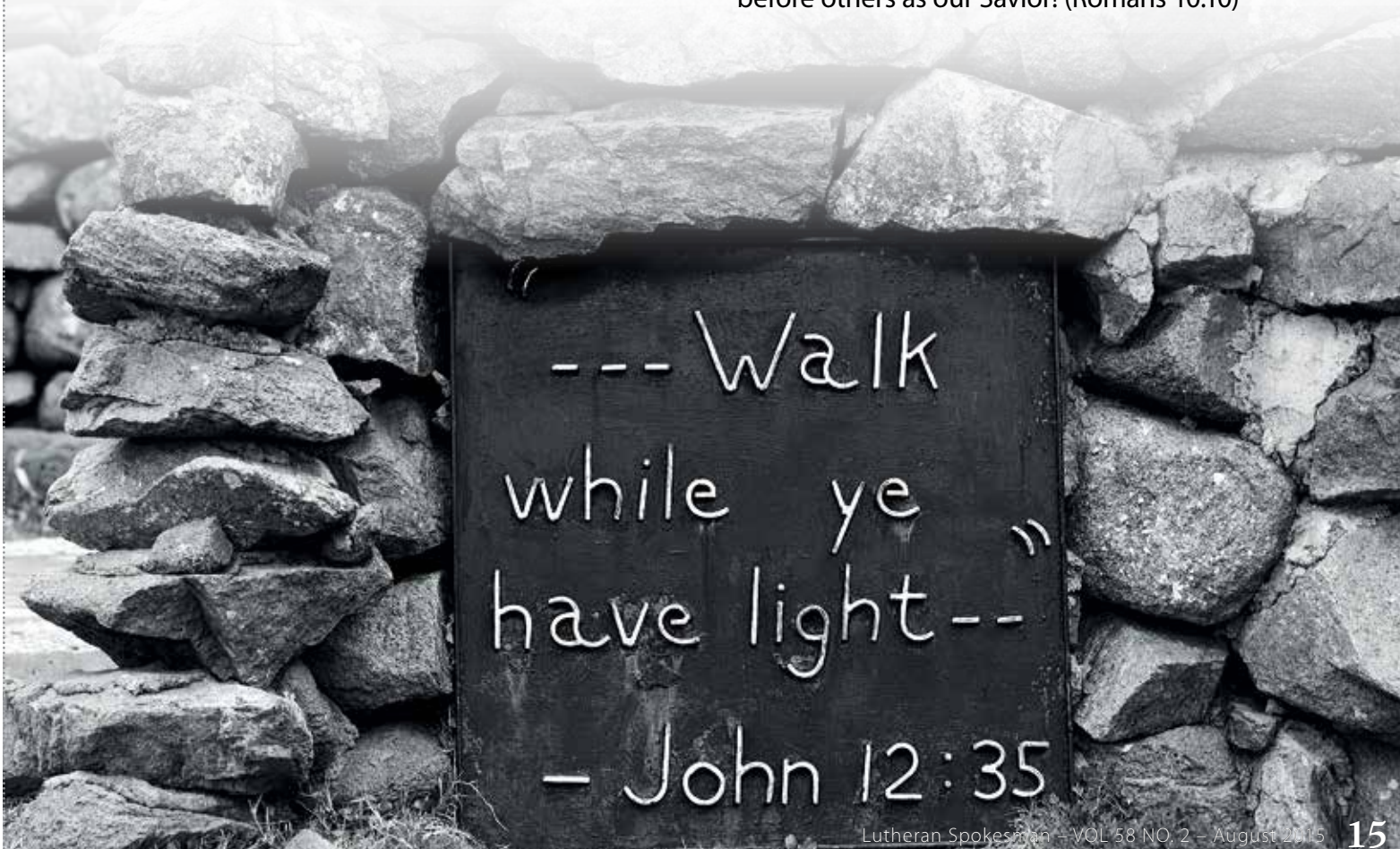
# What's your IQ?

These brief topics were written to help Christians think about the ways in which they share the Gospel with others. Cut this page out if you like and post it on your refrigerator. Decide for yourself whether this is a helpful addition to your "outreach repertoire."

Here's a test that measures not your intelligence quotient, but rather your "**Invitation Quotient.**" Use this as a guide and encouragement in your willing response to the Gospel.

1. Since your worship services last Sunday, have you spoken to anyone about Jesus and His forgiveness? (Hebrews 13:15)
2. Do you think of speaking to members who may have been absent from Sunday worship to express your love and to encourage them? (Hebrews 10:25)
3. Have you invited a newcomer in the neighborhood to your church anytime within the past four months? The past year? (1 Peter 3:13-16)
4. Have you encouraged or invited anyone who does not attend Sunday School or church to visit yours with you? (James 5:19,20)
5. During the past month, have you introduced yourself before or after worship to anyone you did not know, and extended your personal word of greeting and welcome? (Galatians 6:10)
6. Did you take time last Sunday to greet the people who sit near you in worship? (James 2: 1-4)
7. Do you pray for the ability to use opportunities God presents to you? (Ephesians 2:10)
8. Do you pray that the Holy Spirit will guide you in your outreach efforts? (Romans 8:26,27)

What is your *Invitation Quotient*? May the Spirit who leads our hearts to believe that we are justified in Christ, also move our mouths to confess Him before others as our Savior! (Romans 10:10)



--- Walk  
while ye  
have light ---  
- John 12:35

## ANNOUNCEMENTS

### 2015 West Central Pastoral Conference

Prince of Peace Lutheran Church, Hecla, South Dakota

September 8-10, 2015

Agenda:

- A Biblical Definition of Forgiveness—Pastor James Naumann
  - Emphasizing the Patience and Mercy of God without Encouraging Apathy or Trifling with the Grace of God—Pastor Michael Roehl
  - A Review of the Divine Call—Pastor Thomas Schuetze
  - The Johannine Comma - Another Look—Pastor Frank Gantt
  - Matthew 5:16—Is “Your Light” a Reference to the Gospel—Pastor Joel Fleischer
  - “The Disciple Whom Jesus Loved”—Internal Clues as to his Identity—Pastor Paul Krause
  - The History and Practice of Announcing for Communion—Pastor Mark Gullerud
  - A Review of a Section of Franz Pieper’s “Christian Dogmatics” Vol. I—Pastor Rick Grams
  - The Miracles of Christ in the Gospel of John: How the seven “Signs” fit into his plan—Pastor John Klatt
  - NTX of Romans 11:25ff—Pastor Chad Sebyt
  - OTX of Ezra 1:1ff.—Pastor Aaron Ude
- Chaplain: Pastor Luke Bernthal  
Communion Service Speaker: Pastor Del Maas  
—Submitted by Pastor Mark Gullerud, Conference Chairman

In accord with our usage and order, **Andrew Schaller**, who was called by Calvary Lutheran Church, Marquette, Michigan, to be its pastor, was installed on June 14, 2015. Preaching for the service was Pastor Caleb Schaller. Also participating was Pastor Norman Greve.  
—Pastor Walter Schaller

In accord with our usage and order, **Robert Sauers**, who was called by Bethel Evangelical Lutheran Church, Morris, Minnesota, to be its pastor, was installed on June 21, 2015. Preaching for the service was Pastor Peter Evensen.  
—Pastor John Hein

## SEEN IN PASSING

Items of interest from various sources of religious news and opinion, in print and on the web.

### ILC Third on NewsMax List of Conservative Lutheran Colleges

Immanuel Lutheran College of Eau Claire, Wisconsin, is third on a list of most conservative Lutheran colleges in America, recently published by the media organization NewsMax. Bethany Lutheran College (Mankato, Minnesota) is number one, and Wisconsin Lutheran College (Wauwatosa, Wisconsin) number two. Rounding out the top ten, in order, are Midland University (Fremont, Nebraska), Concordia College (Selma, Alabama), Trinity Lutheran College (Everett, Washington), St. Olaf College (Northfield, Minnesota), Wittenberg University (Springfield, Ohio), Wartburg College (Waverly, Iowa) and Augsburg College (Minneapolis, Minnesota). Risemberg, Richard. “The 10 Most Conservative Lutheran Colleges In America.” *Fast Features*. NewsMax, 7 May 2015. Web. 3 June 2015.

### Abercrombie & Fitch Cleans Up Its Act.

The ubiquitous clothing retailer has announced that it will no longer feature scantily-clad models in its advertising or at its store openings, according to Forbes magazine. “Sexual images will not appear in advertising, on shopping bags, or on posters in the stores. At the same time store associates will have new dress codes that no longer emphasizes their ‘look.’ Instead the company will stress that they have a diverse work-force.” For years the company’s former CEO, Mike Jeffries, was criticized by family advocates for his advocacy of sexual imagery in advertising. Loeb, Walter. “Abercrombie & Fitch Is Giving Up On Its Sexy Image.” *Retail*. Forbes, 30 Apr. 2015. Web. 21 May 2015.

### Changing Times will Never be Able to Change a Sin into a Virtue.

The percentage of Americans viewing “gay marriage” as acceptable has climbed sharply in recent years, partly as a result of advocates pushing the parallels between the current “gay rights movement” and the civil rights movement of the 1960s. This is a false analogy, argues American Family Association columnist Ray Rooney, Jr. “One thing homosexuality will never and can never be is sexually moral behavior. The Bible is unequivocal about it in both testaments. It is a sin. One of many, but a

sin nonetheless. The gay rights movement will never be on the same high moral plane as the civil rights movement because it is not undergirded by righteousness. Even a simpleton can see that demanding recognition on the basis of sexual identity is nowhere near [as compelling as] demanding equality on the basis of race. The civil rights movement had the force and weight of righteousness on its side. The gay rights movement does not.” Rooney, Ray, Jr. “Gay Rights Lack What Civil Rights Had Going for It.” *The Stand*. American Family Association, 13 May 2015. Web. 19 May 2015.

### Prestigious Journal Confirms Pre-Term Infants Viable as Early as Twenty-Two Weeks.

In a blow to advocates of late-term abortion, the *New England Journal of Medicine* confirmed that infants born prematurely may survive outside the womb at a gestational age as brief as twenty-two weeks, if treated aggressively. Those with a gestational age of 23 weeks are even more likely to live, the study found, with half surviving without significant impairment. Rysavy, Matthew A. et al. “Between-Hospital Variation In Treatment And Outcomes In Extremely Preterm Infants.” *New England Journal of Medicine* 372.19 (2015): 1801-1811. Print.

### San Antonio Woman Fined For Feeding Homeless

Joan Cheever says she was practicing her religion when doling out food to the homeless from her food truck, as she has done since 2006 in San Antonio, Texas. This has brought her into conflict with a new city regulation that makes it illegal to give food or money to the homeless on the street. Recently police approached her as she was handing out food and issued her a \$2,000 citation. When Cheever objected that she was exercising her Christian faith “... the policeman said, ‘You think I’m infringing upon your right to practice your religion? Lady, if you want to pray, go to church.’ And I said, ‘This is how I pray. I pray when I cook. I pray when I serve.’” Cheever is appealing the citation. McCoy, Terrence. “What happened when this feisty woman got fined \$2,000 for feeding the homeless.” *Acts of Faith*. Washington Post, 20 Apr. 2015. Web. 29 May 2015.